

# "Grace and Truth"

A BIBLE STUDY MAGAZINE

FOR BAPTIST MEN AND WOMEN EVERYWHERE



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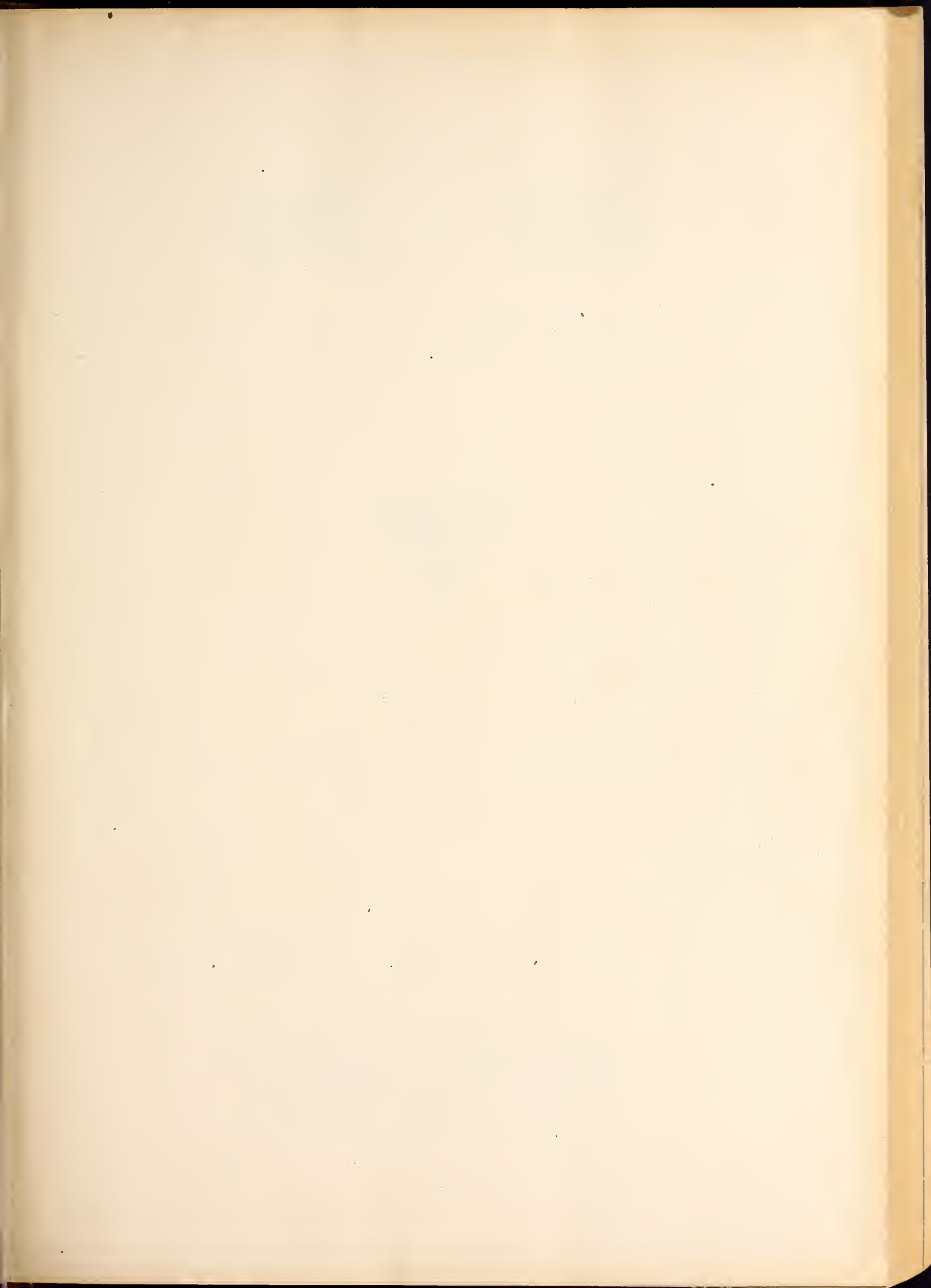
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## INDEX

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## SPECIAL NUMBERS

Page No.	Page No.
GODHEAD NUMBER, January .....	1
SCRIPTURES NUMBER, February .....	37
PERSON OF CHRIST NUMBER, March .....	73
HOLY SPIRIT NUMBER, April .....	113
CHURCH NUMBER, May .....	153
SECOND COMING NUMBER, June .....	187
KINGDOM NUMBER, July .....	219
JEWISH NUMBER, August .....	247
ANTI-SEMITISM NUMBER, September .....	271
PRAYER NUMBER, October .....	299
D. B. I. NUMBER, November .....	331
BIBLE NUMBER, December .....	367

## ARTICLES

Are the Scriptures Scientific? W. B. Riley, D.D. ....	42	Millennial Synonyms in the New Testament, Maurice G. Dametz .....	223
Bible Study for Personal Growth and Blessing, Maurice G. Dametz .....	86	Ministry in the Body of Christ .....	215
Bible (The): the Word of God, Harold A. Wilson.....	372	Miraculous Deliverance through Prayer (A), Rev. Robert K. Smith .....	307
Budding Fig Tree (The), A. H. Yetter .....	277	Mission of the Church (The), M. L. Lowe.....	159
Coming of Christ and the Rapture of the Church (The), W. S. Hottel .....	191	Mystery of Israel's Blindness (The), William Ward Ayer .....	250
Could Our Lord Have Sinned? I. M. Haldeman.....	80	Numbers of Scripture (The), Maurice G. Dametz	
Do We Need a New Bible? Ernest E. Lott.....	378	Number "3" in Scripture (The) .....	48
Disciple's Prayer (The), M. H. Knobloch .....	280	Trinities of Scripture (The) .....	125
Denver Bible Institute (The), Leo C. Lapp.....	175	Number "4" in Scripture (The) .....	195
Ecclesiastes and Ephesians, Charles M. Neal .....9, 49, 82, 126, 163, 196, 230, 282, 309, 345		Number "5" in Scripture (The) .....	256
Elements of True Prayer (The), Jesse R. Jones.....	305	Number "6" in Scripture (The) .....	308
God and Evolution, Leo C. Lapp .....	7	Number "7" in Scripture (The) .....	384
God-Man (The), Leo C. Lapp .....	78	On the Firing Line with the D. B. I. Alumni, A. H. Yetter .....	342
God's Word, Mabel F. Dennett .....	376	Place of the Bible Institute in Christian Education (The), Sam Bradford .....	335
Grace, George Watmough .....	218	Place of Scripture in Christian Life and Service (The), Arthur H. Hottel .....	46
History of D. B. I. (The), Hilland H. Stewart.....	341	Prophetic and Dispensational Studies	
Holy Spirit's Relationship to and Work in the Lord Jesus Christ (The), Stacy F. Shaw .....	119	Adam and Eve — A Type of Christ and the Church, W. S. Hottel .....	193
Holy Spirit and the Believer (The), W. S. Hottel ....	122	Beast and the False Prophet (The), J. T. Mawson	129
How Do We Know There Is a God? W. S. Hottel.....	5	Days of Noah and Lot Typical of the Last Days (The), W. S. Hottel .....	173
Identity of the Holy Spirit (The), John B. Kenyon....	117	First Biblical Prediction Concerning the Anti- christ (The), W. S. Hottel .....	88
Indestructible Jew (The), Ernest E. Lott.....	273	Lot's Wife, W. S. Hottel .....	52
Inspiration of the Scriptures (The), W. S. Hottel.....	40	Reliability of Revelation (The), Richard S. Beal.....	373
Is America Facing Sunrise or Sunset? Will H. Houghton .....	312	Time of Jacob's Trouble (The), Jesse Roy Jones .....	257
Israel and the Land, Maurice G. Dametz .....	353	Throne of Grace (The), R. S. Beal .....	301
Jesus Christ, Jehovah, Saviour, W. S. Hottel .....	76	Triune God (The), R. E. Neighbour .....	10
Jews and Their Covenants (The), J. C. Hoover.....	255	Unaccountable Unity of the Word of God (The), Maurice G. Dametz .....	380
Kingdom Is Coming (The), Maurice G. Dametz.....	224	What Constitutes the Church? W. S. Hottel.....	155
Kings of the Kingdom (The), R. S. Beal.....	221	What God Is Doing in Ethiopia, F. Delmar Stevens....	85
Lord, Teach Us to Pray, Leo C. Lapp.....	303	What Makes D. B. I. the School of Schools to Me, Marvin Allan .....	339
Making of a Church (The), R. S. Beal.....	157	What is the Difference Between Pre and Post Millennialism?, Wm. Avery McClure .....	190
"Maranatha; Maranatha," Elmer E. Bloom .....	194	What the Second Coming Means to a Preacher, John B. Kenyon .....	189
Methods of Bible Study, Maurice G. Dametz		Will the Jews Convert the World? R. E. Obitts.....	276
Four Great Biblical Facts .....	12	Word of God (The), C. H. Spurgeon .....	311
Bible Study for Personal Growth and Blessing..	86		
Spirit and Method in Bible Study.....	162		
How to Study the Bible .....	229		
Some Bible Study Methods .....	281		
Some Bible Study Methods .....	364		
Millennial Reign of Christ (The), H. H. Wagner, D.D.	225		

## EDITORIALS

An Advantage .....	272	Coming Issues .....	249
Another New Year .....	2	Commencement .....	154
April Magazine (The) .....	74	Comments about the Magazine .....	188
August Issue (The) .....	220	Contents of the June Issue .....	154
Back to God .....	300	Dametz, (Dr.), Edits "Grace and Truth" .....	220
Bible (The) .....	371	D. B. I. Number (The) .....	333
Bible Conference in Estes Park .....	188	Do We Preserve Peace? .....	248
Bible Study .....	38	Education in Days like These .....	2
Bible's Secret (The) .....	371	Failure of Repeal (The) .....	334
Book of God in the Hand of Man (The).....	370	Few Briefs (A) .....	154
Change of Address .....	38	Gifts Still Coming In .....	114



	Page No.		Page No.
Give Thanks, Pray! .....	39	Prepared Workers .....	188
Home-Going of Mrs. Gravett .....	371	Proposed World Calendar (The) .....	272
Hottel Resigns (Dr.) .....	220	Religious Merger Ahead (A) .....	74
How to Destroy the Jews .....	272	Soul as a Garden (The) .....	22
If Christ Is Not God .....	371	Speech of Figures (The) .....	2
Increasing Anti-Semitism .....	272	Stage Being Set (The) .....	248
Israel and the Jews .....	249	Summer Activities .....	220
Jew (The) .....	248	Sustaining Fellowship .....	154
Jew Today Enlightens the Bible (The) .....	249	Take Time .....	300
Looking Forward to Next Fall .....	154	Visit to the Union Gospel Press (A) .....	74
Magazine (The) .....	2	Wanted: Kneeling Christians .....	300
March Number of the Magazine .....	38	We Ask Your Patience .....	74
Marvelous Doings of God in Central America .....	334	Welcome, New Subscribers .....	74
Modernist Idolatry .....	371	What is Coming? .....	334
More Power to the Gideons! .....	248	What is Prayer? .....	300
Moyer Called Home (Dr.) .....	371	What Kind of Church Will the Boys Want?.....	334
Nation Laden with Iniquity (A) .....	300	What the Reader May Expect .....	114
Next Month .....	188	"While Rome Burns" .....	38
Opposition to Gospel Broadcasting .....	333	Why Evangelize the Jew? .....	249
Our Missionary Fund .....	334	Wilson (Mr.) Asks to Be Relieved .....	114
Our New President .....	220		

## EDITORIAL MESSAGES

Filled with the Spirit and the Word.....	116	Place of the Bible in National Life and Civilization	115
If Christ Had Not Come .....	369	Revelation, the Source of Spiritual Knowledge.....	39
Jesus Christ Jehovah .....	75	Sacred Scriptures (The) .....	39
Need of Spiritual (The) .....	115	Supreme Miracle (The) .....	75
Original Creation and the Creator (The).....	3	Word (The) .....	75

## PRESIDENT'S CORNER

Better Than Bonds .....	370	Fields are White (The) .....	333
-------------------------	-----	------------------------------	-----

## DEPARTMENTS

Abraham's Vineyard, Fred Kendal ..17, 55, 91, 131, 166, 199, 238, 260, 316, 351, 382		Echoes, The Editor .....	288, 329, 348, 401
Answering You, H. A. Wilson and A. H. Yetter .....89, 130, 200, 236		Editorials, W. S. Hottel and Maurice G. Dametz .2, 38, 74, 114, 154, 188, 220, 248, 272, 300, 333, 369, 370	
Bible Seed Thoughts, Charles R. Johnson .....20, 56, 92, 132, 167, 204, 270, 289, 328, 363, 388		Editorial Messages, W. S. Hottel .....3, 39, 75, 115	
Book Reviews, Maurice Dametz .....	365	Helps for God's Workmen, Clarence Swihart .....19, 57, 90, 133, 168, 237, 287, 389	
Chapel Echoes, Delores Teander .....	77, 79, 165	Light on the Lesson .....22, 60, 96, 138, 176, 205, 240, 263, 290, 320, 352, 392	
Days of Youth (The), Florence Taft Fowler, Hazel N. Johnson, and Mrs. Harold Allem .....21, 59, 94, 136, 172		President's Corner, Sam Bradford .....370, 333	
D. B. I. at Home and Abroad, B. Grace Crooks and Harriet M. Johnson .....18, 58, 93, 134, 169, 202, 262, 285, 318, 350, 381		Promotion Department (The), A. H. Yetter .....16, 51, 87, 135, 170, 201	

## BIBLE SEED THOUGHTS

An Outline Study of Romans, C. M. N. .....20, 56, 204, 328, 363		Maranatha; Maranatha, E. E. B.....	204
Christo Chronology (The), E. E. B.....	20	Once and Forever, U. F.....	328
Christian Possessions, J. M. H.....	92	Permanent Salvation, E. E. B.....	56
Counterparts of Old Testament Books in New Testament, J. R., Jr.....	388	Picked Up Here and There .....20, 56, 92, 132, 204, 289, 328, 363	
God's Business Deal to the World, Hy. P.....	270	Resting Place (The).....	328
God's Plan, A. C. B.....	270	Shepherd's Complete Provision (The), J. M. H.....	132
Importance of Meekness and of its Results, J. M. H.....	167	Sinner's Position (The), R. M. ....	289
Israel's Future — A Righteous Nation, G. M. N.....	167	Steps in the Life of Faith, T. B.....	204
Israel's Present — Disobedience, C. M. N.....	92	Sufficient Grace, N. B. ....	20
Linked With Christ in Seven Golden Links.....	363	Three B's, Hy P. ....	289
Lord and His Benefits (The), E. A. H.....	56	Unfailing Things, J. W. K.....	289
		Word of God (The), B. J.....	289

## POEMS, STORIES, AND SONGS

	Page No.		Page No.
Absentee .....	262	Mary's Mother, Hazel N. Johnson .....	94
Adrian's Faith, Hazel N. Johnson .....	59	Wages of Sin Is Death, Robert Harkness .....	14
Channel of Blessing (A), Robert Harkness.....	53	Weaving, Alice A. Keen .....	311
God's Work Goes On .....	239	What's in a Name? Florence Taft Fowler .....	21
"His Lamp Am I," Annie Johnson Flint .....	121	When Bobby Was Saved, Mrs. Harold Allem.....	136, 172
I've Lost Interest, Mrs. M. Keene .....	379	Will You Enlist, Robert Harkness.....	161
Lord Our God Is One Lord (The), R. E. Neighbor.....	11		

# SUNDAY-SCHOOL LESSON EXPOSITIONS

Page No.	Page No.	Page No.	Page No.
Genesis	Daniel	19:15-26	326
1:27-28 ..... 67	1:8-16 ..... 182	John	
Joshua	1:19-20 ..... 182	6:35 ..... 297	
1:1-9 ..... 205	Matthew	8:34 ..... 291	
14:6-14 ..... 207	2:13-18 ..... 392	9:1-7 ..... 290	
23:1-5 ..... 206	2:19-23 ..... 393	9:35-38 ..... 291	
Judges	3:13-4:11 ..... 394	17:18-23 ..... 352	
1:20 ..... 207	4:1-4 ..... 292	Acts	
1:21 ..... 208	5:43-48 ..... 322	9:1-9 ..... 96	
2:16 ..... 210	6:33 ..... 397	9:13-19 ..... 98	
4:1-9 ..... 211	7:7-11 ..... 295	9:19-30 ..... 102	
4:13-16 ..... 211	7:12 ..... 296, 397	10:1-16, 34, 35 ..... 320, 321	
7:1-16 ..... 214	7:16-29 ..... 398	11:25-26 ..... 103	
7:19-21 ..... 214	12:11-12 ..... 68	13:1-4 ..... 105	
I Samuel	16:13-20 ..... 360	14:8-18 ..... 105	
2:27-29 ..... 242	19:4-6 ..... 354	14:19-20 ..... 106	
2:30-35 ..... 243	Mark	15:23-29 ..... 108	
3:19-21 ..... 244	6:35-40 ..... 22	16:13-15 ..... 138	
4:12-18 ..... 243	8:1-9 ..... 23	17:1-4 ..... 142	
7:3-12 ..... 244	9:2-8 ..... 24	18:1-4 ..... 144	
9:15-21 ..... 246	9:17-27 ..... 26	19:8-10 ..... 176	
10:25-27 ..... 246	9:33-37 ..... 28	Romans	
11:12-15 ..... 246	9:38-39 ..... 29	12:1-2 ..... 68	
15:10-23 ..... 263	11:1-11 ..... 32	13:1-7 ..... 323	
16:1-5 ..... 264	11:15-18 ..... 32	13:8-10 ..... 324	
16:11-18 ..... 265	12:13-17 ..... 324	13:12-14 ..... 298	
II Samuel	13:3-10 ..... 60	14:19-21 ..... 68	
2:1-7 ..... 266	13:31-37 ..... 60	I Corinthians	
5:1-10 ..... 266	14:10-11 ..... 63	1:1-3 ..... 353	
7:17-29 ..... 267	14:53-54 ..... 63	6:19-20 ..... 68	
Psalms	15:12-15 ..... 64	9:24-27 ..... 240	
4:5-8 ..... 297	15:22-28 ..... 65	12:4-7, 12, 13 ..... 354	
Proverbs	15:29-39 ..... 66	13:1-7 ..... 145	
1:7-10 ..... 240	16:1-8 ..... 99	15:1-19 ..... 99	
Jeremiah	Luke	15:20-58 ..... 100	
35:5-10 ..... 240	2:8-12 ..... 358	II Corinthians	
	4:4 ..... 297	4:5 ..... 147	
	6:39-45 ..... 296		
	10:38-42 ..... 354		

## PASSAGES EXPOUNDED

Page No.	Page No.	Page No.	Page No.
Genesis 1:1-8 ..... 236, 43	Ecclesiastes 8:9-13 ..... 197	Luke 13:6-9 ..... 278	Ephesians 2:1-3 ..... 309
Genesis 1:9-10 ..... 44	Ecclesiastes 8:14-15 ..... 163	Luke 17:26-30 ..... 173	Ephesians 2:11-18 ..... 310
Genesis 1:16-17 ..... 44	Ecclesiastes 9:1-10 ..... 164	Luke 17:32, 37 ..... 52, 53	Ephesians 2:19-22 ..... 247
Genesis 1:26-27 ..... 6	Ecclesiastes 9:1-10 ..... 164	Luke 24:27 ..... 12	Ephesians 3:1-6 ..... 157
Genesis 2:18-24 ..... 215	Ecclesiastes 9:11-18 ..... 165	John 1:1 ..... 75	Ephesians 4:3 ..... 158
Genesis 3:14-15 ..... 88	Ecclesiastes 10:1-4 ..... 197	John 4:24 ..... 79	Ephesians 4:17-24 ..... 310
Leviticus 22:8 ..... 375	Ecclesiastes 10:5-7 ..... 198	John 14:26 ..... 54, 125	Ephesians 4:30 ..... 123
Psalms 9:1-2 ..... 305	Ecclesiastes 10:12-20 ..... 198	John 16:7 ..... 118	Ephesians 5:18 ..... 116
Psalms 51:4 ..... 306	Ecclesiastes 11:9-12 ..... 230	John 20:7 ..... 130	Ephesians 5:25-27 ..... 157
Psalms 100:4 ..... 305	Ecclesiastes 12:9-14 ..... 234	John 20:31 ..... 12, 119	Ephesians 5:30 ..... 158
Ecclesiastes 1:1-11 ..... 49, 50	Isaiah 2:4 ..... 226	Acts 7:55-56 ..... 79	Philippians 2:7 ..... 78
Ecclesiastes 1:12-18 ..... 50	Jeremiah 30:5-6 ..... 258	Acts 15:13-18 ..... 252	Colossians 3:16 ..... 116
Ecclesiastes 2:12-17 ..... 83	Jeremiah 31:35-37 ..... 277	Romans 8:8-9 ..... 9	I Thessalonians 2:13 ..... 13
Ecclesiastes 2:18-23 ..... 84	Daniel 9:4 ..... 306	Romans 11:25 ..... 250	I Timothy 2:5 ..... 79
Ecclesiastes 2:24-26 ..... 163	Daniel 9:24 ..... 225	Romans 11:28 ..... 252	I Timothy 2:15 ..... 229
Ecclesiastes 3:1-15 ..... 50, 69, 82	Matthew 1:18-21 ..... 75, 120	I Corinthians 2:7-15 ..... 162	I Timothy 3:16 ..... 79
Ecclesiastes 3:16-22 ..... 84	Matthew 3:11 ..... 122	I Corinthians 2:14 ..... 282	Hebrews 4:12 ..... 13
Ecclesiastes 4:1-3 ..... 126	Matthew 4:3 ..... 125	I Corinthians 6:19 ..... 123	Hebrews 4:16 ..... 301
Ecclesiastes 4:4-16 ..... 127	Matthew 6:8-15 ..... 280	I Corinthians 12:12-13 ..... 123, 156	James 1:5 ..... 54
Ecclesiastes 5:1-7 ..... 196	Matthew 16:18 ..... 125, 155	I Corinthians 14:34-35 ..... 200	James 1:13 ..... 280
Ecclesiastes 5:8-12 ..... 127	Matthew 24 ..... 259	I Corinthians 15:51-53 ..... 192, 194	I Peter 1:21 ..... 40
Ecclesiastes 5:13-17 ..... 128	Mark 6:8-15 ..... 280	I Corinthians 15:57 ..... 302	II Peter 3:9 ..... 305
Ecclesiastes 5:18-20 ..... 163	Mark 13 ..... 13	Galatians 5:19-21 ..... 48	I John 2:16 ..... 125
Ecclesiastes 6:1-6 ..... 163	Mark 16:15 ..... 159	Ephesians 1:13 ..... 123, 124	I John 3:9 ..... 81
Ecclesiastes 6:10-12 ..... 85	Mark 24:32-33 ..... 277	Ephesians 1:14 ..... 345	I John 5:11-12 ..... 12
Ecclesiastes 7:1-14 ..... 128	Luke 1:35 ..... 120	Ephesians 1:15-23 ..... 346	Revelation 2:27 ..... 225
Ecclesiastes 8:1-8 ..... 197	Luke 2:10-11 ..... 76	Ephesians 1:22-23 ..... 155	Revelation 13 ..... 129
	Luke 3:16 ..... 122		Revelation 19:5 ..... 225
	Luke 4:14-21 ..... 121		Revelation 22:8-9 ..... 89







# JANUARY 28



● REGISTRATION for the spring term at the Denver Bible Institute begins on January twenty-eighth. The task of training Christian leadership goes on. It is no less imperative in time of war. With a near record freshman attendance, the Institute is looking forward to a larger service when peace comes. Eligible students are encouraged to enroll now.

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## DOCTRINAL STATEMENT

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### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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## IN THE GODHEAD NUMBER

	Page
Editorial Comments .....	2
Editorial Messages .....	3
How Do We Know There Is a God?— <i>The Editor</i> .....	5
God and Evolution— <i>Leo C. Lapp</i> .....	7
Ecclesiastes and Ephesians— <i>Charles M. Neal</i> .....	9
The Triune God— <i>R. E. Neighbour</i> .....	10
4 Great Biblical Facts— <i>Maurice G. Dametz</i> .....	12
Prophetic and Dispensational Studies— <i>The Editor</i> .....	13
Answering You— <i>H. A. Wilson</i> .....	15
Promotion Department .....	16
Abraham's Vineyard— <i>Fred Kendal</i> .....	17
In the Harvest Field— <i>B. Grace Crooks</i> .....	18
Helps for God's Workmen— <i>Clarence L. Swihart</i> .....	19
Bible Seed Thoughts— <i>Charles R. Johnson</i> .....	20
Days of Youth— <i>Florence Taft Fowler</i> .....	21
Light on the Lesson— <i>Sunday-school Lesson Staff</i> .....	22





## EDITORIAL

### ANOTHER NEW YEAR

The year 1943 has passed, and is now history. What has been done is done forever, and what has been missed is missed forever. We have crossed the threshold of another year, the year 1944. What all this year holds for us we do not know, but this we do know; namely, that we may safely trust the Lord and go on with Him. He will lead us in service for and with Him, and will use us to His glory, if we yield ourselves to Him and trust and obey Him. Let us give ourselves anew to Him for this new year.

...

### THE MAGAZINE

Again we call attention to *Grace and Truth*, the official organ of the Denver Bible Institute, to remind our readers of certain important things about it.

In the first place we feel assured that you will enjoy and appreciate this issue very much. The articles it carries are instructive and stimulating. They confirm and build up faith. These articles should be read and studied by a great host of Christian people.

In the next place, let us remind you of the fact that the topic of discussion for February will be *The Scriptures*, and among the special articles will be one by that veteran defender of the faith, Dr. W. B. Riley, on "The Scientific Accuracy of the Scriptures." This is a very splendid article. The regular features will also appear.

We have said all this in order to tell you that you cannot possibly afford to miss a single issue of the magazine. The gracious comments we are constantly receiving show how greatly it is appreciated. If your subscription has expired, send us your renewal at once, so that you will not miss a single copy. Remember that we cannot afford to extend subscriptions unless they are paid. The magazine is very reasonable at \$1.50 per year, in advance. The cost of things we need has gone up for us just as it has for other folks, but

we have not raised the subscription price of the magazine. Your prompt renewal will help us, and at the same time, will assure you of not missing any numbers of the magazine nor the spiritual blessing it brings.

Then, too, why not tell your friends about the magazine? Better still, why not let them see your copy and get them to subscribe for it? By getting them to subscribe you will do them a great service. We should like to see each of our present subscribers secure at least ten (10) new subscribers this year. It can be done if we all will to do it and labor to that end.

So, here we go!

...

### THE SPEECH OF FIGURES

Some time ago figures were released which reveal how the American people spend their money. The following figures speak volumes.

The American people spend:

For churches and religious causes, \$575,000,000.

For schools and educational purposes, \$3,177,000,000.

For motion picture entertainment, \$1,000,000.

For beer and strong drink, \$4,000,000,000.

For the total cost of crime, \$15,000,000,000.

These figures show that the American people spend almost twice as much for motion pictures as for religious causes, and about seven times more for strong drink than for the cause of Christ. There are many more places where strong drink is sold, than churches where the Gospel is preached, and the total crime bill is fifteen billion dollars! These figures reveal the national character. They show that we have come upon evil days.

If the people of America would spend four billion dollars for the cause of Christ instead of the same amount to soak the body and becloud the mind with strong drink, there would be a large cut in the crime bill. When the Gospel advances, crime de-

creases. No one can deny that an enormous amount of crime is due to strong drink. If we put a church or Sunday-school or mission hall in the place of every tavern we would see a great change. Bible Christianity is the cornerstone of civilization, and when Christianity advances, civilization is purified and strengthened. But when crime is on the increase and the forces of Christianity are weakened, civilization is on the down-grade and on its way to doom. There is nothing we can think of that will stem the tide of evil, like vigorous and earnest evangelism. Let God's people awake and spread the Word of God far and wide. This is our God-appointed task.

...

### EDUCATION IN DAYS LIKE THESE

It probably would be better to speak of "Educators in Days Like These" than to put it as we have written it. One of our greatest dangers is that of abstraction. We are apt to treat even such matters as education in an impersonal way. This is fatal. Education cannot be properly treated except it be dealt with by dealing also with those who seek to impart it. Education and educators must be looked at and treated together.

Someone has recently said, "One hopeful thing I seem to have noticed about educators in these days is that they seem to have been humbled. They look out upon our world and realize, along with parsons, lawyers, business men, and practically every one else, that they have 'missed the boat'; as someone has cleverly put it, they have been trying to 'play the game of life without knowing where the goal posts are.' Processes instead of purposes, techniques instead of values, methods instead of ends, have been their concern. Now we are all in a mess, and educators along with the rest of us."

We hope this writer is right; we should greatly rejoice if educators were humbled and should have found out that they have been mistaken.



Of course one may be humbled and still not be humble. One may take "another boat"—to use that figure of speech—and not take the right one. All education that is not God and Christ centered is the wrong kind of education. The evolutionary theories and the materialistic philosophies have led educators astray and made education a failure. This world came into being through a wise and mighty Being, called God, and He is the moral ruler of the universe. To rule God out of education, no matter what else it may embrace, is to rob it of the one and only thing that makes education of any value. Education without the recognition of God makes men fools, and the more of such education they get, the greater fools they become.

The wise man, Solomon, said, "The fear of the Lord is the beginning of wisdom." Here, then, is where wisdom begins. To fear God is to trust, to love, and to reverence Him. We cannot trust, reverence, and love God unless we believe in His Blessed Son, the Lord Jesus Christ. Educators must, therefore, not simply turn back to religion, but back to the Bible, back to God, back to the Lord Jesus Christ. Any education that is not anchored in the belief in the Triune Godhead and the infallible Scriptures is wrong. All such education leaves the educator in the *wrong boat*. It is not faith in ourselves or in our fellow-men which we need, but faith in God. Faith in God, alone is the heart and reality of true and worthwhile education. What we need more than anything else in this world today

is a simple faith in the Bible and a re-establishment of the teachings of the Bible in public thinking and belief. Here alone is true anchorage and the secret of real and lasting prosperity. We, at the Denver Bible Institute, are seeking to do our part in the task of making known the truths of God's own Holy Word. Let all God's people unite in this much needed task.

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DR. RILEY

Christmas Day, December 25, 1943, marked the Sixtieth Anniversary of Dr. W. B. Riley's ordination to the ministry. Dr. Riley is a native of Kentucky; and on Christmas Day, 1883, he was ordained in the First Baptist Church of Dallasburg, Kentucky. At the insistence of the Ordaining Council, he preached his own ordination sermon on the text, "Thou shalt have no other gods before Me."

After attending the Valparaiso Normal School, Valparaiso, Indiana; Hanover College, Hanover, Indiana; and Southern Baptist Theological Seminary; he took up pastorates at Carrolton and Warsaw, Kentucky, from 1883-1887. He was then called to the Tabernacle Baptist Church at New Albany, Indiana, in which church he served for two years. He served the Lafayette Baptist Church of Lafayette, Indiana, for three years and was pastor of the First Baptist Church of Bloomington for two years. Then he was called to Calvary Baptist Church of Chicago, which church he served five years. In 1897 the First Baptist Church of Minneapolis called him to be pastor, in which church he has served 45 years.

In 1902 he founded the Northwestern Bible and Missionary Training School, and in 1935, the Northwestern Evangelical Theological Seminary. Over 2000 students have graduated from these schools, and have gone throughout the world. The Diamond Jubilee will mark a celebration to be held at the Northwestern Theological Seminary and Bible Training School.

The late Wm. Jennings Bryan said of Dr. Riley, "He is one of America's greatest Christian statesmen."

Dr. Riley's ministry has been varied. Since 1893 he has published over 100 hundred volumes, many of which have gone into several editions. While advanced in years, he is still active as president of the school and is conducting evangelistic campaigns almost continuously.

## EDITORIAL MESSAGES

### THE ORIGINAL CREATION AND THE CREATOR

*In the beginning God created the heaven and the earth (Gen. 1:1).*

The book of Genesis opens with the words "in the beginning," and in these words announces the fact of the creation of the heaven and the earth, or the universe. These words in the Hebrew are *breshith*, which signifies "in the beginning." We may take this to mean "at first," "originally," "to start with." These opening words express the idea of the earliest time imaginable. There is no allusion here to any philosophical conception of "eternity." This first verse of Scripture is a simple, concrete narrative about the original creation, which is beyond the science of man.

In the Hebrew, it is said, there are just seven words in this passage, and these are composed of twenty-eight letters, which is seven multiplied by four. Seven is the number of perfection, and four the number of creation; hence, in the very construction of the first verse of Genesis, we learn that the original creation was perfect as it came from the hands of its Creator. Moses says elsewhere that all God's works are "perfect" (Deut. 32:4).

It will be noted that what is said in this first verse of Genesis has reference to the original creation, and that it is all that is said about it. We have not a word that would enable us to fix the date of creation, whether it took place a few thousands, or millions of years ago. We have not a word concerning the appearance of the original creation, nor if it was

inhabited, neither of the appearance of its inhabitants, if it had any. We are not informed as to whether it was called into existence in a moment of time, or whether it was formed by a process which covered an interval of long ages. We have here simply the statement of a bare fact: "In the beginning God created." How sublime and majestic! The curious are here left to wonder, the philosophers to speculate, the scientists to investigate. The simple-hearted believer is satisfied; he praises and adores and worships God. Creation, in the strict sense of the first origination of being, out of nothing, does not come within the scope of science. It is by the Bible alone, and "through FAITH we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do



appear" (Heb. 11:3). We observe three things in particular in connection with the majestic statement of this first verse of the Bible.

*First*, Creation had a beginning. It was not from eternity, but it had a beginning, a time when its existence became a fact. Everything had a beginning, save God. He is eternal, from everlasting, immutable, and unchanging. Compare Psalm 90:1-2; 102:25-27; Prov. 8:25-26; Isa. 40:28.

*Second*, Creation had a Creator. The universe was not self-evolved. "In the beginning God created the heaven and the earth." The beginning of creation begins with God. "In the beginning" denotes a time of remote and unknown antiquity, a time hid in the depths of eternal ages, and known only to God. The phrase "created the heaven and the earth" constitutes a statement of fact, an historical record. Only God is the all-sufficient cause and the rational explanation of all things. Creation did not evolve out of eternal matter, and by its own inherent power. Creation did not come into existence by the process of evolution—to say so is to set one's own word over against the Word of God, and to deny that which is rational, reasonable, and sensible. Where there is design, purpose, and order, there must be a living, intelligent, and rational designer and originator. Creation and the Creator are linked by these marks of identity. Creation was produced by a power outside itself; it was brought into existence by a Creator—God—God the Creator. "He spake, and it was done; He commanded, and it stood fast" (Ps. 33:9). The word "heaven" is plural, "heavens," in the A. S. V. Read Job 38 and 39. The writer of Genesis informs us that the God Who created the heavens and all their host, created the earth also, and that, by His same almighty fiat. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Ps. 33:6).

*Third*, The Creator of creation was a personal God. The writer of Genesis does not seek to prove the existence of God, but simply introduces Him by declaring that He created the universe. His existence therefore is affirmed as a fact to be believed. God is not an abstraction or an impersonal force, but a personal Being Who is omnipotent and almighty. God's name here mentioned for the first time in the Bible is "Elohim." It is, as Dr. C. I. Scofield points out, "a uni-plural noun formed from El—strength, or the strong One, and Alah, to swear, to bind oneself by an oath, so implying faithfulness." This title name of Deity involves the thought of "the

Putter-forth of manifold powers, or the living Personification of power in its most radical conception." This title, it is said, occurs about 2,500 times in the Old Testament. It clearly indicates the dignity and power of God, and it embraces the idea of His Triune Being. This uni-plurality implied in the name is directly asserted in verse 26 of this first chapter of Genesis, in the words, "let Us make man." The Trinity of the Godhead is thus obscurely taught in the first verse of the Bible, a doctrine which is clearly revealed in Scripture. Though God is One, there is a plurality of Persons in the Godhead, known in Scripture as Father, Son, and Holy Spirit, each of Whom were engaged in the work of creation. Compare Proverbs 8:27; John 1:1-3; Ephesians 3:9; Hebrews 1:2; Job 26:13.

We observe that in the light of the fact of creation, atheism is sheer folly. The universe exists, and it is wonderful in its design, order, harmony, and beauty. How did it come into being? The record here says, "In the beginning God created the heavens and the earth" (A.S.V.). This statement is so clear, so simple, and so definite that, by its very simplicity and definiteness, it is stamped with authenticity. The very existence of things around us is indisputable evidence of the reality of this history of creation. The man who rejects this history, to be consistent, must reject all history. The Bible opens, as we would expect it would, with a word about the Being of God and the history of creation, informing us that God created the universe. The historian does not stop to prove the existence of God—there is no need for that, since the creation He has brought into being is the indisputable and irrefutable evidence of His existence. One sincere look around proves the existence of a supreme Being, possessed of wisdom, power, and glory. The universe and nature itself witness to the power and Godhead of God. Compare Psalm 19:1-6 and Romans 1:19. Atheism is the supreme folly of which man is capable. There is no greater fool living than the atheist, for he is blind to all the appearance and testimony of creation. On the other hand, we must conclude that pantheism is an absurdity. This history informs us that the world was a creation, brought into being by God the Creator. It was not a natural or spontaneous emanation from a mysterious something of which man knows nothing, a something invented by skeptics and promulgated in skeptical philosophy. This world had a Creator, distinct and separate from itself. It is of course true that God is present throughout the universe, but He is nevertheless independent of, and distinct from it. He is the possessor of heaven and

earth, but separate and distinct from them. Pantheism, therefore, which substantially identifies God with the universe, is an absurdity. God created the realm of the universe, but is not identified with it; He is the moral ruler of the realm, and separate and distinct from it.

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## ECCLESIASTES & EPHESIANS

*Continued from page 9*

the earth in riches and wisdom" and the kings of the earth sought unto him to hear his wisdom, but he lived his life largely apart from God. He made the longest prayer recorded in the Bible (I Kings 8:23-53), and he had the best opportunity of any man on earth (I Kings 3:4-14), but with all this he stayed aloof from God. At his passing no cloud-chariot came to bear him to heaven; no Majestic Undertaker took charge as in the case of Moses; no such eulogy was written as of the great King Josiah (II Kings 23:21-30; II Chron. 35:23-27); no beautiful words of trust, called "last words," are recorded as in the case of David his father (II Sam. 23:1-7). As an old man while yet young, he went out in the dark and a lone verse notes his exit: "And Solomon slept with his fathers, and he was buried in the city of David his father, and Rehoboam his son reigned in his stead" (II Chron. 9:31).

*I considered in my heart . . .*

This notable Preacher-King has a sermon to preach to all the world for all time. He wishes to present, under the inspiration of God, the natural man at his best. This Preacher has never been converted; he knows nothing about a Saviour, and he has no Bible. He knows much about life, a little about death, and nothing of heaven. But this is an unusual preacher, and he has an unusual sermon. Solomon speaks as a natural man and therefore uses intellect, evidence, observation, and experience from which to draw his conclusions. He preaches some wonderful sermonettes—not always true, but wonderful nevertheless. His sermons are not always correct, in fact, some of them are directly opposed to the revelation of God on the same subject. Solomon considers in his heart and then speaks. The word "heart" occurs more times per chapter in this book than in any book of the Bible. In the 12 chapters we find the word 40 times; only the book of Proverbs rivals it, and there we find the word 81 times in the 31 chapters. The word "heart" means the *feelings*, the *will*, and often the *intellect*. The origin of these sermons will be found here. The phrase, "I said in my heart," occurs five times and "I said,"

*Continued on page 35*



# How Do We Know ?

## ❖ There Is a God ■

BY THE EDITOR

In the face of the forces of unbelief and skepticism abroad these days, it is well that we should explore our own foundations of belief. It matters a great deal what we believe, but it is also important to know why we believe what we do believe. We should ever be ready to declare the reason for our faith and hope (I Pet. 3:15).

The value of evidential study lies in the fact that it brings confirmation to the faith already possessed and hence, gives greater assurance and equips one more fully to deal with those who are in doubt.

Faith is being sorely tried these days by prevailing apostasy and the paralysis it produces, and we need to be fully persuaded in what we believe.

Among the many doubters of these days are numbers that are honest, but ignorant concerning facts; such must be rescued by being given the facts and being brought into the light. We, as God's people, must be prepared to do this. Evidential study leads us to know these facts for ourselves.

The evidential study of all studies is that concerning the existence of a personal God, or infinite Deity. If there is no personal God, then Christianity is discredited and must be discounted, because it lays claim to having its origin in the eternal God. Christianity makes claim that it is supernatural throughout, and especially that it is presented in a supernatural revelation.

Are there any evidences in support of the belief in the existence of a personal God? Do we possess incontrovertible, incontestable, irrefutable, and infallible, reasons for the belief in the existence of God?

There must be such convincing and confirming evidences, or else our belief in God is simple credulity, with nothing to support it. What are the facts in the case?

Yes, there are certain scientific evidences of the existence of God.

These evidences are found in different proofs, so that the existence of God is confirmed by reinforced evidence.

### I. WE KNOW THAT THERE IS A GOD FROM THE EVIDENCE OF CAUSE AND EFFECT

It is a scientific fact that effect proves a cause. A certain thing exists, and its existence and being argue a cause for its existence. Nothing exists apart from a cause; hence the argument of cause and effect.

This evidence of cause and effect in respect to the existence of God is called by the technical term, "cosmological argument," which is also known as the "deductive argument." The term "cosmological" springs from *kosmos*, which is the Greek word for world. The term refers to the science or knowledge of the universe and relates to the origin, constitution, nature, laws, order, relation, magnitude, dimensions, and the like, of the heavens and the earth.

That the universe exists is an undeniable, and incontrovertible fact, and it is marvelous in its construction, constitution, organization, dimension, and correlation. When we consider the world around us, we are struck by the fact that all the phenomena we see are the effects of some cause or causes. Science itself teaches that the present universe has not existed from all eternity. How then did it come into existence? How was it originated—by creation, or mere chance? Was it by an omnipotent first cause, or by a chain of ordinary, fortuitous circumstances? Or, did it come into being by the process of evolution?

We note that this great world about us gives unmistakable evidence of an architect and a designer, and therefore proves that it came into existence by a wise and powerful Creator. If you should visit a park containing beautiful lawns, flowerbeds, stately trees, well-contrived watercourses, gushing waterfalls, and

many other attractions and contrivances all tending to the convenience and pleasure of visitors, you surely would conclude that no sane man would dare say that all these came by chance, but rather that it was planned by a wise head, and executed by a skillful hand. So when you survey this earth, so well-fitted as a dwelling place for man and the other living creatures in it, when we see it stocked with light, air, water, food, and fuel, and with all the other manifold things which tend to man's need and comfort, what else can be concluded but that all was planned and made by an almighty, intelligent Being? Such indeed is the case.

The Holy Scriptures ascribe creation to the counsel, wisdom, will, and power of the Triune God (Gen. 1:1-2:3; Ps. 8:3-4; 19:1-2; 33:6; 104:30; Job 9:1-10; 26:13; 33:4; 38:1-41; Isa. 40:12-15, 25-31; John 1:1-3; Eph. 3:9; Col. 1:15-17; Acts 4:24; 14:15; Heb. 1:1-3; 11:1-3; Rev. 4:11).

The universe God has created reflects His glory and gives manifest proof of His existence, power, and Godhead (Ps. 19:1-6; Rom. 1:19-20).

### II. WE KNOW THAT THERE IS A GOD FROM THE MORAL NATURE OF MAN

This evidence is called the "anthropological argument," and is otherwise known as the "moral argument." This argument infers the moral nature of God from the moral nature of man.

The word "anthropological" springs from *anthropos*, which is the Greek for man. The term refers to the science and knowledge of man and relates to his origin, constitution, nature, being, capacities, and history.

That man exists is self-evident, and that he is a wonder being in every aspect of his constitution is an undeniable and indisputable fact. Man is the supreme being of all earthly creatures, with marvelous capacities



in various fields of knowledge and achievement. He also possesses a moral nature, a nature which is distinct from that of the physical and material body. Just as the physical and material part in man has its senses and motives, so does the moral part in man have its senses and motions. What about the moral instincts, such as religiousness as revealed in heathen worship? What about conscience, or the sense of right and wrong? What about the emotional, intellectual, and volitional capacities in man? In all his instincts and capacities man differs greatly from the very highest creature in the lower orders of creation.

From whence came this moral nature in man? Did he come into possession of it by an evolution from some lower species? If such were the case, how is it that such evolution does not now take place? The folly of the evolutionary hypotheses is very obvious and evident.

The Scriptures answer the question as to man's possession of a moral nature by declaring that God created man in His own image and likeness (Gen. 1:26-27). This moral nature was received by the divine creation of man. Man's possession of a moral nature gives evidence of the existence of a moral Ruler to whom man is directly responsible. The fact that man has a moral nature is proof positive that he had a Creator, and that his Creator possesses these same characteristics in an infinite and perfect degree.

### III. WE KNOW THAT THERE IS A GOD FROM THE HISTORY OF THE NATIONS

History witnesses to the fact that all nations past or present believe in a Supreme Being, a Deity. There is hardly a people known on earth which do not worship some form of Supreme Being which they call God. Ancient Athens, with its many altars and the one erected to the "unknown God," is a striking illustration of the widespread belief in a Supreme Being (Acts 17:22-29).

The conception or idea of the existence of an infinite, eternal, almighty Being is prevalent among mankind. This evidence or argument is called the "ontological argument." The term refers to the origin and existence of the idea common among men concerning the existence, reality, personality, and subsistence of an infinite Being, Who possesses the attributes, perfection, and glories of a supernatural, supreme, sovereign, divine entity.

How, and when, and where, did this idea originate? It must have originated somewhere, sometime, and with someone. What is the answer to this question? The answer is, that

all mankind are really born with an indwelling sense of God. This fact is definitely confirmed by Scriptures (Rom. 1:19). It will be noted that the words "in them," in this passage refer to an inborn sense—in their mind and conscience. The reference here is not only to the existence of God, but even to the character and being of God. The lack of knowledge on the part of man, apart from the Gospel, has to do with salvation, and not with knowing that there is a God.

Apart from reason, man naturally knows that there is a God, because of this inborn sense. The God Who in the beginning, created man put that belief there, and so it is as much a proof of the existence of God as the footprints of a man in the snow are a proof of the fact of a living man.

### IV. WE KNOW THAT THERE IS A GOD FROM THE ORDER PREVAILING IN THE UNIVERSE

This evidence is called "the argument from design," or "teleology." There is perfect order in the universe, everything all about us revealing order and design. There is marvelous and perfect design in the stars, tides, currents, trees, plants, and even the drops of rain and the snow flakes.

There is also perfect design in the movement and co-ordination of the planets and solar system.

There is likewise perfect order and design in the animal, vegetable, and mineral kingdoms, so that each serves its own destined purpose and there never is any crossing of purpose. Even the instinct of the creatures shows order and design (Prov. 6:6-8; 30:24-28; Job 12:7-10).

From whence is this design and order, with its harmony and sustained precision? Is it all a matter of single chance, or the natural function of nature? No, indeed not. The Holy Scriptures ascribe the origin, ordination, and continuation of order in the universe to the dictum and sustentation of the eternal and omnipotent Godhead (I Cor. 14:13; Ps. 8:6-9; 77:19; Isa. 43:16; Col. 1:15-17; Heb. 1:1-3).

This order and design in the universe is a sure and certain evidence that there is a God.

### V. WE KNOW THAT THERE IS A GOD FROM THE BEAUTY WE BEHOLD ALL ABOUT US

There is a great deal of beauty in the world that can easily be explained. A great deal of beauty is man-made, the invention and contrivance of science of one kind or another. This beauty is all about us in great abundance, in art and rich

decorations.

There is, however, on the other hand, a beauty of the most exquisite kind that cannot be explained apart from a divine Being. To this class belongs the beauty of the heavens: the stars, the moon, the golden sunset with its marvelous glory. There are the mountains, the plains, the deserts, the ocean, the peaceful river, and the running brooks. Along with these are the flowers, the foliage, the grass, and numerous things growing out of the earth. There is also more remotely, the beauty of animals and birds. This whole universe is full of beauty of the most exquisite kind.

The evidence of the beautiful is called the "aesthetic argument." This term refers to love of, desire for, and delight in the things that belong to the sphere of the beautiful. It also includes the power of discernment, discrimination, and appreciation of the beautiful. All these things are found in God.

The Scriptures clearly teach that God created all things beautiful (Gen. 1:31; 2:7-10; Exod. 28:2; Eccles. 3:11; Isa. 4:2).

This beauty displayed in nature argues the existence of One behind nature Who is Himself glorious and Who loves, discerns, and appreciates the beautiful (Ps. 19:1-3; Gen. 1:14—note the word "signs").

### VI. WE KNOW THAT THERE IS A GOD FROM THE FACT OF REVELATION

This is the final evidence, and it is overwhelming.

To begin with, let us remember that an eternal, omnipotent, and omniscient God could reveal Himself to man. What is more, such a God would also most assuredly reveal Himself to man. This is exactly what He did.

As we already have seen, the created universe reveals the fact of the existence, power, and Godhead of God, but He has given a fuller revelation of Himself than that.

In ancient times God revealed Himself to men by speaking with them (Gen. 6:3; 12:1-3; 17:1; Num. 12:7-8; Heb. 1:1).

The Holy Scriptures attest the fact that God has made a revelation to men (Matt. 4:4; II Tim. 3:16-17; II Pet. 1:19-21).

The Holy Scriptures also attest the fact that they bear the imprint of God (Isa. 55:10-11; Ps. 19:7-11; Heb. 4:12; Eph. 6:17).

Finally, God has revealed Himself in His Son, the Lord Jesus Christ. This was a real and tangible revelation (John 1:14, 18; 14:9; I Tim. 3:16; I John 1:1-3).

*Continued on next page*



# GOD

# and Evolution

BY LEO C. LAPP

The God of creation and of the Bible is a great and glorious Being. All power in the creation, preservation, and redemption of the world belong to Him. This God and evolution can never be reconciled. If evolution is true, God and the Bible cannot be true.

Evolution is, or rather was, an active protest against the indolent and self-satisfied Protestant church of Europe, England, and America; just as communism was the protest of the suffering proletariat of Russia against the corrupt Russian Orthodox church; and just as Facism was a revolt against the effete Roman church. That God and the Bible and Jesus Christ were involved in these protests is to be expected, since the church has been inseparably connected with the Bible, and God, and Christ. The great failure of the church to bring a message of effective salvation to needy souls caused these souls to revolt against the church, even if unconsciously.

Since the church, to thinking people, had no answer for life, they sought it in evolution. To bolster

their theory the evolutionists at first sought to ignore the Bible, then to discredit it, and finally to destroy it. These people reasoned: since the teaching of God as the Saviour and sustainer of the universe has seemed to fail in the church, God as the Creator, according to the Genesis record, must likewise be no longer in control of nature. To destroy the church and the God of salvation, the God of Creation must be destroyed. No doubt the chief error of the evolutionist was his confusing the church with God, the Creator, Sustainer, and Redeemer. The church has erred and does err; but the Bible stands today, in the original text, correct and perfect. The Bible now, as always, is the record of God's revelation of redemption to a world of people loaded with sin and under divine wrath. It tells of forgiveness of sin through the blood of the Lord Jesus Christ to all who believe in Him and who are thus born again by the Spirit of God.

But we turn to evolution.

## KINDS OF EVOLUTIONISTS

There are three major varieties of evolutionists: (1) Atheistic, (2) Agnostic, (3) Theistic or so-called Christian evolutionists. In four ways all three classes of evolutionists are alike. They believe that:

1. God is not a person; and the universe somehow grew by itself.
2. *Man* evolved from a lower state—men and monkeys came from a common ancestor.
3. *Morals* are relative, mere old habits from monkey days.
4. *Self-enjoyment*, self-expression, and the satisfaction of all desires is the path of wisdom.

Though all evolutionists agree at these points there are places where they disagree radically. In fact recent theistic evolutionists deny that Darwin was an evolutionist at all.

## DEFINITIONS OF EVOLUTION

The varieties of evolution can probably be best defined by using quotations from the various writings of evolutionists.

*Atheistic Evolutionists:* "The earth, the sun, the moon, the planets, and all the heavenly hosts are the effects, or results, of the condensation of a nebulous vapor, which took place many millions of years ago after having been diffused for an incalculable period of time throughout an illimitable expanse of space. The cause of this nebular matter is unknown and will probably remain enshrouded in the profound mystery which at present envelops it." This is spontaneous generation. No God is needed. *Evolution and Creation* (18-87) by J. Hardwicke.

"As to the origin of man we are bound to admit that the animate was evolved from inanimate matter"; again, "If the story read in the book of nature is a true one, then man has lived upon earth several hundred thousand years, and has passed from a state of unconscious animal existence, through innumerable stages of savage, semi-savage, and civilized conditions to his present commanding position" (ibid, pages 21-22).

Comparative anatomy, embryology, and fossil remains are supposed to furnish the proofs from the book of nature mentioned by Mr. Hardwicke.

Regarding the history of man we read, "The earliest traces of man exhibit him to us in the Paleolithic or old stone age, as wild and living in caves, using only the crudest of implements."

Atheistic evolution disallows God and the Bible. It makes an algae into a giant Sequoia, a seaworm into a whale simply by adding the one element—*time*. Atheistic evolution, presents life as a survival of the fittest.

*Agnostic Evolutionists:* These deny not the existence of the Creator; they affirm that we do not, or cannot, know the first cause. Herbert Spencer holds that we are ever in the presence of an infinite and eternal energy from which things proceed, but to us, He must be unknown. With LeConte, the agnostic evolutionist holds that: "Evolution is a continuous, progressive change according to certain laws

*Continued from previous page*

Jesus Christ was God, SEEN, FELT, and HEARD. In Christ God came forth and became human and visible; Christ was the God-Man.

Jesus Christ, therefore, is an overwhelming proof of the existence and being of God.

In addition to this convincing evidence is the fact that multitudes of both men and women, down through the years, through faith in Jesus Christ, have been supernaturally transformed from sinful to godly lives. This is an irrefutable, incontestable, and unanswerable proof of the work of a supernatural, omnipotent Being.

For these given reasons we know there is a God. We are perfectly assured and convinced for ourselves, and so here we rest the whole matter, expressing deep and sincere pity for anyone who is so stupid as to deny the existence of God.



and by means of resident forces. Over the meaning of the term "resident forces" the agnostic and the theistic evolutionists disagree. The agnostic says, "We cannot know what these resident forces are, though we must admit their presence." The theistic evolutionist says, "We acknowledge the resident forces and call them God."

**Theistic Evolutionists:** These are divided into several groups. The largest group is ably represented by Lyman Abbot in his book, *The Theology of an Evolutionist*. The theistic evolutionists make their teachings to be synonymous with "growth, change, or development" by an inward power called God. John Fiske said: "Evolution is God's way of doing things."

Concerning theology, the position of the theistic evolutionists is a half-way one. They admit of God, as force, but each one, for reasons of his own, denies the Bible in the whole or in part. Many so-called modernists are theistic evolutionists, as we shall see.

Some evolutionists like J. B. Dana, of Yale University, and Alfred R. Wallace from Europe believe in the evolution of animals, but hold to a special creation for man.

In the main, theistic evolutionists hold the following tenets:

1. Spontaneous generation of the universe, of the earth, and of life. The earth was not created thousands of years ago for we live today in the creative days of God—we now see the creative processes taking place before us. Lyman Abbot, in *The Theology of an Evolutionist*, says, "Evolution is the history of a process, not the explanation of a cause"; and, "The evolutionist believes that God's processes are the processes of growth, not of manufacture." For example, just as a horse grows from a colt, oaks from acorns, literature from the alphabet, so man is arriving, but has not yet come!

2. Man is an animal—howbeit, an advanced one—into whose being God has breathed the breath of divine life, making man immeasurably above the brutes. As to the time when man became higher than animals we cannot say. We are given to understand that whether the breathing from God was a process or a creation is of no consequence (only try to deny that it was a process, and see if it makes any difference to the evolutionist).

3. Concerning the fall of man into sin, this is considered to be immaterial; because Genesis is only tradition written down, and man is only an imperfect animal.

4. Regarding sin, it is the earliest and lowest state of man's moral and spiritual development. Sin was once looked upon lightly, or even humor-

ously, by the human family. Now we are (supposed to be) grown out of that state. When one overeats, that is proof of pig ancestry; when one gets angry, that is the old tiger springing forth; when one is crooked and lies or steals, that is the snake in him. Men have not outgrown the animal in them.

5. Redemption is man's emerging from an animal condition. The animal in man must be overcome. Man is an emerging-being, just as a plant is a seed emerging. Man must pick his way out of his animal shell, as a bird does from its shell. Redemption is altogether subjective; man by himself does it all, by a power in him called God. There is no place, as in Scripture, for the doctrine that God puts the penalty due a guilty person upon an innocent one. Redemption is the soul, by itself, acquiring virtue from, or by, temptation and receiving the life of God imparted in a spiritual struggle. No forgiveness for past sins is necessary. Jesus Christ did not die to forgive men's sins, nor to relieve men of future torments, but to purify and perfect them by growth.

6. Miracles of the Bible are partly accepted and partly rejected by the evolutionists. Each evolutionist is his own judge of what is a miracle in the Bible. A miracle is such only as accepted.

7. The Bible is a collection of Jewish literature, full of errors. Descriptions of nature are scientifically inaccurate. There is much fiction in the Bible. Jonah, Joshua, and Daniel are childhood literature or lofty moral fiction. The history of Israel is a defective, elementary, moral process. The story of the garden of Eden is dismissed as an allegory, yet Moses is allowed to have told the truth when he wrote that man was made from dust. (See L. T. More, *The Dogma of Evolution*, page 243.) There is no infallible authority in the Scripture.

It is here that we find the acme of the evolutionary evil. To the evolutionist an infallible authority is not desirable. Thus evil can be taught as good. Evil is desirable since wrong is taught for right. The evolutionist glories in vagueness, in indefiniteness, in human guesses, and in uncertain, hazy distances of time and space. He expects us to believe that they are more desirable than the infallible Bible. The Bible to him is not what it claims to be—the Word of God. To the evolutionist, the Bible is unique in literature only in its spirit, not in its facts or message.

Now we are ready for Nietzsche and his doctrine of superman, free from all restraint. Life is a survival of the fittest. Darwin indeed laid the

proof for the lie that might is right. Napoleon was right. Cheating tradesmen and "big business" men are right, and will survive their honest neighbors. The bloodier the battles, the better for evolution. Man is a perfect beast. With all these, comes Freud polluting the world with his sex-heavy, animalistic doctrines. Superman and Freud are the natural growth of the evolutionists' doctrine.

A short history of evolution, pro and con, reveals the following selected names. Esper, A.D. 1774 at Gailenruth, Bavaria with some human bones (This man, 100 years before Darwin, suspected anthropoid ancestors of man.); John Frere, 1779, at Hoxve, Suffolk, more bones; Schmerling, at Engis, Belgium, with his Engis man and a cave full of bones. In 1844, Lund came from Brazil with more bones.

La Place came next with his theory of spontaneous generation of the earth and the stars. La Marck in 1809 wrote *Philosophie Zoologique*. He was the first of the evolutionists. Darwin and the *Origin of the Species* in 1894; Huxley, Tyndall, Spencer with a matter, motion, and life theory; Fiske and Haeckel, Henry Drummond, Lyman Abbot, Wilhelm Schmidt, Mendel, Thomson, J. Dana, Le Conte, Tyler, Lyell, the geologists; Bateson, the Java man, Neanderthal man, China man, and Pithi Anthropus Erectus—besides these most famous names in evolution there are many lesser names.

At the first in evolution, the spontaneous generation theory of the universe and of life sprang up; this became untenable. Then from various sources it was suggested that life came to earth from another planet. Since no one was able to tell how life originated on that other world, this, too, soon fell into disuse. Then La Marck's suggestions as to the distant origin of man became popular, only to be followed about fifty years later by Darwin's *Origin of the Species*. Today all of these theories are in disrepute, all being unproved at any point.

The cause of evolution was the weakness of the church, and her inability to keep the poorer people in the parishes fed while the clergy lived in luxury all about.

The strength of evolution was the needy and lustful flesh of men who had fallen away from the churches in great numbers. These people demanded an answer for life, and a hope for the present and the future. They thought they had found it in evolution. The church did not benefit from evolution, and it seems improbable that she has yet learned to serve the masses as commanded of God.

*Continued on page 21*



# Ecclesiastes & Ephesians

BY CHARLES M. NEAL

## Chapter I

### MAKING OUR TOOLS KEENER FOR THE CONTACT

*If the iron be blunt, and one do not whet the edge . . .*

Since we are to study Ecclesiastes for some time, it will be well to flavor our first paragraph with a pinch of worldly wisdom from that book. In chapter 10, verse 10, it says, "If the iron be blunt, and one do not whet the edge, then must he put to more strength." When it comes to Bible study and spiritual things, our tools for contact are usually *blunt*. This is more so when we enter a book like Ecclesiastes. After giving us the truth well put, as in the above, the writer says, "but wisdom is profitable to direct." Our wisdom suggests at the outset that more grinding at the stone in the shop, will make our work easier and more efficient when we reach the field. For this reason, our whole effort in this initial chapter, will be to make our tools keener for the contact.

*I said in my heart . . .*

When the opportunity was given me to choose the portion of Scripture for exposition, "I said in my heart," and I think God was putting the thought there (Phil. 2:13), "let me use Ecclesiastes and Ephesians." Expanding the thought a little more, I said, "Ecclesiastes—the *natural* man at his best; Ephesians—the *spiritual* man at his best." There, friends, you have my enlarged title for a dozen or more chapters. I do not know that any one ever associated these two books for one examination; I do not know why I did so, but it has been done. The following chapters, passing through your sharpened perceptions, must prove or disprove to you the wisdom of such choice. Ephesians is a most wonderful book. In no other book of the Bible do we reach higher spiritual truths and no farther reach and no sweeter fellowship. But since our study of that end of the topic lies well out in the future, we must dismiss it for the present, in favor of that strange and often misunderstood book—Ecclesiastes.

*The natural man receiveth not the things of the Spirit . . .*

In I Corinthians 2:14 to 3:3 Paul speaks of three men: the *natural* man, the *spiritual* man and the *carnal* man. In this series we are concerned with the first two. The difference be-

tween the natural man and the spiritual man is briefly explained in Romans 8:8-9: "they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His." The difference does not lie in a different body of flesh, but in the presence or absence of the indwelling Holy Spirit. The natural man is the son of Adam who has been born but once, that is, of the flesh. His nature, which is his soul, is in his blood. His soul or intellect directs his steps. He walks according to the flesh. Out of his wisdom and observation and experience he formulates his creed of life. The natural man at his best is in much evidence in this present *Christian* civilization. The by-products of true Christian principles are reflected in his creed of life. Because of the civilization in which he finds himself, he is often highly educated, polished, and refined. But, with it all, he has only been born once.

*Ye must be born again . . .*

The spiritual man is all that the natural man is—and more, for he has been born again. The Holy Spirit dwells within, and he receiveth "the things of the Spirit of God." For Paul says, "We received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (I Cor. 2:12-13). The spiritual man has been raised up to sit with Christ in the heavenlies. His citizenship is in heaven, and he finds his employment and enjoyment in things that are heavenly in nature. Ecclesiastes presents the natural man at his best, and Ephesians, the spiritual man at his best.

*An unsaved preacher preaches unsaving sermons.*

The title of this book—Ecclesiastes—means "the Preacher," as indicated in the first verse. We are told in the first chapter that he is the son of David and was king over Israel in Jerusalem. The name is not mentioned, but it is very evident that

the Preacher-King is none other than Solomon. We have no evidence that Solomon was a *saved* man; neither is his preaching of the *saving* kind. It is supposed that Solomon wrote the books of Proverbs, Ecclesiastes, and the Song of Solomon. We are concerned for the present with this one of the three. It is here that the Preacher preaches his strange, conflicting doctrines. God's revelation name; that is, LORD or Jehovah, is not found in the whole book. No form of the words "Saviour" or "Redeemer" is found throughout the whole book. The word "sacrifice" in the sense of expiation, is not mentioned except incidentally. Since "sin," as found there, merely means missing the mark, and there is no indication of salvation from sin, we do not find the word "blood" or the word "worship." It is true that Solomon was *religious*, and he believed in God. The name "God" occurs 41 times in the book, and his religion is one of being "good before God," or "good in His sight." Here, three thousand years ago, is a modernistic preacher who preaches wonderful sermons without touching on any of the fundamentals of revealed religion. He knows no blood and no Saviour. He was modern in his day, but three thousand years before, Cain had preached the same doctrine. Our modernistic preachers of this day have the same kind of doctrine. They are not in front, but so far behind they just think that they are in front.

*Solomon in all his glory . . .*

There is no evidence that Solomon was a *saved* man. His name occurs 305 times in the Bible, and yet it is never said that God loved Solomon. It is not said that Solomon loved God, except in one place, and there it is said half-heartedly (I Kings 3:3). Solomon made "affinity" with Pharaoh, king of Egypt, but no where is it said that he got half-way that intimate with the Lord; he was seven years in building the Temple, "But Solomon was building his own house thirteen years" (I Kings 6:38 with 7:1). He loved the Lord a little, "But Solomon loved many strange women . . . Solomon clave unto them in love. He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart" (I Kings 11:1-3). "So Solomon exceeded all the kings of

*Turn to page 4*



# THE TRIUNE GOD

BY R. E. NEIGHBOUR

Ephesians 2:18

Let us read our verse together: "For through Him we both have access by one Spirit unto the Father." In this verse our Lord Jesus Christ is mentioned first, for He is the antecedent of the pronoun "Him." The Holy Spirit is mentioned next, where we read: "We have access by one Spirit." The Father is the last word in the verse.

We think that it will be worth our while to study the Trinity inasmuch as the Son, the Spirit, and the Father, the three Persons of the Trinity, are all distinctively set forth in this short verse containing thirteen words.

We want to divide our message into two parts.

## I. THE UNITY OF THE GODHEAD

When we speak of the unity of the Godhead we speak of the fact that is set forth in Deuteronomy 6:4. That verse reads: "Hear, O Israel: the Lord our God is one Lord." The Jew tries to tell the Christian that he (the Christian) claims three Gods. He avers that the Christian claims the Father as God, Jesus Christ as God, and the Holy Spirit as God.

The Christian reminds the Jew that his God is one God manifested in three Persons. The Christian goes back to the first verse of the Bible which reads: "In the beginning God created the heavens and the earth." This verse has a singular verb, to be sure, but it is a singular verb with a plural noun for the word God is *Elohim* and *Elohim* is plural.

A little later in the first chapter of Genesis we read that God said, "Let us make man in Our image." Nor is that all, for the word one in the Old Testament Scriptures more than once refers to a plurality. In Second Samuel 19:14 we read: "And he bowed the heart of all the men of Judah, even as the heart of one man." In Ezra 3:1 we read: "The people gathered together as one man to Jerusalem." We have the same thing in Nehemiah 8:1. Thus we have Scripture proof for believing in a Triune God and yet, say that our God is one Lord.

Our purpose now is to show the oneness of the Trinity. When this is accomplished, we will show that the one God is manifested in three Persons.

## ONE IN DEITY

In John 8:41 it is written, "We have one Father, even God."

In this verse the Father is called God. The fool may say in his heart, "There is no God," but the Christian believes that God the Father is very God.

In Colossians 2:9 we read of Christ: "In Him dwelleth all the fullness of the Godhead bodily." Again we read in First John 5:20, these words, "His Son Jesus Christ. This is the true God." In Titus it is written as many as five times, "God our Saviour." If someone would say that God in this verse refers to the Father, we suggest that in another verse in this short epistle, we read of Jesus Christ our Saviour. Thus the God Who is our Saviour in one verse is spoken of in the immediate context as Jesus Christ our Saviour.

The Holy Spirit is also called God. We read in Second Corinthians 3:17: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

Ezekiel said, "That the hand of the Lord God fell upon him." Then he added, "The Spirit lifted me between the earth and heaven."

When the angel Gabriel spoke to Mary he said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." In other words, the Holy Spirit is called the Highest.

## ONE IN ETERNITY

Concerning the Father God it is written, "the Everlasting God." Again it is written, "that eternal life, which was with the Father." In connection with this we read of the Son that He is everlasting. Micah 5:2, in speaking of the birth of Christ says, "Whose goings forth have been from of old, from everlasting." Hebrews 1:8 says, "Unto the Son He saith, Thy throne, O God, is for ever and ever."

The Holy Spirit is also everlasting. We read of the Son, "Who through the eternal Spirit offered Himself without spot to God." Thus the Father, the Son, and the Spirit are from eternity unto eternity.

## ONE IN INHERENT LIFE

When we use the word inherent, we mean that the Triune God has life in Himself. We mean that He is life. He is not life begotten, but He is life inherent. In the Psalms it is written, "For with Thee is the fountain of life." Jesus Christ said, "The Father hath life in Himself." Again He said, "The living Father hath sent Me."

The Son also has inherent life. Of Christ it is written, "In Him was life." Again He is called the Word of Life. Our Lord did not hesitate to say, "I am the Life." Nor did He stop when He said, "He that hath the Son hath life."

The Holy Spirit has inherent life. In Romans 8:10 we read, "The Spirit of life." In 8:2 of the same book we read of, "The law of the Spirit of life."

Now for brevity's sake we wish to give you a list of different things which are said alike of the Father, of the Son, and of the Holy Spirit. None of these things which we are about to list could be said of any other than God.

1. One in imparting life. The Father imparts life (Eph. 2:4-5). The Son imparts life (John 6:37). The Spirit imparts life (John 3:5-6, 8).

2. One in creation. God the Father is Creator (I Cor. 8:6); God the Son is Creator (Eph. 3:9); God the Spirit is Creator (Ps. 104:30).

3. One in holiness. God the Father is holy (Isa. 55:5); God the Son is holy (Acts 3:14); God the Spirit is holy (Rom. 1:4).

4. One in omnipotence. The Father is omnipotent (Rev. 19:6); the Son is omnipotent (Eph. 1:21); the Spirit is omnipotent (Rom. 15:19).

5. One in omnipresence. The Father is omnipresent (Jer. 23:24); the Son is omnipresent (Eph. 4:10); the Holy Spirit is omnipresent (Ps. 139:7-8).



Thus we could go on showing that God the Father, God the Son, and God the Spirit are alike omniscient. They are one in glory. They are one in receiving divine worship. They are one in elective grace. God the Father raised the dead. God the Son raised the dead. God the Spirit raised the dead. God the Father sends forth servants; God the Son and God the Spirit also send forth servants. God the Father, the Son, and the Spirit seal the saints. They comfort the saints. They are one in granting peace. They are one in sanctifying believers. They are one in imparting strength, in teaching those who trust Them, and in giving rest.

## II. ONE GOD MADE MANIFEST IN THREE PERSONS

We now come to the second half of our message in which we wish to show various Scriptures which speak almost in one breath of the Father, of the Son, and of the Holy Spirit as distinct from each other. While each member of the Trinity is God, at the same time each member of the Trinity is distinct in personality. Have you not read of the man and his wife?—"they twain shall be one flesh." Have you not read how Christ said of the saints?—"That they may be one even as We are one." In other words He wanted His saints to have the unity, the oneness, that He and the Father present.

We are willing to grant that while husband and wife are *one*, there are two distinct personalities. Also, it is true that the Triune God is *one* in a far more realistic sense, yet in the Triune God there likewise are three distinct personalities.

(a) *There were three distinct Persons seen at the baptism of Christ.* The Father was there because He spake from heaven. The Son was there because He was being baptized. The Spirit was there because the Holy Ghost descended in bodily shape like a dove upon Christ (Luke 3:21-22). The Father was not the Son, for the Father spoke to the Son. The Spirit was not the Son, for the Spirit descended upon the Son.

(b) *There were three Persons seen in the wilderness temptation.* The Spirit led Christ into the wilderness. Satan said to Christ, "If Thou be the Son of God." Christ no doubt referred to the Father when He said, "Thou shalt not tempt the Lord thy God."

(c) *There were three distinct Persons set forth in John's testimony.* We read in John 3:34, "He Whom God hath sent." This refers to the Father's sending the Son. We also read, "He Whom God hath sent speaketh the words of God." This refers to Christ's giving forth His

## THE LORD OUR GOD IS ONE LORD

Deuteronomy 6:4

*Three in One, and One in Three,  
One God, a blessed Trinity,  
A unity in harmony.*

*One word, One work, One will,  
One purpose to fulfill,  
One message to instill.*

*Yet three as well as One,  
The Father, Spirit, Son  
In sacred unison.*

*Three Persons they embrace,  
Each in His holy place,  
Each glorious in grace.*

*What wonders we relate,  
What joys anticipate,  
What glories do await!*

*We, too, shall be made one,  
One as the Father and the Son,  
While endless ages run.*

—R. E. Neighbour

\* \* \* \* \*

testimony. The latter part of the verse says, "God giveth not the Spirit by measure." These words refer to the Holy Ghost.

(d) *There are three distinct Persons set forth in the promise of the Spirit.* We read in John 14: "The Father . . . shall give you another Comforter, and He shall testify of Me." The Father gives the Holy Spirit. The Holy Spirit gives testimony to Christ.

(e) *There are three distinct Persons in the baptismal formula.* In Matthew 28:19 the command is given: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If the Trinity is one in personality, why is baptism in the name of three personalities?

There are three Persons seen at the pouring forth of the Spirit as described in Acts 2:33. The Father is there because it is He Who gave the promise of the Holy Ghost. The Son is there because He is spoken of as being at the right hand of God. The Holy Spirit is there because He was shed forth upon the assembled saints.

(f) *There are three distinct personalities set forth in our church benediction.* It is customary for pastors in dismissing their audiences to quote II Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

Thus we have not alone three personalities, but we have three distinctive operations. The grace of our Lord Jesus is distinct from the love of God. The love of God is distinct from the communion of the Holy Ghost.

(g) *There are three Persons seen in Peter's message on election.* "Elect

according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." This is found in I Peter 1:2.

Once more we have not only three personalities, but we have three distinctive operations. It is the Father Who does the electing. It is the Spirit Who puts the election into operation, and it is the blood of Christ which forms the basis of the work of the Father and of the Spirit.

(h) *The book of Revelation presents three distinct Persons in chapter 4:2; 5:6; and 4:5.* The Father is described as sitting on a throne. The Son is described as a Lamb standing in the midst of a throne. The Holy Spirit is set forth as the seven Spirits of God.

(i) *There are three distinctive Persons seen in Jude 20-21.* There is the love of God the Father. There is the mercy of our Lord Jesus Christ, and there is the praying in the Holy Ghost.

(j) *In Romans 8:16-17 we read of three Persons.* The Holy Spirit Himself is bearing witness. His witness is that we are the children of God and the heirs of God. It is also His witness that we are joint-heirs with Christ.

We could go on almost indefinitely. God is spoken of as the God of our Lord Jesus Christ. The Father is spoken of as the Father of Glory, and the Spirit is spoken of as the Spirit of wisdom and revelation.

When Paul was preaching he said, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). This no doubt referred to the Father. Then he spoke of the Holy Ghost being made the authoritative power in creating overseers in the Church. Then he spoke of the blood of Christ.

Beloved, let us assure our hearts that there is one God, but let us also be definite in the fact that this one God is manifested in three Persons. The oneness in the Trinity is so vital and so perfect that Christ said that His words were the words of the Father, that His works were the works of the Father, and that His will was the will of the Father. He even went so far as to say to Philip, "He that hath seen Me hath seen the Father" (John 14:9).

John in speaking of Christ said that Christ, as the only begotten of the Father Who dwelt in the bosom of the Father, hath declared the Father (John 1:18).

Finally, the Apostle Paul by the Spirit said of Jesus Christ that He was the brightness of the Father's glory and the express image of His Person.



# 4 Great Biblical Facts

BY MAURICE G. DAMETZ

We live in a day of literature, science, reasoning, human exploration, and exploitation. These are days of materialism, avarice, socialism, communism, rationalism, and revolutionism. Everything is on trial. Liberalism, skepticism, free thought, modernism, and atheism express the spirit of the age. The tendency is to develop broad-mindedness—a broad platform that admits anything. Up-to-dateness exalts human reason and rejects divine revelation. Many no longer accept what God has said, but believe only what man thinks and says. Human opinion is on the throne. Many churches have given in to this spirit. They have disbanded the Sunday evening service where once the evangelistic appeal went forth. They have forums and discussions instead of preaching and teaching God's Word and the positive Gospel.

It becomes necessary to state and restate some things concerning the Bible, and to emphasize their value and importance. The church is suffering from the tragedy of a neglected Bible.

## I

### THE BIBLE IS DIVINE IN ITS AUTHORSHIP, AND SO IS AUTHENTIC AND AUTHORITATIVE

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness (II Tim. 3:16).*

*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (II Pet. 1:21).*

There were many writers, but one Author. No matter who were the penmen, one omniscient Person inspired the writing and supervised the preparation. Just as God breathed into man, and man became a living soul; so God breathed the breath of life into this Book, and it is the living Word.

The Bible is inspired in its words. The Scriptures give direct testimony on this subject. The writers of Scripture were commanded to write "words," not "thoughts," nor "con-

cepts." Notice such Scriptures as Exodus 4:15, 28, 30; 34:27 and Jeremiah 36:2, 4, 6, 8, 10 and 11. The Scriptures may therefore be called "The Book of the words of the Lord." No breath, no syllable; no syllable, no word; no word, no Bible; no Bible, no Christianity. God spake all these words!

The unity of Scripture gives testimony to its plenary inspiration. The Bible is one organized whole, embracing all its parts. The entire Book is a unit—divinely inspired in *toto*. It is therefore the Word of God in the full sense of the term. Plenary inspiration is necessary to the authority of Scripture. The Bible comes to us claiming divine authority. It could not claim such authority without having full inspiration back of its claim.

Man needs authority. We want no "guesses," nor "probablys," nor "perhapes"—we want authority. To the law and the testimony! The Bible speaks with authority! The Bible is the seat and source of authority because it came from God. We rest upon the authority of the Word against every form of unbelief, human opinion, rationalism, and the private interpretation of individuals. This Book is our authority for the spiritual life, for preaching and teaching, for personal work, and for daily conduct. There is no Christianity worth the name nor worth defending without the authority of this Book. By this Book we stand! On this Book we rest! With this Book we fight! Through this Book we conquer—because it is the Word of God which liveth and abideth forever!

## II

### THE BIBLE IS CHRIST-CENTERED AS TO ITS SUBJECT MATTER

*Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me (John 5:39).*

*And beginning at Moses and all the prophets, He expounded in all the Scriptures the things concerning Himself (Luke 24:27).*

*Then said He, Lo, I come (in the*

*volume of the Book it is written of Me,) to do Thy will, O God (Heb. 10:7).*

All biblical truth converges upon and radiates around one Person—Christ. The Bible reveals Christ, from beginning to end. He is the sum and substance, the Alpha and Omega, the reality of all truth. In the Old Testament He is enfolded; in the New Testament He is unfolded. Christ is the key to every book. The Old Testament sets forth preparation for Him; in the Gospels we have His manifestation; in the book of Acts we have the propagation of His doctrine; the Epistles set forth the appropriation of His teaching for the development of the spiritual life; and the Revelation brings to a consummation all His great plans and purposes for the world. The Bible is the Written Word; Christ is the Living Word. The Living Word and the Written Word work hand in hand—one interprets the other. The Bible is the chart; the Holy Spirit is the compass; and Christ is the magnetic pole.

## III

### THE BIBLE HAS ONE SUBLIME OBJECT

Its prominent and outstanding purpose is human redemption. The Bible is the best Book because of what it does. It brings salvation. What is written concerning Christ is written that men might believe that He is the Christ, and believing, they might have life through His name.

*And this is the record, that God hath given us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life (I John 5:11-12).*

*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (John 20:31).*

The Bible is the divine proclamation of emancipation from sin's pollution and power. It declares pardon for the past, power for the present, and peace for the future.



IV  
THE BIBLE IS EFFECTUAL IN  
ITS OPERATION

*For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart (Heb. 4:12).*

*For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe (I Thess. 2:13).*

The Word of God is effectual, because it is the living Word. It is the voice of the Holy Spirit, so it conveys energy and life. It is effectual to convict men of sin. It is effectual to convert men, and to impart new life. It is effectual to cleanse and purify the motives. It is effectual to set apart the Christian from sinful and worldly things. It is effectual to confirm the faith of those embracing its truth. It is effectual to comfort in sorrow and sustain in trials. It is effectual to give inward power.

The Bible is always light-giving in every circumstance of life. "There's none like it," said Dr. J. Wilbur Chapman. "There's none like it when your head is aching! There's none like it when your heart is breaking! There's none like it when the day is without the sun, and the night is without its star! There is none like it when your children are motherless! There is nothing like it when you bury your baby! There's none like it when the springs of life are snapping! There is none like it when you reach the end of life's journey and pillow your head on its promises, and God stoops and kisses you to sleep."

The Bible is marvelous in its make-up and contents. It is:

Divine in its authorship and authority.

Deep in its contents.

Distinct in its declarations.

Definite in its utterances.

Decisive in its claims.

Powerful in its influence.

Enduring in its texture.

Holy in its nature and contents.

Complete in its order.

Sound in its testimony.

Perfect in its revelation.

The Bible is the Word of the Living God, Whose power and wisdom are unlimited. Study it to be wise! Believe it to be safe! Obey it to be happy!

(This study is introductory to the series on the Principles of Bible Study.)

## Prophetic and Dispensational Studies

BY THE EDITOR

### ENDURING TO THE END

*And ye shall be hated of all men for My name's sake; but he that shall endure unto the end, the same shall be saved (Mark 13:13).*

In our study of Scripture it is important that we should consider each and every separate passage in the light of the immediate context, lest we shall wrongfully interpret Scripture. It is also important to remember that all Scripture is *for* us, but not all Scripture is *about* us. It is necessary, therefore, that we should first of all locate the particular passage we are considering, and then also find our own place in the purposes of God in relation to the Scripture we are considering. We need to know and understand whether the Scripture we are studying is *about* us, or whether it belongs to Scripture which is *only for* us. It is necessary that we should note the occasion on which the thing was spoken or written, as well as to whom and about whom it was spoken or written. It is only as these things are carefully observed that we shall ever come to the true understanding and application of Scripture.

In considering the passage above quoted, we therefore, observe the occasion upon which these words were spoken. It will be noted that the words of the entire discourse of Mark 13, were spoken by our Lord in reply to the disciples' twofold question: "When shall these things be? and what shall be the sign when all these things shall be fulfilled?" (vs. 4). In Matthew 24:3 the same matter is recorded, and here we find three questions, and the second given by Mark is rendered differently. In Matthew the questions are: "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" The latter question literally is, "and of the consummation of the age?" (A.S.V., marg.). The entire discourse of Mark 13 was spoken in reply to the disciples' questions concerning things in the future.

#### I WE NOTE THE TIME AND PLACE OF THIS DISCOURSE

This discourse was spoken by our Lord after He had left the Temple, and when He was out upon the Mount of Olives (Mark 13:1, 3). It is generally known as the Lord's great and last Olivet prophetic discourse. The time and place of its utterance give to this discourse its peculiar and specific character. Note the order of its unfolding.

FIRST, the rejection of Jesus Christ by His own was fully evident. He knew His own people would not receive Him, but would reject and crucify Him, and so He left the Temple with naught before Him, immediately, save the cross and death.

SECOND, the disciples called attention to the massive structure of the Temple and its great and wonderful stones (Mark 13:1). Their remark was no doubt an outburst of admiration. They were carried away in their minds with the structure and stones of the Temple.

THIRD, the Lord predicted the complete overthrow and destruction of the Temple, saying, "There shall not be left one stone upon another, that shall not be thrown down" (Mark 13:2). The Lord had in mind the siege of Titus the Roman general in the year A.D. 70, when this prediction was literally fulfilled.

FOURTH, the Lord's prediction was immediately followed by the disciples' twofold question. "When shall these things be? and what shall be the sign when all these things shall be fulfilled?" (Mark 13:4). The disciples obviously accepted without question the Lord's statement of the Temple's complete destruction. They also evidently assumed that the end or consummation of the age would immediately follow the destruction of the Temple, as we gather from Matthew 24:3, where the question concerning the consummation of the age is added.

FIFTH, the Lord made reply to the disciples' questions in a general way, as we observe from the study of His discourse. The discourse is contained in verses five through thirty-seven. We note that the Lord did not give the disciples any signal signs of His coming and of the consummation of the age, but a general prophecy, in which He outlined the general character of the age and of its final consummation.

#### II. WE OBSERVE THE CHARACTER OF THE DISCOURSE

In this chapter we have a prophetic discourse, a discourse which deals with things as they have to do with the consummation of the age. The Church of Christ is not in view here. These prophetic truths deal with things as they relate to Israel and the establishment of the Kingdom of Heaven upon earth, at the return of the Lord Jesus Christ in glory, which event is preceded by the Rapture of the Church into the



presence of her Lord. The Rapture and translation of the Church is a truth not revealed in the Gospels, save in John 14:3, where our Lord made promise that He would come again to receive His own to Himself. The details of this event, however, are not given here.

The unfolding of the truth about the Rapture and translation of the Church belong to the Holy Spirit's fuller revelation in later times, as promised by the Lord Jesus (John 16:12-15). Several years later the Holy Spirit through the Apostle Paul gave a detailed and explicit unfolding of this teaching, in a special Word from the Lord to the Thessalonians and the telling out of a secret hitherto not disclosed (I Thess. 4:13-18; I Cor. 15:51-53). These passages clearly reveal what is to take place at the coming of the Lord for the saints of the present dispensation. This is the "blessed hope" of the Church (Titus 2:13).

The words of our Lord about enduring to the end with its accompanying salvation, form the conclusion of the part of His discourse which gives the general characteristics of the present age and the end of the age (Mark 13:5-13). The things here foretold are characteristic of the entire period of time from our Lord's ascension to His personal return to the earth again. The persecutions here mentioned are those of the early Christian days, as revealed in the book of Acts, upon the testimony concerning the rejected, crucified, risen, and living Christ and Lord. In those days the witness was borne before governors and kings. Even the natural love of kindred was destroyed by the spirit of hostility to Jesus Christ.

It will be noted in this connection that whatever is characteristic of the age, will be intensified at its consummation, and therefore, persecution and suffering for Christ of the worst and most bitter kind will prevail in those days. The persecutions of the immediate future were but foreshadowings of those to be endured in the last days. These sufferings and persecutions will fall upon the godly remnant of Israel in connection with the Great Tribulation they must pass through. It is then it will be true that "he that shall endure unto the end, the same shall be saved."

The endurance here spoken of means endurance of trials and persecutions. The "end" here referred to does not mean the end of the believer's life, but the end of the period of tribulation then prevailing. This tribulation is referred to by our Lord, immediately following this great utterance about endurance to the end (Mark 13:14-23). Endurance plainly stands in contrast with believing,

## The Wages of Sin is Death.

R. H.

Robert Harkness.

1. Oh, heed the Gos-pel in-vi-ta-tion, For the wa-ges of  
2. Sin fills the soul with naught but sad-ness, For the wa-ges of  
3. Turn from your sin while God is call-ing, For the wa-ges of

sin is death; Free-ly re-ceive God's full sal-va-tion,  
sin is death; God's grace will give you joy and glad-ness,  
sin is death; Now at the feet of Je-sus fall-ing,

For the wa-ges of sin is death.  
But the wa-ges of sin is death. For the wa-ges of sin is  
For the wa-ges of sin is death.

death, For the wa-ges of sin is death, But the  
is death, is death,

gift of God is e-ter-nal life Thro' Je-sus Christ our Lord.

Dr. Robert Harkness, pianist and composer, who last year favored us with a hymn story each month, this year brings to us each month one of his hymns. *Grace and Truth* is indeed happy to bring to our readers this feature.

which is the characteristic word of the Gospel (John 1:12-13; 3:14-16; Acts 16:31; Eph. 2:8-9).

The sinner is not saved from his sins by enduring trials and persecutions, but by faith in the Lord Jesus Christ. The believer is called upon to suffer trials and persecutions, but they come to him because he is a believer, and they do not add to his salvation. The endurance of trial brings greater glory, but it never brings salvation. Salvation is by grace through faith in Christ Jesus, and by grace through faith alone.

The salvation our Lord speaks of is not salvation from sin, the salvation the believer now possesses. The

believer will already be fully and eternally saved, and in the likeness of his Lord and at home with the Lord, when the tribulation spoken of by our Lord will prevail in the earth. The salvation referred to here means salvation through the fires of the Great Tribulation. It means salvation associated with much suffering, because of a refusal to worship the beast and the final Antichrist; the salvation that will come to the godly remnant of Israel and believing Gentiles through and from the Great Tribulation. This, beloved, is the true meaning of our Lord's saying, "He that shall endure unto the end, the same shall be saved."



# ANSWERING YOU

BY HAROLD A. WILSON

Rev. Harold A. Wilson, founder of the "Christian Reader's Digest," now known as the "Christian Digest," former dean of the Omaha Bible Institute, and at present pastor of the First Baptist Church of Tempe, Arizona, will be the new editor of this department. We, and Mr. Wilson, invite our readers to send their Bible questions to be answered in this department. Oftentimes the question of a single reader is shared by many others. The answers on this page will thus be helpful to a host of Christian people. Please send the questions directly to Mr. Wilson. Address: 805 Myrtle Street, Tempe, Arizona. —Editor

*The Scripture says, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18). What is the difference between the sinner and the ungodly?*

A study of the various uses of these two words in the Scriptures, and the consideration of their etymology seems to indicate that one is positive and the other negative. Apparently the ungodly are those who are deliberately and aggressively wicked. This we conclude from Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ"; and Jude 15: "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." In these classifications would fall the vicious, the depraved, and the false teachers.

The sinner, on the other hand, is not necessarily one who is aggressive in his wickedness, but may be one who simply fails to do what God wants him to do, or to be what God wants him to be. The word translated "sin" from which the word "sinner" was derived means "to miss the mark," or "to err from." This is brought out in Romans 3:23: "All have sinned, and (even) come short of the glory of God." One need not be a murderer, or an idolator, or a fornicator, or a thief to be a sinner. Failure to trust Christ as one's Sav-

iour makes one a sinner, even though he may be a moral man, kindly, tolerant, and respectable according to all human standards. The sin of unbelief is enough to bring a soul into condemnation, even though the life is apparently above reproach; for refusal or failure to trust Christ as one's Saviour is one sin which can not be forgiven. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

*Was Peter saved when he denied the Lord? If so, what did the Saviour mean when He spoke of "being converted"?*

In the light of the teachings of God's Word, we can not doubt that Peter was saved. Before his denial of his Lord, he had said, "Thou art that Christ, the Son of the living God" (John 6:69). Of all such, God's Word says, "Whosoever believeth that Jesus is the Christ, is born of God" (1 John 5:1). Knowing that Peter was a child of God before his denial, we must believe that he was still a child of God when he denied Him, for a child can not be unborn.

Furthermore, if we truly believe the teaching of God's Word, we must believe that Peter did not lose his salvation, even though he sinned. Our Lord Himself says, "Him that cometh to Me I will in no wise cast out" (John 6:37). "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:28-29).

When Christ spoke of Peter's being "converted," He was speaking of his repenting of his sin, and turning from it. It is true, we use the word "conversion" in speaking of a man's first coming to Christ; and so it is, for it is certainly a "turning about," which is the real meaning of the word. But just as truly the believer is "converted," every time he repents of some sin, confesses it, and forsakes it, thus the need of "conversion" is not in itself evidence that a man is not saved. That depends on whether or not he is trusting the Lord Jesus Christ for the salvation of his soul. After trusting the Saviour, one has further need of "conversion," our Lord (Eph. 5:18-19).

for every time a child of God sins, he needs to be "converted."

*Can a sinner pray for forgiveness, and be forgiven, and still not be saved?*

No, he can not. Before he can be forgiven in any sense of the word, he must first be forgiven in the sense of salvation. He must first trust the Lord Jesus for the salvation of his soul. "In Whom we have redemption through His blood, the forgiveness of sins" (Ephesians 1:7). Having been forgiven in this sense, he may later be forgiven in the sense of having restored the fellowship which sin has broken.

Whenever a believer sins he loses his fellowship with God, though he does not lose his salvation. To such the promise is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

*Must one be filled with the Holy Spirit before he is saved? . . . how much filling is required before salvation?*

The infilling of the Holy Spirit has nothing to do with salvation. It is the exclusive privilege of the child of God. Careful study of the Scriptures which mention the infilling of the Holy Spirit reveals that it invariably leads to testimony for the Lord. "Zacharias was filled with the Spirit and prophesied, saying . . ." (Luke 1:67). "Be filled with the Spirit; speaking . . ." (Eph. 5:18-19).

The Holy Spirit has four, clearly defined offices. Three of these has to do with the believer, and one of these is simultaneous with the first, which is His ministry in making a soul to become a child of God.

1. The regenerating work, in which He makes us children of God and imparts to us His gift of eternal life. (John 3:5)

2. His baptizing work, with which He makes us members of the Body of Christ, and bestows upon us gifts which fit us for service as members of that Body. This is simultaneous with the new birth (1 Cor. 12:13).

3. The comforting work, in which, as our heaven-given Tutor, He leads us into the understanding of God's Word and will (John 14:26).

4. His infilling work, in which He leads us to pour out our hearts in praise, worship, and testimony for



# PROMOTION DEPARTMENT

## CONFERENCE AT KANSAS CITY, MISSOURI

The conference held at the Central Gospel Hall, Kansas City, Missouri, November 21-28, was a time of blessed fellowship and rich blessing. The speakers taking part in the program were Dr. Bob Jones, Jr., acting president of Bob Jones College, Cleveland, Tennessee; Dr. Roscoe Wilson, pastor of the First United Brethren Church, South Bend, Indiana; the writer, who is the Editor of *Grace and Truth*; and Doctor Walter L. Wilson, the leader of Central Gospel Hall. Dr. Roscoe Wilson also led the singing throughout the conference and did considerable solo work.

The teaching and preaching was rich in quality and very helpful. The saints were greatly edified and also deeply stirred. The presence of the Lord was sensed in every service, and peace and joy abounded.

Dr. Walter Wilson and his good wife were gracious hosts, and the dear saints were very friendly and hospitable, all of which made fellowship sweet and joyous. Central Gospel Hall is a fine testimony for the Lord and for the faith once for all delivered unto the saints. Dr. Wilson has a far-reaching ministry in Kansas City and in the community round about; and he is surrounded and supported by a large group of faithful and earnest co-workers.

A number of friends subscribed for the magazine, who, together with those who already were subscribers previous to the conference, give us quite a company of readers in Central Gospel Hall, as well as friends from other churches in Kansas City, Missouri; Kansas City, Kansas, and other cities and towns round about. We welcome these new readers to our growing magazine family.

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## THE EDITOR'S ENGAGEMENTS

During the month of January the Editor will minister in the following places, the Lord willing.

South Bend, Indiana and other places not far from South Bend, January 9-16.

First United Brethren Church  
South Bend  
Sunday morning and afternoon,  
January 9

These services open the annual mid-winter conference conducted by

this church. Rev. Roscoe Wilson, D.D., the pastor, is the Director of the conference, which continues through Sunday, January 16. Other speakers taking part in the conference are Dr. H. A. Ironside, pastor of the Moody Memorial Church, Chicago, Illinois; Dr. Bob Jones, Jr. acting president of Bob Jones College, Cleveland, Tennessee; Pastor A. H. Stewart, Bible Teacher, Racine, Wisconsin; and Bishop William Culbertson, Dean of the Moody Bible Institute, Chicago, Illinois.

Baptist Church, Kewanee, Indiana  
January 9-12

Rev. Hugh Hall is the pastor of this church. The Editor will be the only speaker.

United Brethren Church  
Fulton, Indiana  
January 13-16

Rev. Stacy F. Shaw is the pastor of this church. One or two other churches in the city are expected to cooperate in these meetings.

Johnson City, N. Y.  
January 19-30

This conference will be held in the Primitive Methodist Church, of which Rev. J. C. McGuinness is the pastor. The pastor's address is 219 Hudson Street, Johnson City, N. Y. The Editor's long-time and esteemed friend, Rev. John Young, will have charge of the music and have a vital part in the services.

We solicit the earnest prayers of our readers for all these services and the Editor's ministry. Please also pray for divine guidance for the future. We hope to give as much time as possible to this outside ministry, and seek the Lord's guidance concerning it. Friends interested in having meetings in their community are invited to write us about the possibility of dates.

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## PRAYER AND NEWS BULLETIN

Carl C. Harwood  
610 So. 11th Ave., Yakima, Wash.  
December, 1943

To Our Friends and Prayer Partners:

A few days ago we had the privilege of speaking to a large group of young people gathered from all over the countryside around Harrah, Washington. Some seventy made definite decisions to take Christ as their Sav-

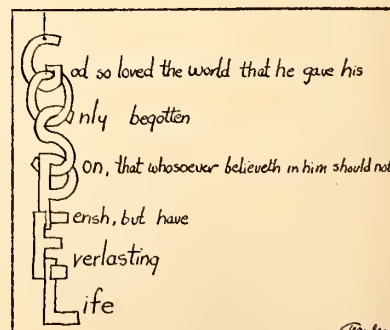
iour. At a Sunday-school rally ten adults and children confessed Christ as their Saviour. At another meeting of young people, three accepted the Lord. Sunday night at a little place called Harwood (no relation) a man and three boys came to Christ, etc., etc. Altogether just about 100 have come to Christ this month through our personal efforts, to say nothing of the many that have found Christ in the Child Evangelism classes we are supervising. I believe this is the greatest missionary work open to the Gospel today. We are, by personal effort and through Child Evangelism Fellowship teachers and workers, taking Christ to many neglected communities.

The most pressing need at this time is funds to support and maintain more missionaries to the children and youth of the Pacific Northwest. We have fourteen full time workers now in various places here in the Northwest establishing classes in schools, homes, and many out-of-the-way places, that the youth may hear the Gospel and find salvation. Yet, there are several hundred thousand square miles of this territory that has very little work among the children and youth. Thousands have never heard the Gospel.

We thank you for your prayers and support through the past year, and we look forward to an even greater year of service during this coming year.

Yours for precious souls,  
Carl C. Harwood

*His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace (Isa. 9:6).*





# ABRAHAM'S VINEYARD

BY FRED KENDAL

*Superintendent, Hebrew Christian Mission, Detroit*

## ANTI-SEMITISM IN AMERICA

The writer was driving along one of the roads in Michigan, when suddenly he was confronted with a large billboard facing the highway with the name of the approaching community and below it the words emblazoned, "A Friendly Gentile Community." The more we considered it the more we resented the thought that, while our soldiers were fighting on the battlefields of the world to keep America free from the domination of those whose effort to enslave men was fronted by the virus of race discrimination, here at home Nazi prejudice was flaunted on the highways and shoved in the eyes of all travellers. Upon investigation it was discovered that three communities had banded together and put up these signs on approaching roads to let it be known that no Jews were wanted in the locality. Had the authors known the derivation of the word "Gentile," they would have recognized that its meaning is "heathen," and so they were labeling themselves "A Friendly Heathen Community." Surely Hitler and his coterie would rejoice over the fact that their hate propaganda was taking so well over here.

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## JEWISH GOVERNMENT IN EXILE

There is a rising tide of sentiment for the establishment of a Jewish government in exile similar to those of France, Poland, and Czecho-Slovakia, whose headquarters are in London. It is surprising to discover men such as Wm. Randolph Hearst and his newspaper chain openly and boldly espousing this cause. The thought is that Jews could fight under their own colors rather than as anonymous soldiers under every other flag. The Bermuda Conference, considering the plight of the refugees, gave short shift to the pleas of Jewish leaders for consideration of the desperate condition of the Jewish refugees. It is feared that when the governments sit at the peace table there will be no one there to raise a voice on behalf of the millions of Jews whose condition is worse than that of any other people in the world. Jewish leaders, their friends, and those who

would curry favor with them, are therefore clamoring for the recognition of their political rights.

✓ ✓

## RACE ISSUE IN ELECTION

The recent mayoralty election campaign in Detroit revealed some new features on the political platform. For the first time in the history of the United States, a candidate ran for a political office on an anti-Semitic ticket. Jew-haters have run for office before, but they have always made other issues their appeals for support. Apparently they did not feel that the time was ripe for them to reveal their hand. Now, however, these enemies of God's ancient people have come to believe that the tide of feeling is rising so high that they can boldly proclaim their doctrine of hate. The testimony of many is that this campaign has given great impetus to the cause of race prejudice. The feeling between Negroes and Whites was also accentuated by their supporting opposing candidates who claimed to represent their respective causes. When we remember that all the people in America are of immigrant origin with the exception of the Indians, then even natural reasoning should show us that we have no right to discriminate against any. A Christian knows that this is our Father's world, and we are only stewards of His bounties, responsible to Him to share of its blessings with the less-privileged members of the human family.

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## CHILD EVANGELISM REACHES JEWISH YOUTH

Workers associated with the Hebrew Christian Mission of Detroit have found that the child evangelism classes being held in public schools present an opportunity to contact Jewish children in Jewish populated districts with the Gospel message. The first effort was made in a school in the fall of 1942, and the first class consisted of one Jewish boy, the son of a missionary. Before long a little Jewish girl began to attend and she with her brother accepted Christ. Before the season was over the class had grown to forty, and a number of little ones made a public profession of

faith. This fall the work was only begun after much prayer. The sister and brother who had been such enthusiastic workers the previous year were appointed to visit all classes and invite the children to come. The response exceeded all expectations, and when the class gathered for their first session, there were a hundred present, a large proportion of them Jewish. Other schools are being reached in the same manner. Pray for the precious seed sown in tender hearts.

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## BRITAIN'S INTEREST

The *Manchester Guardian* (England), in a leading article on the Middle East, has pointed out the fundamental weakness of British policy in regard to Palestine during the years preceding the outbreak of war. That policy was based on the assumption that what mainly stood in the way of winning the friendship of the Arab States was the promise of a Jewish National Home in Palestine, and that those States would be ready to assist Great Britain in the event of war if only the promises were ignored or whittled away.

Actually the Arab States care much less about Palestine than about their own independence and freedom from intervention in their affairs. All the appeasement of the last few years did not win over Iraq or Iran or the Indian Moslems to the British side. Arab nationalism is not to be appeased by the sacrifice of the Jews, and the British position in the Middle East would be no whit more secure if the National Home policy were jettisoned.

The interest of Great Britain demands "a Palestine whose fortunes are bound up with Great Britain's own"; and "only the most highly developed Jewish National Home offers Great Britain this base of authority, influence, and security."

We believe this is the plain truth. Is it too much to hope that this truth will be realized by those in authority when the times comes, as it soon must, to settle the broad lines of the policy of the United Nations in the Middle East?

—Prophecy Monthly





# IN THE HARVEST FIELD

CONDUCTED BY B. GRACE CROOKS



Ernest Fowler ('33) of Santa Marta, Colombia, writes: "We found quite an ugly situation when we arrived in Casacara, and how we did thank the Lord that He had burdened us to go and that He had undertaken for us all along the trip. We found that the Colombian farmer who went up to get the Indians for us had had quite a time to get them to come, because they had been told by one of the other Colombians who knows some of their language, that Mr. Clark and I had been taken away prisoners under suspicion by the Colombian Government for the murder of our companion (Mr. Hammond) and that we were being punished severely, were starving in prison, and would not return to visit them any more. Encouraged by him in view of this report they had attempted to force open our deposit of supplies that had been left in Mr. Clark's little, steel trunk. When the other man came up for them, they were angry with him because he wanted them to come down to meet us, thinking he was trying to trick them into something. After a good deal of argument, he finally succeeded in getting them down, and he nearly lost them again as he had made a mistake in the date and brought them too soon. They had finally agreed to stay till the sun 'reached the top' on the day we arrived. We heard of it as soon as we got off the truck at Casacara, where the first little farm hut is, and

sent a man up post-haste on a mule to tell them we had come. We were just in time, as they were getting almost out of hand, declaring that all the 'civilizados' were liars, and determined to go back into the mountains." Mrs. Hammond (Georgiana Mott, former student) has the privilege of instructing new missionaries at the mission station.

Rev. Fred Brown of Chattanooga, Tennessee, closed a most successful revival campaign the first of December with the First Baptist Church of Tucson, Arizona, where Dr. R. S. Beal is pastor. Not only was the church greatly uplifted, but more than eighty people were reached for the church in one way or another. In spite of gas rationing, crowded buses, and rumors of more cuts in gas, the crowds came in ever-increasing numbers. Rev. Jesse R. Jones ('23) was in charge of the music.

Mrs. John B. Neal (formerly Fern Houston, '42) recently started Bible study classes in Staples, Minnesota, for junior high and grade school students. Four churches are sponsoring the Bible instruction. The pastors of these churches also assist with the instruction. Class periods are held every Wednesday afternoon.

In *The Standard* we note that Mrs. Ralph E. Obitts ('29) of Albin, Wyoming, has been entrusted with the office of the Women's Union President in the Platte Valley Conference. Rev. Ralph E. Obitts ('30) is the pastor of the First Baptist Church at Albin. Through the courtesy of *The Standard* we have secured the picture of the Obitts family which appears on this page.

Mrs. Harley Pulis (Mary Etta Peek, former student) and two other women started a Child Evangelism class in Manderson, Wyoming, in November, and rejoice in the splendid attendance and in the opportunity afforded to reach many of the children which are not being reached in Sunday-school. Rev. Harley Pulis, '41, pastors the church at Manderson.

The Pocket Testament League are aggressively reaching the service men for Christ. In 63 recent meetings in various camps in Kentucky, Missouri, and Indiana, with 9,567 in attendance, 919 professed to accept Christ.

It has been almost three years since Rev. and Mrs. H. A. Sprague ('21) started out with their house trailer to the needy places in California. They recount the blessings of God during that time and rejoice that the work is continuing despite gas rationing. In the 129 days spent in the lumbering section this past summer and fall, Mr. Sprague spoke 111 times and often experienced the joy of leading a soul to Christ.

Leroy Selby ('43) is pastoring the church at Castleton, Kansas, while attending Sterling College.

Rev. William Moffett ('43), pastor of the Garden Home Baptist Church in Denver, is convalescing from an appendectomy.

Rev. John Klein, pastor of the South Broadway Presbyterian Church and Vice-president of the Institute, recently suffered a compound fracture of the leg as a result of a fall. He was released from the hospital just before Christmas and will appreciate our prayers during his convalescence.

## SCHOOL NEWS FLASHES

Faculty, staff, students, and friends gathered in the Institute Dining Hall at 2047 Glenarm Place on Friday evening, December 3, for a "Chinese dinner" planned and cooked by Dr. Leo C. Lapp, Dean of the Institute, who was formerly a missionary to China. The speakers of the evening were Rev. Henry Owen of the China Inland Mission and Miss Ida Wilson, formerly a missionary to China. Mr. Owen also spoke during President's Hour.

Rev. Darrel Handel, former student and pastor of the First Baptist Church of Nebraska City, Nebraska, spoke at two Chapel periods recently. On the second occasion he was accompanied by Rev. Joe Gooden, former student and pastor of the Garden Home Baptist Tabernacle in Denver. Mr. Handel had just completed a successful evangelistic campaign in the church in Amarillo, Texas, of which the Rev. H. A. Somerville is pastor.

Students and staff gathered for a Christmas supper and program on December 16 in the Dining Hall at 2047 Glenarm Place. Classes closed on December 17 for the holiday season and will resume on January 3.

Continued on page 36





# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART



## IS THE CHURCH ASLEEP?

"I am building a church," said a small boy, playing on the floor with a set of building blocks, "and we must be very quiet." His father, eager to encourage this unexpected reverence, asked, "And why are we quiet in the church?" "Because the people are asleep!" was the immediate response.

Is the church asleep? Are we Christians asleep? Is this what makes our faith fail? We think of Jesus' gentle rebuke to the disciples who had fallen asleep that night in Gethsemane: "What, could ye not watch with Me one hour?" How often has Jesus said the same thing to us?

Think of the opportunities we have missed because we were spiritually drowsy. Think of the many times we have not heard God's clear voice because we were mentally dozing.

—Church Magazine

## HE LEARNED AT HOME

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

The mother of a small boy was most indignant because his Sunday-school teacher said she could never trust the lad's word; he was so untruthful. "Call him in, Elsie; he's playing in the garden. A liar? Impossible! He never hears anyone at home tell lies. As a family we're noted for our absolute truthfulness. I'm sure you're mistaken." Elsie returned to say that Jack would not come. "Well, run out again, and tell him his grandmother is here and has brought a big box of chocolates for him!"

—Sunday School Times

## A SECRET

Someone asked Francis of Assisi how he could accomplish so much.

"This may be why," he said. "The Lord looked down from heaven and said, 'Where can I find the weakest, littlest, meanest man on earth?' Then He saw me and said, 'I've found him. I will work through him; he won't be proud of it. He'll see I am only using him because of his insignificance.'"

—Alliance Weekly

## THE LONGEST DAY

Which is the longest day? That depends on where you are. In New York the longest day is 15 hours; Montreal, Canada, 16 hours; London, 16½ hours; Hamburg, Germany, 17 hours; Stockholm, Sweden, 18½ hours; Leningrad, 19 hours; Faroe; Finland, 22 hours; in Northern Norway, two months; in Spitzbergen, 3½ months—BUT IN THE NEW JERUSALEM to which all who believe on the Lord Jesus Christ are going, THE DAY LASTS FOREVER—IT NEVER ENDS! "There shall be NO NIGHT THERE" (Rev. 21:25).

—Bible News Flashes

## THESE HAVE NOT HEARD

1. HEART OF ASIA . . . . .	35,000,000 unreached
Mongolia . . . . .	2,000,000
Sinkiang . . . . .	1,200,000
Tibet . . . . .	5,000,000
Nepal and Bhutan . . . . .	6,000,000
Afghanistan . . . . .	6,000,000
Baluchistan . . . . .	800,000
Russian Central Asia . . . . .	15,000,000

2. HEART OF AFRICA . . . . .  
 . . . . . 50,000,000 unreached  
 "It is as if the United States had one missionary in Maine and one in Texas, and not a ray of Gospel light between."

3. HEART OF SOUTH AMERICA . . . . .  
 . . . . . 20,000,000 unreached  
 "The greatest stretch of unevan-  
 gelized territory in the world."

There are more unsaved in India than the whole population of Africa.

There are 250 million Moslems in the world, one-tenth of the world's population.

In a journey of ninety-four days, one-fourth of a year, over the great trade route of Central Asia, there is only one mission station.

To the total of about 120 million unreached in the great central portions of the continents, add the population of untouched areas within countries already entered, and you will find the total of unreached persons amounting to approximately 700 million.

Student Foreign Missions Fellowship

I asked the New Year for some motto sweet,  
 Some rule of life with which to guide my feet;  
 I asked and paused. He answered soft and low,  
 "GOD'S WILL TO KNOW";

"Will knowledge then suffice, New Year?" I cried.

But ere the question into silence died,

The answer came, "Nay, this remember, too,  
 GOD'S WILL TO DO";

Once more I asked, "Is there no more to tell?"

And once again the answer sweetly fell:

"Yes, this one thing, all other things above,  
 GOD'S WILL TO LOVE."

—Exchange

## FEAR OF DEATH

Death was the consuming horror of the man who, by his profession, has probably caused more deaths than any man living or dead. Alfred Krupp, the Prussian who founded Krupp's Works, with its enormous output of death-weapons, never forgave anyone who spoke to him of dying. Every employee throughout his vast works was strictly forbidden to refer to the subject of death in conversations. He fled from his own home when a relative of his wife suddenly died there; and when Mrs. Krupp remonstrated, he became so enraged that a life-long separation ensued. At his last illness he offered his physician a million dollars if he would prolong his life ten years.

—Pentecostal Evangel





# BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson



## An OUTLINE STUDY of ROMANS FREEDOM IN CHRIST

(Note: In Romans 8 is this Sevenfold Freedom—See Galatians 5:1)

### I. Freedom from the Fear of Judgment

1. "Therefore"—No fear of "condemnation" (8:1; John 5:24)
2. Faith, justification, no law, no sin, and therefore no condemnation  
Study the word in Romans 2:1; 5:16, 18; 8:1, 3, 34; Matthew 27:3

### II. Freedom from Fear of a Broken Law

1. Christ answered the requirement of a broken law (8:2-10)
2. The body is dead; no law can reach it (8:10; 6:6)  
Jesus paid it all (Gal. 2:20); faith is the title deed (Heb. 11:1)

### III. Freedom from the Fear of Death

1. Removed from law, no sin, and no fear of death (8:11-13)
2. This is made clear also in I Corinthians 15:55-57  
The "waiting ones" are exempt from after-death judgment (Heb. 9:28)

### IV. Freedom from being Afraid of God

1. It is sin which makes one afraid of God (Gen. 3:8-10)
2. Sin and judgment removed, God becomes to us our Friend (8:14-17)  
Romans 8:18-25 is parenthetical and deals with suffering and hope

### V. Freedom from the Fear of Circumstances

1. The Holy Spirit is busy with me; God is working (8:26-30)
2. Therefore all things must be worked for my good (8:28)  
And I can read my title clear to mansions in the sky

### VI. Freedom from the Fear of all Men

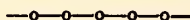
1. God has cleared me from blame; what can man do? (8:31-34)
2. God justifies (8:33); Christ (8:34) and the Holy Spirit intercedes (8:26)  
We have great reason to "fear not" (Matt 10:28; Heb. 13:5-6)

### VII. Freedom from the Fear of being Lost

1. Seven things here (8:35); seven others (8:38-39), cannot part us
2. For this sevenfold reason, I am free from fear (8:31)

Romans 8 begins with NO CONDEMNATION; Romans 8 ends with NO SEPARATION

—Charles M. Neal



## THE CHRISTO CHRONOLOGY

### I. The Annunciation

The Christ-child's birth at Bethlehem

Luke 2:10-12  
Matt. 1:20-21

### II. The "Ambassador-Extraordinary"

Jesus' earthly ministry  
Acts 10:38  
John 10:32

### III. The Atonement

The Redeemer's vicarious sacrifice on the cross  
I Cor. 15:3-4  
John 19:16-18  
Heb. 13:12  
I Tim. 1:15

### IV. The Ascension

The Lord's present ministry of intercession in heaven  
Heb. 7:25

### V. The Administration

The King's coming millennial kingdom and reign on earth  
Rev. 20:4

### VI. The Aeonian Glory

The Son of God's eternal exaltation  
Phil. 2:9-11  
Rev. 5:11-14  
—Elmer E. Bloom

## SUFFICIENT GRACE

### I. Are you weak?

Jesus can strengthen you  
Isa. 40:29

### II. Are you lost?

Jesus can save you  
Matt. 18:11

### III. Are you sick?

Jesus can heal you  
James 5:14-16

### IV. Are you poor?

Jesus can enrich you  
II Cor. 8:9

### V. Are you blind?

Jesus can help you  
II Cor. 3:14-16

### VI. Are you fearful?

Jesus can reassure you  
Mark 5:36

### VII. Are you weary?

Jesus can give you rest  
Matt. 11:28

### VIII. Are you naked?

Jesus can clothe you  
Luke 12:28

### IX. Are you oppressed?

Jesus can deliver you  
Acts 12:7

### X. Are you hungry?

Jesus can feed you  
John 6:1-13, 48

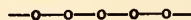
### XI. Are you sorrowful?

Jesus can comfort you  
John 14:1-18

### XII. Are you perplexed?

Jesus can guide you  
Luke 1:79

—N. B.



## PICKED UP HERE AND THERE

The world has been enriched more by the poverty of saints than by the wealth of millionaires.

If God sends you on stony paths, He will provide you with strong shoes.

What no gentleman should say, no gentleman need answer.

The refusal of praise may be only the wish to be praised twice.

Religious differences are not nearly so disastrous as religious indifference.



# The DAYS of YOUTH

WHAT'S IN A NAME?

BY FLORENCE TAFT FOWLER



*Continued from last month*

Anita's heart sought the Lord in the quiet of her room. With the Bible on her bed before her as she knelt there in loneliness and hunger of soul for assurance, for something from the Book to give her comfort, she opened at the book of Job and began reading, "Then Job answered the Lord and said, I know that Thou canst do everything, and that no purpose of Thine can be hindered." (Marginal translation.) The words stood out in bold relief to her mind and registered definite assurance. This was His word to her: "Thou canst do everything; no purpose of Thine can be hindered." Her heart was satisfied. Turning to other passages which expressed the worship and adoration of saints of other ages, sweet peace and rest filled her being as she too, worshipped the Mighty One, her Heavenly Father.

Now, she could go on waiting and trusting. If it were indeed God's plan to bring Morgan back to her, His plan could not be thwarted. If it were not His will she did not want it. She desired only His will. She had said it and meant it before. Now she had proven it. Her Christ had proven Himself to her. She was resting in a new realization of His strength and power.

Days went and no word from Morgan. But Anita was happy. Her happiness was in the unseen Christ Whom she saw by faith. A new consciousness of His presence was hers. "Thy will, nothing more, nothing less, nothing else," she would say to herself. Seeing Christ with clearer vision of faith, she saw in new light the need of others—their heartaches, their joys, their trials. There came a new hunger to help them, to lift their burdens, to point them to Christ, and to witness to His keeping power in the midst of testing and anxiety. This was hers and more. Deep down in her heart she was conscious of a richer and more unselfish love for Morgan from which she could not free herself. Christ had placed it there. Of this she was sure. And Christ would perform all His word to her.

Another day brought a letter. Morgan was coming home and wanted to see her. She could scarcely wait till the day arrived. It did arrive.

It was a chilly November evening. The fire in the living room hearth was lighted and they sat before it watching the

tongues of flame twining about the logs and crackling out their warm cheerfulness into their very hearts. Anita's fears had been dispelled concerning any misunderstanding between them the moment they had met, though some things remained to be clarified.

"But I couldn't understand why you did not write, Morgan," Anita began.

"I couldn't. I was on a special investigation job in some of the war plants and working under secret government orders. My whereabouts were not to be known—till I was through and away from the job. I couldn't tell you much before I went. I'm sorry. Will you forgive me for leaving you up in the air?"

"Of course! Now I see why you were so secretive that night before you left. You didn't tell me it was that kind of a job or how long it would last."

"I didn't know enough to tell you anything. I was in the dark myself."

"I thought the work was—was permanent, perhaps, and that you were not coming back, Morgan. That is, I thought that for several days."

"Why, Anita, did you think I'd 'ditch you' like that?"

"I wondered—I thought maybe—" she stammered timidly but did not finish "Anyway," she went on happily, "I'm glad it's over. The Lord has taught me some lessons I have never learned before—lessons about trusting Him and waiting on Him—and waiting for Him to accomplish His will."

"And I have learned a lot of things, Anita. The Lord Jesus has shown me how much He means to me. When we are put in a place where we really have to depend on Him, as I've had to in this experience, we learn that we need a wisdom greater than our own. I was pretty scared about getting into that work. Nobody knows how glad I am it is over—for more reasons than one, little girl." He was gazing into her eyes made starry with the light of happiness.

"What reasons, for instance?"

"You, dear, you are the best, earthly reason a fellow ever had for being glad."

"I'm very earthly, I know, but it is heavenly to hear you say that."

But there was much more said—of sweet and sacred things, that belonged to them alone—while the fire in the hearth

crackled and burned away and the embers glowed.

And when Morgan rose to go, after they had prayed together and poured out their hearts to the One Whose conscious presence surrounded them and filled them with His supreme joy, he added simply, holding her hand close in his:

"Darling, when we move into our new home, there is something I wish we could have. I know you will want it too, because God has proven Himself so wonderfully in both our lives."

"Yes, Morgan?"

"A beautiful plaque upon the wall, with these words from the Scripture, 'The Name of the Lord is a strong tower: the righteous runneth into it and is safe.'"

"Oh, that will be lovely, because His Name must be 'above every name' in our lives, henceforth."

THE END

• • •

## GOD AND EVOLUTION

*Continued from page 8*

The weakness of evolution was that it had no explanation of matter, nor the first beginning of motion or life. Evolution must explain the egg as well as the chicken. Evolution must also explain chlorophyll, genes, enzymes, heredity, spontaneous generation, the first vegetative cell, consciousness, and the subjective mind. Evolution must explain the *how* of what happened, as well as the *what* of the manifestation.

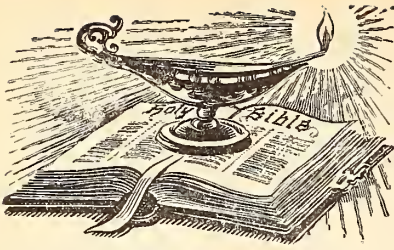
In the creation story of the universe nothing need be explained. It need only be followed in its orders and manifestations. By faith one believes that God, the Creator, created the heavens, and the earth and all that is in them. The Bible deals with the problem of the generation of the world. It assumes of God, the Creator, and of His existence. Creation only states the fact of the existence of things and their proper use. It is the misunderstanding of the proper use of what has been made that is the main error of the church and of all men.

As a first cause, evolution has no possible starting place. Chemical, electrical, or resident forces of themselves are not enough to start nor to complete any such orderly universe as we observe about us.

Concerning the order of progress which the evolutionist presumes to see in the world; the Genesis story of the vegetable and animal creations can easily supply the same order as is observed in the rocks and in all nature. The biblical order of creation is from grass and trees; to fish, fowl, animals, and creeping things; to man. The problems of the days,

*Continued on page 33*





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

## JESUS FEEDS THE MULTITUDES

FIRST QUARTER, LESSON 6  
SUNDAY, FEBRUARY 6, 1944

Lesson Text: Mark 6:30-52, Mark 8:1-10

Portion Used: Mark 6:35-44, Mark 8:1-9

Historical Setting: Time—A. D. 32,  
Places—Bethsaida and Neapolis

Golden Text: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth in Me shall never thirst" (John 6:35)

### DAILY READINGS

M.—Teaching in a desert place. Mk. 6:30-44  
T.—Feeding 5000 men. Mk. 6:35-44  
W.—Walking on the sea. Mk. 6:45-52  
Th.—Feeding 4000. Mk. 8:1-9  
F.—A miracle meal for 100 men. 2 Kings 4:42-44  
S.—Feeding a nation 40 years. Ex. 16:11-15  
S.—The Bread of Life. John 6:32-35, 47-51

### INTRODUCTION

We have before us two miracles which are almost identical. However, let no one think that they are the same: for, if that were true, there would be some irreconcilable details. The Holy Spirit took care of this possible accusation by causing the Saviour to allude directly to both miracles in the same discourse (see Mark 9:19-20). A far more potent error has crept into our thinking; that is, the sin of unbelief, and in this we are like the disciples. Even after they had witnessed this tremendous display of power, the disciples were not convinced that Jesus was a God-man. We are told this in Mark 6:52 in a pertinent reference to the failure of the disciples to understand Christ's ability to walk on the water. How far are we prepared to go in believing in Jesus Christ? There should be no limit if we consider the miracle of the loaves.

The lesson before us can be stated

in a few words: the ability and willingness of an almighty God to provide both spiritual and physical food in adverse circumstances and in the face of unbelief.

### LESSON EXPOSITION

By Ernest E. Lott

#### I. THE SAVIOUR FEEDS FIVE THOUSAND MEN

Mark 6:35-44

It was soon after the apostles or disciples returned from their first preaching tour that Jesus suggested that they withdraw from the crowds of people to a desert place. Notice that Jesus was solicitous for the welfare of His disciples in that He wanted them to rest. A well-known proverb is "Alternate rest and labor, long endure" and another goes like this, "If thou desirest rest, desire not too much." This rest was physical primarily, but because Jesus was present it also was spiritual (see Matt. 11:28-29).

They departed on their journey by boat to an unnamed desert spot. However, the people would not be so easily disposed of. They ran along the shore, and, like Paul Revere, gathered new converts as they went and arrived at the other side of the lake ahead of Jesus and His party. Would Jesus turn back? Not when He knew how much effort and zeal had been spent by the large group of people in getting there. And now we must not miss a certain precious part of this whole story. Hidden in verse 34, the last verse before we begin our lesson, is the information that He saw them as sheep without a shepherd and therefore He taught them many things. Did not Nicodemus address Him as the teacher come from God? **Jesus fed the souls of these people before He fed their bodies.** We are not trying to say that Jesus established a divine order—spiritual food first, then physical; but we do believe He laid down a divine principle—physical food is not enough. Give the people the Bread and Water of Life which alone can save them from spiritual starvation.

Now we come to another example

of unbelief and helplessness on the part of the disciples. However, even as we say this, we ask ourselves candidly, "Would you have done better?" Nevertheless, we must teach the truth and label mistakes and errors lest we fall into the same rut. Matthew, Mark, and Luke tell of the helplessness and faithlessness of the disciples, but only John tells that Jesus used the occasion to give them an examination. John (chapter 6) tells how Jesus asked Philip where they would buy enough bread to feed so large a company. Now notice a parenthetical statement in John 6:6: "And this He said to prove him: for He Himself knew what He would do." Jesus is never at "wit's end." The answer He wanted from Philip and his brethren was, "Master, we are helpless, but you are not. Just tell us what to do." However, the answer He got, showed that all of them received zero in the examination.

Jesus could have performed the miracle of feeding the people with nothing at all in hand. The Israelites were thus fed with manna for forty years. However, it seems that Christ, while on earth in the flesh, performed no direct creative miracles. All of His demonstrations were with things that needed improvement or increase. Perhaps the lesson in this is that Christ's work this time, instead of being creative as in Genesis 1:1 (John 1:1-3, Col. 1:16) was recreative or redemptive (Gen. 1:3-31; Col. 1:14). So, in agreement with this principle, Jesus accepts the offer of Andrew who had found a lad with a lunch basket containing five barley loaves and two fishes (see John 6). Before going further with the story, we must take a look at the little boy. He carried with him the demonstration of a mother's love in the prepared lunch. He showed unusual unselfishness in surrendering such a precious possession to the preachers. But look at his reward. He saw his humble lunch used as a foundation for feeding over 5000 people and then there were twelve baskets left over. We can imagine this little boy running home to his mother and the words just tumbling over each other as he tried to describe what the



Wonderful Man had done with his lunch. But suppose the lad had been selfish like some people. He would have had no such tale to tell. Jesus would have used someone else's lunch. Have you turned yourself and all you have (no matter how small it may be) over to Him? He does not need much you know to feed the five thousand. However, if we fail to place our all in His hands He will use someone else to do the job.

Well, we must go on with the feast. Jesus first bade the disciples make the people set down orderly—in companies of hundreds and fifties. It is godly to do things decently and orderly (I Cor. 14:40). **God is not the author of confusion** (I Cor. 14:33). After this He took the humble food, for barley loaves were a poor man's fare, and raised His voice in thanks. Do we thank God for our food? Speaking of food, Paul told Timothy that meat was created to be received **with thanksgiving** (I Tim. 4:3). The disciples took the food and started out to feed the people. As they passed out fish and bread, more was miraculously provided in the basket. The supply was inexhaustible. All were satisfied and at the end there were twelve full baskets left over. An Old Testament parallel is suggested in the daily reading for this lesson on Friday (II Kings 4:42-44). At this particular time food was very scarce. Elisha was in Gilgal with a hundred of the prophet's sons and they were short of victuals for the next meal. God sent along a man with twenty barley loaves and a garment full of ears of corn (perhaps wheat). The text says "in the husk thereof" but the literal meaning is "in his scrip or garment." The habit was to gather the lower ends of their garment in the hand as we do an apron and use it as a basket. This, however, was quite insufficient to satisfy the hunger of the 100 men; therefore God increased the amount so that all were satisfied and some was left over. The spiritual picture is so clear that one hardly needs to amplify it. God provides salvation and all spiritual food in abundance for all men. Truly "our cup runneth over," as David said.

The asking of the people to sit down in companies on the grass put them all on the same level. All men are equal from God's viewpoint, in the sense that they are sinners and must enter the same door if they would go to heaven. **There is no difference, for all have sinned** (Rom. 3:22-23). The same salvation is for all men (Heb. 2:9).

The disciples gathered twelve baskets of fragments. This shows that God is not "stingy." He always supplies more than is needed. We know of a radio Bible broadcast which asked its listeners for a large amount of money for missions. God supplied \$10,000 in a short period of time and in addition sent in more than usual for the regular expenses of the broadcast which are \$700 a day. He "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

The number twelve symbolizes God manifest in human affairs. This is beautifully pictured here, as well as in the twelve wells at Elim, the twelve spies at Kadesh-Barnea, the twelve disciples, and the twelve groups of the elect remnant in the Great Tribulation. The five loaves and two fishes speak to us of the grace of Jesus. Five is a symbol of grace, for David used five stones to slay the giant, and two represents the Second Person of the Trinity.

## II. THE SAVIOUR FEEDS FOUR THOUSAND

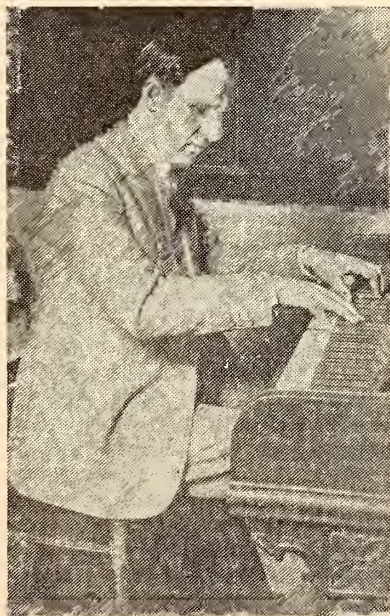
Mark 8:1-9

The essentials of this miracle are identical with that of the Feeding of the Five Thousand. We see the hungry crowd, the helpless disciples, and the providing Lord. The number of the people was different, the lunch was slightly larger this time, and the number of left-over baskets of food was seven instead of twelve. Seven is the number of perfection and speaks to us of a perfect solution to a problem.

As we pointed out in the introduction, it is amazing that the disciples were just as helpless before this crowd as they were with the other crowd. Why did not one of them remember how Christ met the other problem? A little later, in fact the same day, the Lord was with the disciples and they were given another chance to have faith. As meal-time approached, they discovered that they had forgotten to bring enough food along for lunch. At this point Jesus, being aware of their difficulty, counselled them to beware of the "leaven" of the Pharisees. The illustration went "clear over their heads," because they could not see what this had to do with their failure to bring more food; so He had to explain. The "leaven" was unbelief. The Pharisees let their unbelief develop into malice, but it was no different from that of the disciples which made them impotent. Christ was ready to perform the miracle all over again for the small group and provide their lunch, but their unbelief stopped Him. Then it was that He said, **Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?** (Mark 8:18) and **How is it that ye do not understand?** (Mark 8:21).

All of Christ's works have a spiritual lesson for us if we are sensitive to the Spirit (I Cor. 2:14, 15). Let us study the miracles, parables, and discourses of Christ with hearts open to the Spirit.

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## THE LESSON ILLUSTRATED

**Hunger for Righteousness.** With all your heart. Do you know what that means? Let me tell you. A soldier who had been long in Southern prisons, called at my home after the war. I had met him first while we were prisoners in Charleston jail. Afterward we were together in the jail at Columbia. He had gone to Belle Island. Three years passed; and now, as we met once more, I asked him of his later prison experiences. "I don't remember much about it, Chaplain," he said, "only that I wanted bread. I know it was twenty-three months after my capture before I was released. But after I left Columbia it is all confused in my mind. I know I was at Belle Island a while, and a long time at Andersonville.

"How hungry I was at Andersonville! For a while I used to want to hear from home. Then I grew so hungry that I didn't think of home. For a while I wanted to escape. But by and by I was too hungry to care for that. I only wanted bread, bread, bread! Oh, how hungry I was, and how I longed for bread!"

That, my friends, was longing for bread "with all the heart"—one supreme, overmastering desire. Home and friends and liberty and life were lost sight of, unthought of, in the ceaseless craving for needful food! Blessed are they who do thus hunger after the Bread of Life in Jesus Christ "for they shall be filled" (Matt. 5:6).

—1001 Illustrations

• • •

## OBJECT LESSON

**OBJECTS:** Five biscuits and the word "bread" made up in individual letters. (This may be used on the flannelgraph by using pictures of biscuits and placing a bit of flannel on the back and also flannel on the back of the letters.)

**EXPLANATION:** (Show one biscuit at a time and with it show one letter. First the "B"—tell how corn or wheat has to be ground or bruised to be made into flour. Explain that the whole grain is not acceptable, but that, as most children know, it must be in a form that can be mixed.) What would happen if the grain decided it did not want to be bruised and made into flour? Then you and I would not have bread to eat. This reminds me of another lesson (quote Isa. 53:5). Jesus was bruised by the cruel whips and scorned by men that we might have the bread of life.

Here is an "R" which suggests to me the need of receiving this bread in order to make it of value to us.

• • •

## Jesus on the Mountain and in the Valley

FIRST QUARTER, LESSON 7  
SUNDAY, FEBRUARY 13, 1944

Lesson Text: Mark 9:2-29

Portion Used: Mark 9:2-8, 17-27

Devotional Reading: II Peter 1:12-21

Golden Text: **Lord, I believe; help Thou mine unbelief** (Mark 9:24)

Historical Setting: Time—A. D. 32, Places—One of the slopes of Mount Hermon in Northern Palestine and a valley near this slope.

## DAILY READINGS

M.—Jesus on the Mountain. Mk. 9:2-8

T.—The Impotent Disciples. Mk. 9:14-19

W.—Jesus in the Valley. Mk. 9:20-29

Th.—The Glorified Christ. Rev. 1:12-18

F.—Isaiah's Vision and Service. Is. 6:1-8

Let's just look at a biscuit for a while and see if it will take away our hunger. Of course, it will not. We all understand that we must eat food before it can do us any good. God tells us to receive His Son, but many just look at Him, saying, "Yes, He was a good man, and He did many fine things." They, however, refuse to receive Him into their hearts. He must be received in order to bring salvation.

(Show the letter "E".) Of what does this letter make you think? Eating, of course. Eating is a process which takes in every part of our body. For instance, after it leaves our mouth, it goes into the stomach and then out into the tiny little veins, thus into the blood stream. That is what we must do when we receive Christ as our Saviour, make Him Lord of our life and let Him have control of every part.

After we receive something, we usually say, "Thank you." "A" then tells us to accept with thanks. We thank Him that He has provided bread for us and also thank Him that He has provided spiritual bread.

After you have had a nice biscuit perhaps with butter and jelly on it, how do you feel? Yes, you want to DO something (show letter "D"). That is the way we should feel after accepting Christ as our Saviour. I'm glad Jesus gives us bread to keep us from getting hungry, and that Jesus gave Himself that we might not starve spiritually.

S.—Moses on the Mount of God. Ex. 24:12-18  
S.—"Who Shall Ascend"? Ps. 24

## INTRODUCTION

This is a lesson of contrasts. First, we are taken through a mountain-top experience, lifted up to heaven itself; then we are brought back to the valley of every-day life and its needs. All of us enjoy these trips to the mountain top, but we cannot stay there, as Peter suggested, for there is work to do.

## LESSON EXPOSITION

By Ernest E. Lott

### I. THE TRANSFIGURATION Mark 9:2-8

In our opinion, this lesson should have begun with verse one, for in that verse is the prophecy of that which we study in today's lesson. A careful study of the last verse of chapter eight and the first verse of chapter nine will reveal the accuracy of our statement. Christ first



speaks of His second coming in the glory of Himself (Luke 9:26), His Father, and the holy angels to reward the faithful. The warning is that the Lord will be ashamed of the people who are ashamed of Him. The purpose of the second coming is to set up the long-promised Kingdom (see Zechariah 14). Then without changing the thought, He gives the promise that some of the disciples will see this same Kingdom. The next verse begins our lesson, and all three of the Gospel writers are careful to tell us that not over eight days later, occurred the transfiguration. Our conclusion is that Jesus gave a preview or miniature photograph of the Kingdom in this incident. He, the **King** was present; Moses and Elijah represent **Israel**; and Mount Hermon is in **Palestine**. It takes but three elements to make the Kingdom—the King, the land, and the people. Christ kept His promise that some would see the Kingdom before they saw death.

No man knows much about the glorified body of God Himself or of His saints. It is quite evident that God did not want us to know much about this subject else He would have given more revelation about it. The curtain of secrecy is pulled back a little in verse three and we see a glorified Man. His raiment became supernaturally white, and Matthew adds the detail that His face shone as the sun. It was this heavenly glory that Moses reflected in his face as he came down from Mount Sinai (II Cor. 3:7; Ex. 34:29). It was the "beam" that guided martyred Stephen straight to heaven (Acts 6:15). It was the Shekinah glory of the Tabernacle of Witness which no one but the High Priest dared face (Ex. 25:22). The white raiment is seen in the robes of the deceased saints (Rev. 7:9, 14). The "Ancient of Days," Jesus Himself, was dressed in this same raiment according to Daniel (Dan. 7:9).

A unique thing about this incident, and one which Mark does not give, is the fact that the transfiguration occurred while Jesus was praying (Luke 9:29). The more we study the praying of Christ, the more we are impressed with the need of a deeper prayer life ourselves. A praying Saviour attaches a significance and importance to the subject of prayer which all Christians need to see.

It is true that Christ was the most important part of this scene, but we learn some valuable information from the two glorified saints who were with Him, Moses and Elijah (vs. 4). We learn **first** of all that

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they were **conscious**. This leads us to believe that the dead are conscious. This is a fact which Jesus corroborates in His illustration given in Luke 16:19-31. We discover in the **second** place that these men used **faculties, senses, and impulses** which we have in this life, in this after-death state. They talked, listened, and reasoned with Christ. Seeing this to be true in other passages as well (Luke 16:19-31; Rev. 7:10), we conclude that the soul, not the body, is the seat of these important things. The body is the finite vehicle used by the soul. In the **third** place, we are amazed to find that these men, deceased at least 1000 years, talked with Jesus about His imminent death in Jerusalem (Luke 9:31). They seemed to have a limited knowledge of earth's happenings. It does not seem logical that they would have known all this from their own observations while they yet lived. This does not, however, prove that the dead know everything about the earth. It is possible that they know only the good things. In another passage we are told that a sinner's repentance is made known to the angels in heaven, and that they rejoice. Could it not be that men in heaven would hear the same news?

As the disciples gazed at this glorious transfiguration, they were speechless. Like Paul of a later date, no human words could adequately describe what they saw. However, Peter was the exception, for he found something to say. What he said was no compliment to Jesus and should have been left unsaid. Luke even apologizes for him by saying that he knew not what he said. Peter wanted three tabernacles to be built upon Mount Hermon—one each for Jesus, Moses, and Elijah. The rebuke of God the Father came immediately, "This is My beloved Son: hear Him." Christ is unique. He cannot be lowered to a place comparable with men because He is the God-man.

This beautiful scene vanished as quickly as it came. The memory, however, lingered with them; for Peter, years later, refers to the glory and honor of Jesus on this occasion (II Pet. 1:17). He speaks of himself as being an eyewitness of Christ's majesty (II Pet. 1:16), and one who heard the Father's voice from heaven (vs. 18). This glory had to be postponed, but we thank God that some day we shall receive an inheritance that fadeth not away, and a crown of glory that will never be postponed. With such anticipation, is it any wonder that some godly

saints have prayed, **Lord Jesus, come quickly?**

## II. A TRANSFORMATION

Mark 9:17-27

Only three of the disciples were with Christ on the Mount. The rest were in the valley below with the people. The father of a boy possessed of a dumb spirit came to them and besought them to heal him. These followers and students of Jesus tried hard to expel the evil spirit, but they failed (vs. 18). It was not wrong that they should attempt this because they had been previously given just such power (see Mark 6:7). Whether or not they cast out any demons (same as devils) on their first preaching tour, we cannot say. We do know that potentially, they had the power to do so.

As Christ came down to the valley, the father ran to Him with the whole heart-breaking story. The first reaction of the Saviour was one of reproach to the disciples for their failure. They had failed publicly so He took them to task publicly. The words "O faithless generation" are addressed to the disciples—not to the father or the people. Nothing could have described their condition any better. They did not succeed because they lacked faith. It was a humiliating experience to these young preachers, but it likely did them good. Jesus was the master Teacher.

At the Saviour's request, the sick boy was brought to Him. However, as he was brought closer, the evil spirit in him gave one last, cruel demonstration. The boy was dashed to the ground and convulsed or torn (see Mark 1:26). This is not a strange thing because the demons do hate Jesus Christ, although they fear Him, too. In this case, the demon knew that his hour of rebuke had arrived. We who serve the Lord, know not how many times we are beset by the forces of darkness (Eph. 6:12). They become especially vicious when Christ is lifted up, and His blessed name extolled. How many times an evangelist or pastor has been discouraged by satanic opposition which has been stirred up by their preaching of the Gospel. The remedy for this is to "put on the **whole** armour of God."

It is evident from several statements in this narrative that evil spirits are of different varieties. This one is called foul, deaf, and dumb (vs. 25). An evil spirit has the power to impose his characteristics on his victim. They have other characteristics such as lying (I Kings

22:22), seduction (I Tim. 4:1), wickedness (Eph. 6:12), and uncleanness (Luke 4:33). Jesus Himself verifies these conclusions by the words: **This kind can come forth by nothing but by prayer and fasting** (vs. 29). This shows that different methods must be used in controlling different spirits.

Christ was ready to help this boy, but He wanted the father to learn a valuable lesson in faith. He said to him, **If thou canst believe, all things are possible to him that believeth**. The father's answer was quick and definite, **Lord, I believe; help Thou mine unbelief**. Of the three narrators, Mark is the only one who gives this part of the story. We wish to underscore several of the words used here. Jesus suggests the unprobed depths of Christian growth and progress in the words, **All things are possible** (see Matt. 21:21-22). But there is a condition—to him that believeth. God's conditions are not too hard but are mighty important. Faith, or belief, is "taking God at His Word." The father believed, but at the same time he recognized his weakness and added the prayer, **help Thou mine unbelief**. We must all echo these words. Peter stayed on top of the waves while he looked at Jesus (faith), but he began to sink as soon as he thought of the wind and waves (unbelief) (Matt. 14:29-30). On another occasion the disciples prayed, **increase our faith**. It was Mary and Martha who heard Jesus say, **If thou wouldst believe, thou shouldst see the glory of God** (John 11:40). See the following for examples of faith: Matt. 8:2; 9:22; 15:28; Luke 7:9; 8:50; 18:42.

The devils were rebuked, and the boy was healed. The devils left the boy's body, and he was as one dead. This is a picture of a man whose sins are washed away by Jesus. His life, which was negative, is now zero. The same thing occurs when a saved man forsakes the evil ways of his past. But Jesus did not leave the boy in this condition—He raised him up. At the cross we not only receive remission of sins (Heb. 9:22), but we are given the righteousness of God, a divine positive (Rom. 3:22). The whole picture is seen in II Corinthians 5:21. A Christian must live as Christ would have him live; he must not only forsake the ways of the past, but do good works in their stead (I Pet. 2:12).

—v—v—v—v—v—

## THE LESSON ILLUSTRATED

**A Wife's Faith.** In one of the towns in England there is a beauti-



ful little chapel, and a very touching story is told in connection with it. It was built by an infidel. He had a praying wife, but he would not listen to her. He would not allow her pastor even to take dinner with them; he would not look at the Bible; he would not even allow religion to be talked of. She made up her mind, seeing she could not influence him by her voice, that every day she would pray to God at twelve o'clock for his salvation. She said nothing to him, but every day at that hour she told the Lord about her husband. At the end of twelve months there was no change in him, but she did not give up. Six months more went past. Her faith began to waiver, and she said, "Will I have to give him up at last? Perhaps when I am dead He will answer my prayers." When she had got to that point, it seemed just as if God had got her where He wanted her. The man came home to dinner one day. His wife was in the dining-room waiting for him, but he didn't come in. She waited some time, and finally looked for him all through the house. At last she thought of going into the little room where she had prayed so often. There he was, praying with agony, asking forgiveness for his sins, at the same bed where she had prayed for him so many months. This is a lesson to you wives who have infidel husbands. The Lord saw that woman's faith and answered her prayers.

—Moody's Anecdotes

—V—V—V—V—V—  
**OBJECT LESSON**

**OBJECT:**

The Great Physician	
Office Hours	
Clientele	
Terms	
Specialist in	

(Make cuts on dotted lines to insert slips of paper.)

**EXPLANATION:** How many of you children have gone to the doctor's office? Have you ever noticed the sign on the door? What does it say? After the doctor's name, the sign usually tells what kind of a doctor he is, and when he is in the office. Who can tell me some of the different kinds of doctors? Yes, there are throat specialists, eye spe-

cialists, heart specialists, dentists, and many others. Today we want to talk about a special Doctor, and the sign that could go on the door of His office, if He had one. (Show the sign made on heavy cardboard, according to the diagram. On separate slips of paper, cut to the right size to fit into the respective slots, have the following words printed: **JESUS, ALWAYS, WHOSOEVER WILL, FAITH, and SIN SICKNESS.** Reserve the slips to be inserted as each subject is discussed.)

Can anyone tell the name of a great physician that we might insert in this sign? Yes, Jesus is the greatest Physician that ever lived. (Insert the slip of paper with the word **JESUS** just below "**THE GREAT PHYSICIAN.**") Now, you all know that doctors have certain hours when their patients may come to their office for treatment. When may people go to Jesus for help? Let us see what Matthew 28:20b says. (These verses may be previously assigned. After the children have discussed Christ's ever-abiding presence, insert **ALWAYS** in its proper place.) What does the next big word mean? A doctor's clientele refers to all the patients who come to him for treatment. Some doctors are very particular about the kind of patients they treat. Do you think Christ would refuse anyone who came to Him? (Read Rev. 22:17. Insert **WHOSOEVER WILL** under "Clientele.") Our modern doctors send us a bill on the first of the month, and they expect a prompt cash payment, but Jesus gives the water of life

## JESUS TEACHES TRUE GREATNESS

FIRST QUARTER, LESSON 8

SUNDAY, FEBRUARY 20, 1944

Lesson Text: Mark 9:30; 10:45

Portion Used: Mark 9:33-39; 10:13-16, 42-45

Devotional Reading: Phil. 2:1-11

Golden Text: For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many (Mark 10:45)

Historical Setting: Time—A. D. 32, Places—Capernaum and on the way to Jerusalem

### DAILY READINGS

M.—The Divine Teacher. Mark 9:30-32; 10:32-34

T.—Greatness in Childlikeness.

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"freely". Let us look at Matthew 9, verses 2 and 22, to see all that Jesus expects in return for His services. (Place **FAITH** in the space under "Terms.") A while ago we mentioned that most doctors are specialists. Jesus is a specialist also. Do you know the disease in which He specializes? Matthew 9, verses 2 and 6, tell us. (As **SIN SICKNESS** is inserted in its proper place, discuss its meaning, and how it is cured through the blood of Jesus Christ. An invitation may be given at this time.)

This very fine lesson was taken from Scripture Press Junior manual.

Mark 9:33-37; 10:13-16

W.—Greatness in Brotherhood.

Mark 9:38-41

Th.—Greatness in Beneficence.

Mark 10:17-23

F.—Greatness in Service. Mark

10:41-45

S.—Greatness of John the Baptist.

Matt. 11:7-15

S.—"Thy Gentleness hath made me Great." Ps. 18:28-35

### INTRODUCTION

We are impressed with the infinite patience of Jesus Christ. Paul called Him the "God of patience" (Rom. 15:5). In our study today we deal with four different incidents—the disciples' dispute about greatness; their sectarianism; their rebuke of the parents; and the self-seeking of James and John. In each case, the disciples made a mistake and Christ was compelled to correct them and then to teach them.



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Patience caused Him to lovingly restore and instruct the disciples. Without this solicitude on His part, they could have been lost to Christian service. This causes us to want to be **patient in tribulation, and not become weary in well-doing; for in due season we shall reap, if we faint not** (Rom. 12:12; Gal. 6:9). Patience in training those who are under us will pay good dividends. Later all of the disciples save Judas, showed the result of infinite patience and the touch of the Master's hand in their training.

### LESSON EXPOSITION

By Ernest E. Lott

#### I. A LESSON IN HUMILITY

Mark 9:33-37

Christ did not need to ask the question that He did; for, since He was God, He knew exactly what the disciples had been arguing about. Nevertheless He asked them, hoping that they would seize the opportunity to repent.

Instead they became speechless for they were ashamed. How often true this is that if the things we do and think in private could be brought out into the open, we would be ashamed. We know of a case of a man who peddled some very damaging gossip. In doing so he erroneously quoted another man. When this latter person in a distant city heard that he had been quoted incorrectly, he reached for the telephone and in a few minutes was talking to the gossip. An apology was soon heard with a promise to at once call by telephone the one to whom he had gossiped and thus correct the lie. This particular piece of tale-bearing was checked in nine hours after it started. But, alas, not all secret sins are stopped so soon. Let us not forget that all things are naked and open before Him. There is no such thing as a secret sin as far as God is concerned.

Before Jesus corrected and in-

structed the disciples, He sat down. In this manner He took His rightful position as teacher. Their discussion had been about who would be the greatest in the Kingdom. To them the Kingdom was earthly and was to be set up soon with Jesus Christ as the King. Knowing that the King would need subordinate officers, they began a discussion about which of them would be the greatest and before long it reached the proportions of an argument. Their error lay in seeking such high offices in the carnal or worldly manner. As Matthew Henry says, "Nothing could be more contrary to the two great laws of Christ's Kingdom, which are **humility and love**, than desiring preferment in the world, and disputing about it." They fell into the error of selfishness. Now note Christ's warning, **If any man desire to be first, the same shall be last of all, and servant of all**. He that exalteth himself shall be abased, and man's pride shall bring him low. Selfish methods may get a man somewhere in the world, but not in the spiritual realm.

Christ was in a house as He spoke and evidently there were children in that household. Taking one of them in His arms, He used him as an object lesson. The application that He made was two-fold, but we must use the Matthew account in order to see the second lesson.

First, Christ shows that **humility of self is a requisite to receiving spiritual greatness. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven**. (Matt. 18:4) (see Isaiah 57:15; Luke 14:11; I Peter 5:5). An innocent child is as good a picture of humility as one could find. A small child believes, trusts, respects, and obeys its parents. In this state he lacks pride and self-ambition which are the opposite of humility. The principle here is like that stated in Matthew 6, **He that saves his life shall lose it, and he who loses it shall save it**. The way up is down, and the way down is up!

Second, Christ shows that **humility of service is also indispensable on the spiritual plane. Whosoever shall receive one of such children in My name, receiveth Me; and whosoever shall receive Me, receiveth not Me, but Him that sent Me** (vs. 37). No task should be too small and no people too low, for a disciple to work with. His commission is broad enough to include all. **Go ye into all the world and preach the gospel to every creature. Bear ye one another's burdens, and so fulfill the law of Christ. Love thy neighbor as thyself**.



In our services to others, we must not forget that we are to serve "in His Name" or as one translation has it "for His sake." Working with this attitude will not be hard as we remember that we are working for God and not for self or for some other human being. This is further emphasized by the explanation that when we become the Good Samaritan to a fallen man, we are really receiving or doing it for Christ, and not only for Him but for the Father. It is like giving the cup of cold water in His Name and receiving a reward for it, for **inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.** And again in Luke we have a similar thought, **He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me** (Luke 10:16). This gives Christian work a dignity and importance which is an inspiration to every one of us.

## II. A LESSON IN TOLERANCE

Mark 9:38-39

This is a lesson which many, many Christians should learn. We do not use idle words when we say that the "denominational" and "independent" or "undenominational" fences in many cases have been built so high and solid that each group feels that they alone are doing a work pleasing to God. We call this sectarianism, and it is soundly denounced in today's lesson.

We like the first thing that is mentioned in verse 38. John's conscience bothered him so much that he confessed to something that Jesus had not yet mentioned. This was so different from a few moments before when all kept their peace when asked a pointed question. He confessed that they had rebuked an unnamed brother because he did not follow them. It was not the man's work that they criticized, for it was above reproach, but rather his association. Christ lovingly but firmly reproved them again by saying, "Forbid him not." It was clear that the man was not a false teacher, because he did his work in Jesus' name. He could have been a disciple of John who did not realize that the possessor of that name was in his midst. No doubt there were many who followed Jesus, worshipped Him, and did work in His name but were not counted among the twelve disciples or the seventy or the one hundred and twenty. Yes, indeed, there are "seven thousand who have not bowed the knee to Baal." It is equally true today

that there are those truly born again, yielded Christians serving in many different churches and organizations, some of which have liberal pastors and leaders. Some men have felt led to withdraw from certain denominations because of modernistic leadership. We say, "God bless them. They should do what God tells them to do." We know of other men equally strong in the faith who have been led to stay where they are and fight modernism from

the inside. To these we also say, "God be with you and give you power." We object to name-calling and the pious cry of "compromise." The important point is not what organizational label we bear, but whether or not we stand for and on the fundamental doctrines of the evangelical faith. Another evil is the feeling of superiority that exists in some denominations. Let us not forget that in heaven there will be no Baptists, Presbyterians, Metho-

# The Martyrdom of Israel

## Can the Remnant of the Jews of Europe Be Saved?

In their synagogue prayers orthodox Jews thus plead with God: "Look from heaven and see how we have become a scorn and a derision among the nations; we are accounted as sheep brought to the slaughter, to be slain and destroyed, to be smitten and reproached."

What a commentary this heart-rending prayer is upon the martyrdom of Israel today in Nazi controlled Europe. The mass murder of the Jews devised by the Nazi conquerors, the carefully planned, satanic wickedness and cruelty far exceeds any torment the Jews have hitherto been called upon to endure. Reports show that nearly three million Jews in Europe have already been massacred by Himmler's Gestapo. Daily, multitudes of Jews are driven like cattle or swiftly brought in sealed cattle cars to the death houses in Poland, where the helpless victims are murdered by gas or blood poisoning. Before their execution, the helpless victims are compelled to dig the trenches into which the murdered masses are buried.



Committee to Save the Jewish People of Europe" is negotiating with the American and British Governments with a view of opening the doors of Palestine and other countries for the Jews in Nazi lands on the brink of extermination. We hope and pray that this effort may be successful. But the care of these prospective refugees and countless others already rescued is the responsibility of the various societies like our own. We, therefore, implore Christians to help us continue to support our refugee relief operations. In the past we have been able to give succour to many victims of Nazi cruelty. We maintain Hostels or Refugee Homes in Great Britain to which many have escaped. We give relief to refugees in Palestine, to those who have fled to neutral countries such as Sweden, Portugal, and Switzerland, and to some in internment camps in Canada. Material aid is coupled with spiritual aid and the opportunity to preach the Gospel.

*Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow. (Lamentations 1:12)*

Please help us now before it is too late. More information of Israel's sufferings in the light of the Scriptures is contained in our publication: "The Present Day Attempt to Destroy the Jews." Write today for a copy which we will gladly send you free on request.

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dists, Mennonites, Brethren, Lutherans, Episcopalians, Anglicans, Congregationalists, etc. In Revelation 5 the only people we see in heaven are those whose robes are washed white in the blood of the Lamb. Let us begin now to get acquainted with our future neighbors. A little more inter-denominational fellowship and tolerance in this life will please Christ and enhance Christian work.

There is a parallel to this incident which is found in the Old Testament in the days of Joshua. Joshua asked Moses to forbid Eldad and Medad prophesying because they went not to the door of the Tabernacle. Moses did not grant the request and accused him of having envy (Num. 11:28-29).

### III. A LESSON IN CHILD EVANGELISM

Mark 10:13-16

Sometimes we Christians become over-zealous on one point and make a serious mistake on another. This was true here with the disciples. They felt that their Master must be protected from unnecessary interruptions. They were thoughtful of His well-being, but forgetful of the character of His ministry—service to others. They were also unmindful of the love of the mothers who brought the children and of the blessing the children would receive. They, therefore, rebuked the parents who brought their offspring to Jesus.

Jesus was very displeased and said, **Suffer the little children to come unto Me.** Too often parents and Christian workers have felt that the little children were too young to understand, so they have made them wait until they were older before becoming Christians, and some are still waiting. None of us know the exact age, but it may be as young as four years when children reach the age of accountability (when they understand right and wrong, and what sin is), and can trust Christ as Saviour. Prior to that moment which varies with different cases, the child is safe in the arms of Jesus because of the provision on the Cross. That babies do not go to hell is seen in the case of David's infant son. David said that he would go to his son (II Sam. 12:23), and we know that David went to heaven (Rom. 4:6-7; Acts 2).

Another question which has puzzled some Christians is this one, "Will babies grow up in heaven?" There is no specific scripture on the subject, but we find no mention of infants in heaven, so we conclude that they reach the "measure of the stature of the fullness of Christ" (Eph. 4:13). The Scripture says that we shall be like Jesus, and He was not an infant when He ascended. Old and young alike will be given bodies of maturity without either the decrepitude of old age or the incompetency of infancy.

In verse 15 Christ uses the child as an illustration again. He says that the Kingdom of God must be received in the spirit of a little child. We have already discussed the simplicity of faith and trust with which a child regards his parents. Christ wants us to accept the new birth in the same manner. We say "new birth" because this is the spiritual Kingdom here as well as in John three.

### IV. A LESSON IN TRUE GREATNESS

Mark 10:42-45

One should begin reading at verse 35 to understand the setting of this incident. Mark implicates only James and John in the ambitious plan of sitting on the right and left hand of Jesus. Matthew, however, adds the detail that their mother aided them by talking to Jesus herself. The two brothers got the full blame, however, from the rest of the disciples who became quite indignant at them. Here, however, is the sad part: the ten disciples were not concerned over the sin of selfish ambition in James and John, only in that it would exclude them. In other words, they were ambitious too. Jesus knew this because He included them all in His remarks.

Earlier in this lesson we spoke of the fact that in the world, advancement is attained by different methods from those that are used in the spiritual realm. In verse 42 we find the contrast that Jesus makes between the Gentile or carnal kind of authority and godly leadership. The former is dictatorial, harsh, and unkind. Weymouth, in his translation, uses the words, "Gentiles lord it over them, and their great men make them feel their authority." On the contrary, spiritual leaders are to be servants and minister to those whom they lead.

Before we come to verse 45 with its superb illustration of the above truth, let us look at China for a moment. A certain educator in that war-ravaged nation has caught the vision of lifting the masses to a higher level of living. The way he does it is not by bringing the coolie into the classroom but by bringing the teacher and classroom to the coolie. Highly-educated professors are asked to live for six months or more in a mud hut among the people and then to accommodate modern knowledge to the local situations in each village. The professor's teaching becomes intensely practical because he has lived among the people, tried out his ideas, and now is in a position to lift the people out of illiteracy. He ministers to them

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and becomes a better leader. (These remarks are not intended as excluding the necessity of the Gospel being brought to such people. A happy balance can be attained. Education should make the missionary's work easier and vice versa.)

Christ used Himself as an example (vs. 45) that cannot be improved upon. Had He stayed in heaven, then all of us would have gone to hell. He came down to where we were—served as a man, died as a man, rose as a man, ascended as a man, and now intercedes as a man (I Tim. 2:5). Would we be leaders? Then we must follow the formula laid down here. We go out not to be ministered unto, but to minister.

• • •

### OBJECT LESSON

**OBJECTS:** Two clocks; one plain clocks set for the same time. Dis- and one very elaborate.

**EXPLANATION:** Have the two cuss the different features such as the hands, the face, the numbers, and the size. Discuss the usefulness of each. Ask which of the clocks the children think is the greatest. Many of them will agree that the one in the kitchen or the plain one is the most useful. But then, others will realize that the elaborate one that sets on the mantle is very useful, too, because mother watches it to see when it is time to prepare supper, and father likes to know what time it is so he can turn to his favorite radio station. In these two clocks is seen a rich lesson: it matters not whether you are beautiful or plain, whether elaborately garbed or simply clothed, but it is of extreme importance that you perform well the task given you. For instance, if the kitchen clock decided not to run, mother would get the beautiful clock from the living room and place it in the kitchen. In fact,

it might even be carried from room to room that all might know the time of day. True greatness is determined by how truthful, faithful, and careful you are in doing God's work. If the clock did not tell the correct time, it would not be any good. If it wouldn't run at all, it would cease to be of any use. True greatness is known by the way you faithfully execute the joy you are called to do, whether it be in a humble place or in a great place. Each place is necessary to cause all things to work together for good. Do not determine greatness by place, but rather by how well that place is filled.

• • •

### THE LESSON ILLUSTRATED

A colporteur writes that he was once in an out-of-the-way country town where Bismarck had a country house. He was told that anyone might go to Bismarck's house to evening prayers. He went, and found a spacious room filled with farmers, keepers, and villagers. Soon the great man entered, and, nodding affably to one and another whom he recognized, walked to the reading desk and opened the Bible. Glancing over the company, his quick eye detected the presence of a stranger, and he turned and asked someone near who the newcomer was. Being told, he said:

"I understand we have a Bible man with us tonight. I want him to come here and conduct the service." The stranger protested that he had come to listen, and could not think of displacing his highness. "Highness, nonsense," said the prince. "We are in the presence of God, and in His sight what difference is there? We are all sinners, and He regards us all in the same light. Come and lead the service."

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## JESUS PRESENTS HIMSELF AS THE MESSIAH

FIRST QUARTER, LESSON 9  
SUNDAY, FEBRUARY 27, 1944

Lesson Text: Mark 11:1—12:44

Portion Used: Mark 11:1-10, 15-18

Devotional Reading: Isa. 32:1-8

Golden Text: Again the high priest asked Him, and said unto Him, art Thou the Christ, the Son of the Blessed? And Jesus said, I am Mark 14:61-62).

Historical Setting: Time—A. D. 33,

Places—Mount of Olives (Bethphage and Bethany) and the Temple in Jerusalem

### DAILY READINGS

M.—The Messiah Acclaimed. Mk. 11:1-10

T.—Authority of the Messiah. Mk. 11:11-22

W.—Accountability to the Messiah. Mk. 12:1-12

Th.—The Messiah and the Nation. Mk. 12:13-17

F.—The Messiah and the Home. Mk. 12:18-27

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S.—The Messiah and the Individual. Mk. 12:28-34

S.—The Messiah and the Heavenly Home. Rev. 5:9-13

### INTRODUCTION

We have arrived at the closing days of our Lord's ministry upon this earth. The scene before us in chapter eleven takes place four or five days before His sacrificial death. Unlike many incidents, this one is recorded by all four of the Gospel writers: Mark 11:1-11; Matthew 21:1-11, 17; Luke 19:29-44; John 12:12-19. The modern commemoration of this is our Palm Sunday, so named because the people cast branches of trees before His feet. Matthew in chapter 21:8 and Mark in 11:8 mention the branches but not the kind. We turn to John's



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account and in chapter 12:13, we learn that they were palm tree branches (see Leviticus 23:40).

## LESSON EXPOSITION

By Ernest E. Lott

### I. THE OFFICIAL PRESENTATION OF THE MESSIAH

Mark 11:1-11

That which unfolds before us is not something new, for, before Jesus was born in the manger, an angel told Mary what to expect from her Son. Her Son was to sit upon the throne of His father David and reign over the house of Jacob, and of His Kingdom there would be no end (Luke 1:32-33). The annunciation angels also made it clear that Jesus was to bring peace and good will to men (Luke 2:9-14). The people understood this and on at least one occasion attempted by force to crown Jesus, King (John 6:15). However, this was not the time nor the way in which it should be accomplished, so Jesus withdrew into a mountain and thus thwarted the plans. God has a time-table, and things must come at the proper time. Now the time has arrived for Him to offer Himself as King in a final and official manner before going to the cross. Zechariah saw this day and described it, **Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass** (Zech. 9:9).

The first thing that the Saviour did as they approached Jerusalem on this particular day was to send two of His disciples into Jerusalem to secure a colt. There are several things about this request that we wish to emphasize.

The colt was to be an unbroken animal, "whereon never man sat" (vs. 2). This was fitting; for Jesus is the Creator, and He has a right to be first. The colt recognized its Master, for later we find it as gentle as a lamb. This would not have been true if Jesus had been an ordinary man. Note the harmony here with Zechariah 9:9. The colt was to be found in a certain place, according to Jesus; and when the disciples arrived, it was there exactly as promised. Infinite wisdom knew where the colt was, and also gave the disciples the added detail that the owners would object to their borrowing the animal and would challenge them. All of this occurred as predicted (Luke 19:33). They were told in advance what to reply and were given the assurance that the owners would consent. This came true also (vs. 6, Luke 19:34).

And now the procession begins. The disciples make a saddle for

Jesus with their garments, and He takes His seat. All this time a crowd has been gathering and it soon reaches large proportions (Matt. 21:8). They begin to spread their garments under the animal's feet as was done in an earlier day for Jehu (II Kings 9:13). Some cut branches from trees and strewed them in the way. The Feast of Tabernacles was celebrated with the waving of tree branches (Lev. 23:40). The people cried, **Hosanna to the Son of David. Blessed is He that cometh in the Name of the Lord: Blessed be the Kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.** The disciples were moved to enter into this beautiful demonstration and joined their voices in the chorus (Luke 19:37). It must have been this triumphal entry that lingered in their memories when they asked Jesus before His ascension, how much longer they must wait for the Kingdom (Acts 1:6). John assures us that they understood more about this event after the ascension than when it happened (John 12:16).

Now the picture takes on a sad tone. There is no official acceptance of Jesus as King by the rulers of the city. Instead they are very displeased, if we are too judge by what the Pharisees said to the disciples when they asked them to rebuke their Master (Luke 19:39). That the whole city of Jerusalem knew what was occurring is revealed in Matthew 21:10. Another sad feature is the fact that the same multitude a few days later would cry, **Crucify Him.** Despised and rejected of men, He came unto His own, and His own received Him not. The Kingdom was rejected again. We say "again" because David offered it but it was spurned (II Sam. 7). John the Baptist repeated the offer, and it was rejected; and now the King Himself gets the same response. We marvel at the infinite patience of God, for He will yet offer the Kingdom in the future and at that time it will be accepted. Then will come to pass such prophecies as Isaiah 9:6-7, Isaiah 11:1-10, Micah 4:1-4, and Zechariah 14:8-9, 16, 21.

A singular thing occurred when Jesus arrived at the Temple for that was the end of the triumphal entry. He looked around according to verse eleven, but did nothing. This would not mean so much if we did not know that He came back the following day and cleaned up the house of God. We will study this part of the story more thoroughly in the last half of the lesson. The delay of Jesus in driving out those whom He called thieves, is symbolic of the delay between His first and second comings. Christ knows exactly what

is occurring today. In respect to the horrible slaughter of human life and unspeakable suffering resulting from this war; the spiritual leadership of those who deny Christ's deity and preach a bloodless gospel; God is not blind or forgetful. When the night of man's day has passed and morning breaks, the King of kings will return and call all men into account for their deeds on earth (Jude 14, 15). Dispensationally, of course, the Christians will answer for their deeds at the Judgment Seat of Christ first (Romans 14:10), then all the rest of mankind will answer at the Great White Throne and receive their sentence (Rev. 20:11-15).

We have come to feel of late in our study of the Word and meditation on these things that an unfaithful Christian will suffer more than just a loss of rewards. Somehow the language of I Corinthians 3:15 seems to convey the meaning that a fruitless Christian will be scourged or chastened by the fire of God's judgment. No, he will not be lost for that verse says that he, himself, shall be saved. If a man is in a burning building and has all routes of escape cut off by fire, he might be saved by dashing through the fire and suffer the pain of burns. He is saved, yet so as by fire. Is it not possible that Paul had chastening in mind when he used this figure? In another passage we are told that some will be ashamed before Him at His coming. A verse in Colossians written exclusively for believers says, **He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons** (Col. 3:25). Paul does not say what will be received, but it is more than a loss of possible reward. It is something unpleasant and to be avoided. It is a terrible thing when Christians take advantage of God, and we would strongly counsel a more sober look at this subject.

### II. THE SECOND CLEANSING OF THE TEMPLE

Mark 11:15-18

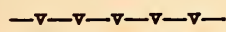
Some Christians have had the impression that Jesus cleansed the Temple once. This, however, is not true because there are two occasions when this was done; one at the beginning of His ministry (John 2:13-17) and the other at the close of His earthly life (Matt. 21:12-16, Mark 11:13-19; Luke 19:45-48). This second one occurred the day after the triumphal entry which would be the Monday of the last week.

When Christ entered the Temple on this day, He took His rightful place as judge. Yes, He is a God of love, but also a God of justice. He had no warrant from the priests



such as Paul carried with him to Damascus (Acts 22:5), but the money-changers must have recognized the divine authority and indignation in His command to get out. He did not use a scourge of small cords as in the first cleansing, but He overthrew their tables and drove them out. He also forbade the use of the Temple as a thoroughfare of traffic (vs. 16), and reminded them that God's house was a house of prayer (Isa. 56:7). The universality of the Kingdom offer is seen in the reference to the Temple being a house of prayer for all nations (vs. 17). We look askance on this desecration of the Temple and other times when it occurred (Jer. 7:11), but how much is God's house being desecrated today by similar practice? Bazaars, carnivals, suppers for profit, dances, card parties, and worldly clubs find a royal welcome in many a modern church. Christ would scourge these, too, if He were here. But don't forget that He keeps careful books. Our bodies are also the temple of God and we are warned against using them sinfully. We can and must glorify God with them (I Cor. 6:19-20).

The religious leaders did not like what Christ did, but being cowards they refrained from arresting Him. Later Christ reminded them of His open, public preaching in the Temple, and of their cowardliness in not laying hands on Him (John 18:19-21). They were afraid of the people (vs. 18). Jesus not only preached, but performed miracles of healing (Matt. 21:14) in the Temple. The triumphal entry was over, but still the people continued to cry, "Hosanna to the Son of David" (Matt. 21:15). When the chief priests objected to this, Jesus quoted from Psalm 8:2. This is always the best method of dealing with the forces of darkness—use the Sword of the Spirit, which is the Word of God (Eph. 6:17).

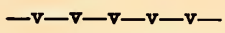


### THE LESSON ILLUSTRATED

**Making Way for Christ.** Are you willing to be a highway over which Jesus Christ shall come to your town and into the lives of your friends and neighbors? Right of way costs something. When President Garfield was shot, he was taken to a quiet, isolated house where he could have absolute quiet and rest in his fight for life, and a special railway was constructed to facilitate the bringing of doctors, nurses, and loved ones to his bedside. The engineers laid out the line to cross a farmer's front yard, but he refused to grant the right of way until they explained to him that it was for the President,

when he exclaimed, "That is different. Why, if that railroad is for the President, you can run it right through my house." Are you willing to give God right of way across your front yard? It may run right through some of your plans, or social engagements, or business appointments. But will you give Him the right of way?

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### OBJECT LESSON

**OBJECTS:** A piece of white paper about twelve inches wide and three feet long. Three pictures—one of the Christ child in the manger, one when He was twelve, and one in His public ministry. Three crosses—one white, one red put in the center; and one black cross. A black strip of paper the width of the paper and about three inches wide. A large yellow or gold crown. Two sticks the width of the strip of paper.

**EXPLANATION:** Glue the paper to the sticks one on either end, thus forming a scroll. Place the pictures on the paper beginning at the right end as the audience sees it. As you unroll the scroll a little way, tell how the Lord Jesus came as a little babe in very humble surroundings, then discuss how He grew to be a boy twelve years old and think of some of the different things He might have done. After that tell a little about His public ministry and of His death. (These must be very short. As you discuss each, unroll the scroll a little more.) When you come to the black strip of paper let them see only that and explain that the eyes of the scribes and Pharisees (and of many other people) were blinded because of their hardness of heart. Then unroll it backwards and show them the previous pictures. Explain that the only thing that they could think of was His humble past. Show that many times our eyes are blinded, and we can only see the present; blinded by our own personal desires. After you have discussed this, then open the scroll and show them the crown. This tells us of the coming again of Christ and of the Kingdom age when He shall reign as King of kings and Lord of lords. The story of some great man such as Abraham Lincoln might be briefly mentioned, showing how not even his mother knew that he was going to be a great man. Close with the thought of the glorious appearing of Christ again and how glad we, who are born again, will be to see Him.



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## GOD AND EVOLUTION

Continued from page 21

or eras, of creation will bear some godly, critical examination of the texts of Genesis, but the solution to the problem, no doubt, lies in a correction of the present fallacious method used by scientists, of assuming that the world and its present atmosphere and physical conditions have always existed, exactly as at present. The Bible distinctly says that there have been periods of change on the earth since the creation of life. For instance: how did life exist before our present sun shone as now? This we cannot even imagine. Yet the Bible says that it did—and that it will yet again be so—trees, rivers, earth, etc., existing without the sun.

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course of God as Redeemer in Jesus Christ. This unfolding of the revelation of God in salvation must never be confused with the evolution of man.

There are no proofs to support the evolutionary hypothesis; but the proofs against evolution are "piling-up" almost daily. At the first, evolution was controverted by the clergy. It was a struggle for the survival of the church or evolution. The words between the evolutionist, as a scientist, and the churchmen were many. Then the issue became drawn between the scientists and the scientists. Now evolution is scientifically disproved both by true churchmen and by scientists.

Spontaneous generation is entirely disproved by experiments and studies in radio activity. There are no known elements or combinations of elements which are progressing or growing of themselves. All are running down, even if ever so slowly. Quintillions of days and septillions of ergs of force mean nothing to spontaneous growth if all are slowly being depleted. Mathematics and relativity, proved by mathematics alone, can give no proof at all of spontaneous generation.

Comparative anatomy and the imagined proofs of embryology have no proofs for evolution, such as they once were thought to have. Mendel's law proved that offspring cannot show any characteristic not possessed by either parent. After a certain extent of variation, transmission ceases. Peas never become beans; the odor of roses is never transmitted to the marigold. Polecats never smell like anything but polecats. Darwin's pigeons varied greatly, but even he found that the law of reversion to type was as strong as the law of progression.

Henry Fabre's observations of insects and animals, which read like fiction, have left evolutionists aghast at the order and precision of the Creator in the biological world. The account of the regeneration of the sphex wasp can never be accounted for except by a special enablement of creation. (See the October, 1943, *Christian Digest*.)

Professor August Weismann of Germany, a very superior biologist, denied from a study of embryology that which Darwin theorized to be true. Haeckel later added material to Weismann's denial of Darwinism. Professor William Bateson of Cambridge University, with Dr. Thomas Hunt, declare from experiments made that the theory of natural selection is no longer tenable. Luther Burbank succeeded in producing no new species of plants, though he did produce hybrid and sterile crosses abundantly. The eternal law of the Crea-

tor—"after their kind"—has never been broken.

In geology the various strata show no change or variation of genus or species. True, there is infinite variety in the fossil forms, but no change. The scientists have confounded gradation with progress. In nature there is variety untold but not confusion. Witness the snowflakes, leaves of trees, finger-prints—millions of them nearly all alike, yet no two exactly the same. The highest order of the fossil fishes is found first. Sponges of today are like all fossil sponges. Dr. Donald Boardman, Ph.D., at Chicago University, in a lecture on fossil remains before a class there, called attention to the fact that the fossil sponges of the lowest strata are like those growing in the ocean today. During discussion on this phenomena, the members of the group agreed that there was no answer to the problem of the sponges. It was a plain fact all could see, but no interpretation could be placed upon it.

As for man, his highest, positively identified remains come first. The excavations at Hissarlick by Dr. H. Schliemann do not tell of an unbroken, upward progress in civilization even along material lines. There on a site revealing nine distinct towns, one upon another, the present and last city was one of the meanest and lowest, though ancient Troy was the sixth city of the pile. The earliest city showed that there was commercial connection with far-off China, as well as splendid works of art.

In Crete, specially at Knossos, the pottery specimens are among the most beautiful ever produced by any people. Masterpieces of ivory, gold, and silver from these ancient peoples remain among the world's greatest works of art.

The supposed animal-like languages of some tribes have, when carefully studied proved to be more exact than Hebrew and Greek, and languages now known, but as yet undeciphered, may prove a revelation in human languages. Positively dated human works from the Euphrates and Nile valleys show a higher state of cultivation in past ages than in the present cities of the same areas. It is only where artifacts and ruins are located one upon another that anything like a comparative and exact picture of man's history can be gathered. Isolated incidents for the most part prove nothing for a new hypothesis; and man's development out of barbarism, illiteracy, and rude beginnings of art as an hypothesis is simply an imagination and a bad dream, nothing else. At every point evolution stands discredited and God's story of creation is vindicated; still men refuse to accept it because of the corruption in the church and

in their own hearts.

Some statements from scientists about evolution will show the present tendency to disallow its claims. Dr. J. B. Warren, California University, said, "If the theory of evolution is true, during the many thousands of years covered in whole or in part by present, human knowledge, there would certainly be known at least a few instances, or at least one instance of the evolution of one species into another. No such instance is known." Darwin admitted, "There are two or three millions of species on earth, sufficient field, one might think, for observation; but it may be said today that in spite of all the efforts of trained observers, not one change of species is on record." Herr, an eminent geologist, said, "The doctrine of the transmutations of species is most decidedly contradicted by facts." Sir William Bateson of Cambridge University, made this statement, "It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation whatever has been offered for the fact, that after forty years no evidence has been discovered to verify his genesis of species." Sir Chas. Bell, London University, said, "Everything declares the species to have their origin in a distinct creation, not in a gradual variation from some original type."

Professor Luther Townsend: "Geology with its 500 or so species of ganoids proclaims the fact of the non-transmutation of species. If, as they say, the strata tell the story of countless aeons, it is strange that during these countless aeons the trilobite has never produced anything but a triobite."

Darwin's son: "We cannot prove that one single species has changed." Dr. R. Etheridge, F.R.S. British Museum: "In all this great museum there is not a particle of evidence of transmutation of species."

Dr. R. Watts Bath: "Nature and evolution proclaim it as an inviolable law, that like produces like."

Mr. Huxley: "That as the evidence stands, it is now absolutely proved that a group of animals, having all the characteristics exhibited by species in nature, has never been originated by selection, whether natural or artificial."

W. R. Newell: "No really great scientist of today supports the Darwinism theory."

Professor Agassiz, a truly great naturalist, said, "I will therefore consider the transmutation theory of species as a scientific mistake, untrue in its facts, unscientific in its method, and mischievous in its tendency." Professor Watson, an evolutionist, summed up the matter thus:



"The theory of evolution is a theory universally accepted; not because it can be proved true, but because the only alternative, special creation, is clearly incredible."

Evolution, therefore, is a revolt against God as a Creator, Sustainer, and Redeemer. Evolution, indeed, is mischievous in its tendency. For, as we saw at the first, morals are only relative; that is, what is true for one, need not be true for another. Self-enjoyment, self-expression, and the satisfaction of all desires is, in their thinking, the path of wisdom. In everyday English, this means: if you want beefsteak for dinner by all means, have it—whether or not there is any beefsteak to be had. If there is no beefsteak, and you desire to have some, have some. If you desire to get angry at the butcher, throw a knife at him. Then when you get home, if you so desire, throw a brick at the cook or at your wife; for the satisfaction of all desire is the path of wisdom. Further, if you desire some money, just get it any way you can. If you desire a certain woman to be your wife, have her at any cost. If she is willing to be your wife, marry her, even though she is already married. You can take her in spite of her husband. If he protest, simply ignore him; or even kill him if he refuses to satisfy your desires. Yes, evolution is mischievous in its tendency—it leads directly to pragmatism, to materialism, to Freudianism, and all forms of revolt against God, Jesus Christ, the Bible, all truth, all honesty, and all government. Evolution, atheism, and so-called modernism are synonymous. Flee from them—"let God be true, but every man a liar" (Rom. 3:4).

• • •

## ECCLESIASTES & EPHESIANS

*Continued from page 4*

five times. It is always *I said* and never *God said*. This feature helps us to understand and explain his sermons.

*I Communed with my heart . . .*

The sermons of this Preacher-King run smooth as oil. His subject of inquiry all the way through is this: *Is Life Worth Living?* His text, which is often repeated is, "Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity." The source of authority is his heart; the *realm* his sermon covers is said to be "under the sun"; the *conclusion* reached is by the exercise of his wisdom. A causal glance reveals that this Preacher is dealing with the subject by the perceptions and conclusions of the wisdom of the natural heart and not by a revelation from God. For this reason his conclusions are not always correct, and must not be taken as

*inspired instructions* from God for man to found his faith upon or to govern his life by. What we are here saying of this natural man's sermons of three thousand years ago, is just as true of the same kind of sermons of this day and for the same reason. This is the "sun" book of the Bible. The word occurs 35 times in the book, while it occurs only 125 times in the rest of the Bible. The phrase, "under the sun," occurs 29 times and occurs no where else in the Bible. The Preacher is a man of the world dealing with the things of the world, out of the natural man's stock of information apart from any revelation from God.

*I applied my heart to seek and to search out by wisdom . . .*

The qualifications of the Preacher could not be better for the task he assigns himself. No *modern* preacher can come within a tithe of such equipment. He had wisdom to excell all that were before him, or any that

should come after him, except the God-man Who was "greater than Solomon." In I Kings 4:29-34, we have it said of him: "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. . . And there came of all peoples to hear the wisdom of Solomon, from all the kings of the earth, who had heard of his wisdom."

Besides this wonderful wisdom, Solomon was king over a great nation. As such he exercised lordship, which is of itself a great field for experiment and observation and experience. He did not have to economize or prepare or pare down a budget for he was immensely rich. Every project could be financed and every whim satisfied. The entire time of his reign, except the very last, was one of peace. No wars disturbed his realm of thought, and the head that

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wore the crown had no reason to be uneasy. The natural bent of this Preacher-King made searching for sermon material, by observation and experience, a very desirable and delightful task. With a kit full of excellent tools he is anxious to begin with a sermon that men need to know.

*All that is done under heaven—  
under the sun . . .*

Solomon stands up to preach. He surveys the whole field under the realm of the sun. He looks on all the activities of all men for all time and searches out by reason and wisdom why things are thus. In 1:13 he says, "I applied my heart to seek and to search out by wisdom concerning all that is done under heaven. It is a sore travail that God hath given to the sons of men to be exercised therewith." In other words, Solomon, with all his wisdom, is going to search out and declare to men the things most profitable for them to seek to have. With his survey completed and published, all men everywhere and for all time, will be furnished a profitable guide for life under the sun and apart from God. After Solomon's search he says, in substance, "I have found the things in this world that men strive to possess or attain unto. I will test each out in turn, or together, and pass on the information. I will retain my wisdom and set down accurately the result of the trial." And here, friends, is a brief outline I found among his papers, from which this series of sermonettes was preached.

Men of the world seek satisfaction in:

1. Good things to eat
2. Pleasure—all kinds of pleasure through all the senses
3. Lordship—that is, power over men; subjugation
4. Riches—to get and to hold; to heap up and rejoice in
5. Wisdom — mind-training and solving intricate problems
6. Knowledge—accumulation of facts and the application of them
7. Mighty works—buildings, reservoirs, tree-planting, farming

If the reader will look over the present efforts of mankind they will not be found greatly different from this list of things investigated three thousand years ago. There are specialists in each line. Some live to eat; others live for pleasure; many grasp for power; wisdom-seekers and knowledge-gatherers ply to and fro over the earth. Some are more grasping than others and try to major in several lines all at the same time. Nearly all seek to gather and hoard material things. Which of these lines will be most beneficial? Especially which

one, if any, will bring *real soul satisfaction*? Our study of Ecclesiastes will be to follow this experimenting Preacher-King in this all-absorbing test of things that exist under the sun—

*All was vanity and a striving after wind . . .*

Ecclesiastes is the "vanity" book of the Bible. The word "vanity" occurs 37 times in the book while it occurs only 61 times in the rest of the Bible. The root Hebrew word from which it comes means "emptiness" or "something that is transitory" with the added idea of being led astray by the same. The progress and disappointment of the investigations of this Preacher-King may be anticipated briefly by following this word through the book. A fairly good outline of his investigations may be discovered in this way. Since we have in mind another plan for this exposition, we shall list this outline here for the benefit of any who might wish to follow such outline in an independent study. The reader should note that the test begins and ends in the same words, thus: "All is vanity" (1:2); "All is vanity" (12:8). Between these two points there are 25 "vanity" conclusions. We list them without comment.

1. All the works done under the sun are vanity (1:14)
2. All the efforts to capture pleasure are vanity (2:1)
3. All personal attainment is vanity (2:11)
4. The exercise of all worldly wisdom is vanity (2:15)
5. All natural life is vanity (2:17)
6. All labor for coming generations is vanity (2:19)
7. Wisdom, knowledge, and success are vanity (2:21)
8. Wakeful meditation and planning are vanity (2:23)
9. Even heaven's approval and bestowal are vanity (2:26)
10. Man's apparent preeminence over the beast is vanity (3:19)
11. Successful attainment is envy-producing and is vanity (4:4)
12. Heaping together without present or future purpose is vanity (4:7-8)
13. Lordship without gumption is vanity (4:13-16)
14. Loving increase for the sake of eye-satisfaction is vanity (5:10-12)
15. Plenty of good food—and poor digestive system is vanity (6:1-2)
16. A 2000-year old man and a still-born child are alike vanity (6:3-5)
17. Day-dreaming about mouth-watering foods is vanity (6:7-9)
18. The supposed preeminence of man over things is vanity (6:10-12)

19. Fool-laughter, bribe-taking, and extortion are alike vanity (7:5-7)

20. Extremes in either good or bad are vanity (7:15-18)

21. An impressive funeral without due consideration is vanity (8:9-13)

22. The slogan, "It always pays to be good," is vanity (8:14—9:6; 9:11-12)

23. Even a happily married life is vanity (9:7-10)

24. All future things are darkness and vanity (11:8)

25. "Youth and the dawn of life are vanity" (11:9; 12:8)

NOTE: It might be well to call attention to another fact. The middle of the book is just as full of vanity as it is at each end. Ecclesiastes has 5611 words and the middle word is the word "known" in 6:10; there are 201 sentences and the middle sentence is found in 6:3-6. The middle verses of the book are found in 6:7-12. If the reader will turn to these verses, (two paragraphs in the Revised Version), it will be seen that the investigations are getting the wise Solomon *confused*. As if bewildered he says, "Seeing there are many things that increase vanity, what is man the better? For who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?" Except for the truths of revelation from God, which have tickled in, the natural man today is just as much at sea as he was three thousand years ago. Solomon's confusion, and the confusion of natural man in any age, clearly teaches that there is no clear thinking about mankind and the best in life, apart from the revelation from God, which is God's Word—the Bible.

(Note: Am. Revised Version of the Scriptures quoted throughout)

• • •

## IN THE HARVEST FIELD

*Continued from page 18*

### PERSONAL

Mr. Roderick Morrison ('34) of Denver and Miss Sylvia Blake (former student) of Houston, Texas, were united in marriage on December 11 at 8:00 P.M. in the Grace Fundamental Church of Denver. Rev. A. H. Yetter ('28) performed the ceremony. Mrs. Earl Hartman played the wedding march. Misses Jean Sadler, Delores Meyer, and Selma Oberg sang "The Lover of My Soul." Rev. Terrell Butler ('35) sang "O Love That Will Not Let Me Go." The bride was given away by Dr. W. S. Hottel. The attendants were Mrs. Hilland Stewart ('39) and Mr. Leroy Sargent. A reception was tendered the bridal couple in the Church Parlor. The Morrisons are making their home in Denver.



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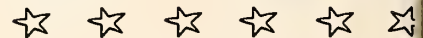
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The Scriptures Number

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February, 1944



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The preparation of the new building for occupancy and the final moving entail considerable expense, and we must proceed to secure another building suitable for dormitory purposes. In order to dedicate the new building debt-free and to take the needed steps forward in the advance march, we need at least twenty-five thousand dollars. This may seem a large amount, but with the Lord it is small. And if all who are interested in the Lord's work will pull together, it can easily be raised.

Will you pray with us that this need may be met? Possibly the Lord would have you make an offering to this end--thus investing in a cause which means Christian workers, missionaries trained, souls evangelized and won to faith in Christ. This, beloved, is a real opportunity to do something really worthwhile.

Yours in His joyous service,

*W. S. Hottel*  
President

P. S. May we remind you that the income tax laws allow a deduction of 15 per cent of the net income for charitable purposes. This likewise applies to the withholding tax on salaries.

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## DOCTRINAL STATEMENT

of the Denver Bible Institute  
and of Grace and Truth

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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## IN THE SCRIPTURES NUMBER

Editorial Comments ..... 38

Editorial Messages ..... 39

The Inspiration of the Scriptures—*The Editor* ..... 40

Are the Scriptures Scientific?—*W. B. Riley* ..... 42

The Place of Scripture in Christian Life and Service—

*Arthur H. Hottel* ..... 46

The Number 3 in Scripture—*Maurice G. Dametz* ..... 48

Ecclesiastes and Ephesians—*Charles M. Neal* ..... 49

Promotion Department ..... 51

Prophetic and Dispensational Studies—*The Editor* ..... 52

Answering You—*H. A. Wilson* ..... 54

Abraham's Vineyard—*Fred Kendal* ..... 55

Bible Seed Thoughts—*Charles R. Johnson* ..... 56

Helps for God's Workmen—*Clarence L. Swihart* ..... 57

In the Harvest Field—*B. Grace Crooks* ..... 58

The Days of Youth—*Hazel N. Johnson* ..... 59

Light on the Lesson—*Sunday-school Lesson Staff* ..... 60

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# EDITORIAL COMMENTS

## CHANGE OF ADDRESS

We call attention once again to the matter of change of address in reference to *Grace and Truth*. It frequently happens that readers move to another place and fail to notify the office of the change. In this event the magazine is returned to us. This makes extra work for the post office and for our office as well. It also makes extra expense, and, besides that, the reader is minus his magazine and is apt to blame some one for neglecting his duty. The fact, however, is that the reader himself is to blame, though he or she may not think of this. In case of change of address, please notify our office immediately, and in so doing, give us both the OLD and the NEW addresses. We want you to have your magazine, and this is the only way whereby we can assure its delivery.

## MARCH NUMBER OF THE MAGAZINE

The March number of *Grace and Truth* will be another spiritual feast. The general topic under discussion will be "The Person of Christ."

The Editor will furnish special editorial messages bearing upon this theme, a Bible study message on "Jesus, Jehovah the Saviour," and for the Prophetic and Dispensational Department a study on "The First Biblical Prophecy Concerning Christ and the Antichrist."

Dr. Leo Lapp, the Dean of the Institute, will write on "Jesus Christ, the God-Man."

Dr. Thomas Murray, pastor of the First Avenue Presbyterian Church and a member of the faculty of the Institute, will present a study on "The Sinlessness of Jesus Christ."

Among other special features will be another study in the series on "Methods or Principles of Bible Interpretation," by Dr. Maurice Dametz, pastor of Littleton Presbyterian Church and a member of the Institute faculty. There will also be another study in the series of expositions on the Book of Ecclesiastes by Rev. Charles Neal, noted Bible teacher of Winchester, Kentucky. Rev. Fred Kendal, Superintendent of the Hebrew Christian Mission of Detroit, Michigan, will supply the comments for the department called "Abraham's Vineyard."

The other regular features will appear as usual, as the exposition of the Sunday-school lessons by Rev. Ernest Lott, former associate editor of the magazine and now associated with the Back To The Bible radio broadcast, Lincoln, Nebraska; helpful and suggestive Bible study outlines; illustrations, news, and announcements in the different departments.

The magazine is bringing the teaching of the Institute right into your home. These Bible studies cannot fail to be a help and blessing to you. We urge that you study them prayerfully and digest them inwardly, and that you tell your Christian friends about the magazine encouraging them to subscribe to it. Let us pass the blessing along.

## "WHILE ROME BURNS"

Tradition informs us that Nero fiddled while Rome burned. This may be true, and we may be sure that he did more than fiddle; he also engaged in wild and base debaucheries. He was given to sinful pleasure and to carnal and fleshly gratification. The fiddling was a part of his program of sin and pleasure. The picture is one of utter senselessness and folly; it presents a mad career.

What about these days? Is there any comparison to be found anywhere? Indeed there is! Look at the world today, and you see it burning and literally destroying itself. Society and civilization are in the grip of a life and death struggle. Ruin and destruction are to be seen on every hand. Yes, the world is burning with the fire of human pride and ambition, and the forces of destruction are passionately at work in every realm of human thought and activity. We have come upon a day of terrible evil.

In the midst of all this evil and this desperate struggle, the masses are engaged in unchecked debauchery and revelry. Why is it that there is no cessation in the wild night life of our people, with night clubs and dance halls thronged with people engaged in wild excesses while our young men are fighting and dying in a half-dozen lands? The people are mad with a passion for drunkenness and frivolity while the nation's life is at stake. They seem to have lost all their sense of reality, so that they do not see the actual danger that confronts us. And who cares? Yes, the world is burning while the masses are fiddling and dancing, eating and drinking, and "playing loose" with everything that is sacred and really worthwhile.

The time upon which we have come calls for earnest prayer and consecrated living and service on the part of God's people. Beloved, the world is fast ripening for judgment and needs to be warned of its folly and entreated to come to the Lord Jesus Christ. The time cannot be long; the Lord must soon come for His own. Let us awake and be sober; let us cease playing religion and get down to serious business for the Lord. This is no time for trifling and quibbling, but for reverent action.

## BIBLE STUDY

The sixty-six books of the Bible contain literature which is unmatched in all the writings of the world. This literature is not simply to be read but must be studied to be understood and appreciated. To master, even measurably, this immortal volume is a lifetime task—one that is worthy of the best endeavors of the ablest and most brilliant minds. To be a Shakespearian scholar requires years of faithful study, but it is a far more difficult achievement to become a Biblical scholar in the highest and best meaning of the term. It is, however, not to be understood that the essential truths of Christianity are so intricate that only the learned can grasp them. The simplest and humblest believer taught by the Holy Spirit may understand and know these truths. To be convinced of this, one needs only to converse with some unlettered person who has been surrounded by a Christian atmosphere to see how clearly that individual understands the way and plan of salvation.

But while this is true, there are depths in the divine revelation that no finite mind can fathom, and there are in it heights that no human brain can ever scale. The more, therefore, we study the Bible the broader will become our knowledge and the more we shall be enriched in the noblest wisdom to which man can attain. In it are found the truths which lead to a knowledge of spiritual realities and heavenly verities, and to the unfailing springs of transforming power. The more we come to know the teachings of the Bible, the more we shall come to love it; and the more we shall come to know and love it, the more noble, pure, and useful our lives will become.

What a blessing it would be for every young person before starting out in life, if he were to take a course in some sound Bible Institute! This cannot possibly be too highly commended. All young people should take a course not only for the purpose of full-time service, but for personal benefit and to be more useful and helpful in the home church. There is a great need for trained young men and young women in the majority of our churches. Pastors and parents might well encourage the idea, and even help their young people to obtain this needed Bible training. Our churches sorely need more men and women who know and love THE BOOK.

To meet this need and to make it possible for young men and women whose previous education and training hinder them from meeting the standard of a higher course, the Denver Bible Institute is now engaged in revising its course, in order to admit and train both



these classes of students. The new catalogue, now in course of preparation, will contain this new course and information as well as the regular Bible course. This catalogue will gladly be mailed to any one upon request as soon as it is ready.

### GIVE THANKS, PRAY!

Two graduates and a former student of the Denver Bible Institute will be leaving soon, or perhaps are now on their way, for the mission fields of Africa. Rev. F. Delmar Stev-

ens ('41) and Mrs. Stevens (formerly Mary Wood) plan to work in Ethiopia, and Miss Alice Ostrander ('41) will work in Nigeria. For the present Mr. and Mrs. Stevens will also be stationed in Nigeria. Their address will be Minna, Nigeria, British West Africa. They are all going under the Sudan Interior Mission.

Every child of God should be made thankful that these missionaries of the cross are willing to leave loved ones and homeland, willing to make this hazardous journey, and willing

to endure the hardships of missionary life in order to carry the light "to them that sit in darkness and in the shadow of death." Consequently, Christians should share part of the burden by faithfully standing by in prayer. God delights to frustrate Satan and give spiritual victory when His children bear up the cause in prayer.

An article by Mr. Stevens will appear in the next issue of *Grace and Truth*.

## EDITORIAL MESSAGES

### THE SACRED SCRIPTURES

The thought of a revelation from God is one of the most arresting and engaging thoughts that possibly can engage the human mind. Admitting the fact of the existence of the omnipotent God, we are at once forced to the admission of both the probability and the possibility of a divine revelation. An omnipotent God likely would not refrain from giving a revelation to His human creatures, and He certainly can give such a revelation if He chooses to do so. If He could not give such a revelation He would not be omnipotent; and that is exactly what He has done; He has given to man a revelation.

This revelation is contained in the Sacred or Holy Scriptures; and what a wonderful revelation it is! Even as a literary composition, the Scriptures form the most remarkable Book the world ever has seen. There is none like it to be found among the extant writings. The Scriptures are of high antiquity. They contain the record of events of the deepest interest. The power and history of their influence is the corner stone of civilization. They bring enlightenment and transform both individuals and nations. Because of their fearless exposure and condemnation of sin, wicked men turn against them in hatred and scorn, while the nearer men get to God the nearer they get to the Scriptures.

The name by which this Sacred Volume is designated is *The Bible*, and it is divided into the Old Testament and the New Testament. The term "Bible" is the English form of the name given to the Latin Scriptures, *Biblia*. The term "Bible" affirms two things, namely, unity and preeminence. The Bible is composed of 66 separate books, and yet it is but one Book. We never speak of it as books, but as a Book, and always without any distinguishing adjective. The Bible is one Book, and in a very real sense it is the only Book. Here is a

revelation which has, because of its source and content, the strongest claims upon our attentive and reverent regard. It is well that we should study it in all sincerity and earnestness, and also, that we should give diligent heed to its divine and spiritual teaching.

### REVELATION, THE SOURCE OF SPIRITUAL KNOWLEDGE

"But God hath revealed *them* unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10).

In the opening verses of this wonderful chapter the Apostle stresses the fact that Christian revelation owes nothing to human wisdom. He clearly states that spiritual verities are not discoverable by human wisdom, saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (vs. 9). Spiritual verities and divine realities are beyond the discovery of the keenest intellect and the most cultured mind; they are utterly impossible of discovery at all by human wisdom. The knowledge of spiritual verities and divine realities does not come to any man by discovery, but it comes by revelation from God through the medium and action of the Holy Spirit. God hath revealed them to the biblical writers by the Holy Spirit, and this revelation sounds the infinite depths. The Holy Spirit SEARCHETH "the deep things of God." He reveals the attributes and counsels of the divine being. He delights to explore the infinite depths of the divine mind, and then to reveal them to believing hearts and trusting souls. The Holy Spirit's knowledge is accurate and His revelation is authentic.

The Holy Spirit has communicated the knowledge of spiritual verities and divine realities to the biblical writers,

and by the process known as "inspiration," has guided their minds in the choice of words from their own vocabulary, so that their own personality has not been effaced, and that the very words to which they gave utterance are the Word of God. The biblical writers spake in the words which the Holy Spirit taught, and we may now know spiritual verities and divine realities through the divine revelation in the Holy Scriptures, by the illuminating energy of the Holy Spirit.

But this spiritual knowledge does not come to any one apart from personal attitude. The first and fundamental requisite to the obtainment and possession of spiritual knowledge is to know and acknowledge our own ignorance concerning spiritual things. We must be open-minded and teachable if we would know the truth. Pride and self-conceit hinder the possession of spiritual knowledge, because they obscure spiritual vision. To learn to know the weakness of our own reasonings and the folly of our own wisdom is the first lesson to be learned in the school of divine wisdom. We must be brought to the place where we receive by a simple and hearty faith the thoughts of God as they are revealed in the Scriptures of truth, before ever we can experience and know the revelation of them to us and in us by the Holy Spirit. The Bible is the cyclopedia of divine science, the real and only light on things beyond human vision and sense, and only the Spirit-taught believer knows these things. Intelligent men may understand the outline of teachings; but without the Holy Spirit's revelation these will be a mere lifeless skeleton to them, correct and evangelical, but wanting life. Spiritual truth is not intellectually, but spiritually discerned. The Holy Spirit is the only true interpreter of the Word. He only that made the lock can help us to a key that will fit its words and open its sense.



# The Inspiration of the Scriptures

BY THE EDITOR

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (I Pet. 1:21).

There are three terms in frequent usage in Christian speech which need to be carefully distinguished; that is, revelation, inspiration, and illumination. These terms are not similar but represent divine actions.

Revelation concerns the divine discovery of truth. Revelation may be defined as that act of God by which He communicates to the mind of man truth not otherwise known before and incapable of being discovered by the mind of man unaided (I Cor. 2:9-10). The method of the disclosure of truth and the truth disclosed are alike called revelation, so that revelation is also used of the truth divinely communicated (Eph. 3:3; I Cor. 14:6).

Inspiration concerns the divine communication of truth. Inspiration may be defined as the divine influence upon the mind of man which renders a speaker or writer the infallible communicator of truth, whether it was previously known or not.

Illumination concerns the clearer understanding of truth by divine action. Illumination may be defined as the divine quickening of the human mind in virtue of which it is enabled to understand truth already revealed. By truth already revealed, the teachings of the Holy Scriptures is referred to. Illumination reveals no new truth, but gives an understanding of revealed truth (Luke 24:32, 44-45).

We note that revelation and inspiration are closely related. Inspiration is the mode of revelation, while revelation is the form of what is revealed. Revelation and inspiration are related as substance and source are related.

## I. We Note the Nature of Inspiration

The thought of divine inspiration in

relation with the Scriptures is practically beyond human definition, being so mysterious and wonderful in its nature. But because we are unable to give a true and an intelligent definition of inspiration, does not disprove it in the least, but rather substantiates and confirms it. An infinite God can perform things which the finite mind cannot fully understand. The supernatural is always characterized by the mysterious. There are many things, on every hand, we cannot fully understand nor define, which we nevertheless, accept and believe. The Scriptures themselves make no attempt at a definition of inspiration, but we may and do learn from the Scriptures what the effect of inspiration is on the Word itself, as well as upon the faith of the believer.

What, in the light of the lack of a definition of inspiration, may we know about the meaning of inspiration, in relation with Scripture? The word itself, we observe, occurs but twice in the Bible (Job 32:8; II Tim. 3:16). But while the word "inspiration" occurs only twice in the Bible, the thought of it runs through the whole Bible; it breathes in every line and word. The Hebrew word for inspiration is *neshamah*, and means "a puff (of wind), or, 'the vital breath.'" The Greek word is *theopneutos* and means "divinely breathed in," or "God-breathed."

The word "inspiration" is derived from two Latin words, *in* and *spiro*, signifying "to breathe in." So *aspire* (ad) means "to breathe to;" *transpire*, "to breathe across;" *expire*, "to breathe out." The uniform meaning of the word inspiration from the Hebrew, the Greek, and the Latin clearly is "breathed in," or "in-breathed."

The meaning of inspiration presents such a superintendency by the Holy Spirit over the writers of the Scriptures as to make their thoughts and words, while chosen from their own vocabulary, and characteristically their own, also particularly and perfectly God's. Inspiration, rightly viewed, does not necessarily deprive the inspired man of free agency or reduce him to a mere machine. The power of the Holy Spirit is greater than this. He could inspire with-

out interfering in the least with the subject's idiosyncrasies, and without his feeling himself fettered or hampered. Therefore the writer's personality is not effaced, neither is there the elimination of his own peculiar phraseology or terminology.

What was written by Moses, by David, by Paul, by John has clearly stamped upon it the impress of their individual character and was expressed in their own characteristic style. What the Holy Spirit did do was to make choice of the words from the writer's own vocabulary, so that the writers were not mere machines, but rather that the Holy Spirit made use of their several individualities in inspiring them to write His Book, which was intended to be read by "all sorts and conditions of men."

Inspiration may be summed up as being the influence of the Holy Spirit over men of God, qualified by the infusion of the very breath of God, by which they wrote the thoughts of God, free from error, whether they revealed truths previously unknown or recorded truths already known.

## II. We Observe the Extent of Inspiration

Two things are to be noted in this connection, namely, that *all* Scripture is inspired of God; and second, that the *very words* of Scripture are inspired of God.

In the first place, the whole of Scripture, or Scripture in every part is given by inspiration of God. "All Scripture," says the Apostle, "is given by inspiration of God." This statement by its very sweep refutes the "partial" and "gracious" theories of inspiration. The "partial" theory is the theory that only certain parts of Scripture are inspired; the "gracious" theory that Scripture is inspired similar to that of men's writings and words today.

In the next place, the very words of Scripture are also given by inspiration of God. It was not the men who were inspired, but the words they uttered; they were the words "which the Holy Ghost teacheth" (I Cor. 2:13). Inspiration is not confined to the essential ideas, the "concepts," so-called, but it



includes the very words and language of Scripture. The Bible does not merely contain the Word of God, but the Bible is the Word of God.

In order that we may have accuracy and authority, there must not only be inspired thoughts, but also inspired words; for words are the expression of thoughts in human language. Human words or language are the embodiment and vehicle of thoughts. And this is exactly what we have in the Bible—inspired thoughts and words. The Bible is the Word of God. The very words of Scripture are inspired. This is called plenary (full), verbal inspiration.

The Sacred Writings are verbally inspired of God and are therefore a divine and supernatural revelation from God. In the Scriptures it is God Who speaks and not man. The Holy Spirit moved men to speak and write, and what they spake and wrote is the Word of the God Who moved them by His Holy Spirit.

It is to be noted, however, that inspiration does not imply that every statement found in the Bible represents God's truth, but rather, that the record of all statements is true, whether the statements themselves are true or false, a matter which must be determined by the immediate context. The Bible record contains the words of the serpent, which are a lie and are not true (Gen. 3); the saying of the fool that there is no God, which also is not true (Ps. 14:1), and throughout, the words and statements of wicked men, which are seldom true, but the Bible record of the statements is true.

### III. We Observe the Proofs of Inspiration

Having come to understand as clearly as is humanly possible, because of the mystery involved, the meaning of inspiration, and having also come to see the extent of inspiration, we shall now consider the proofs of inspiration.

It is evident to the reasoning mind that any action so mysterious and wonderful as inspiration in relation to Scripture must leave its imprint or marks as the proofs of its reality. The proofs of inspiration are usually held to be of two forms; namely, the internal and the external evidences. We shall consider only a few of these proofs and take them in a general way.

**1. THE SCRIPTURES CLAIM FOR THEMSELVES THAT THEY ARE THE PRODUCT OF THE HOLY SPIRIT.** Many Scriptures might be cited in proof of this claim, but the statement of Paul "all Scripture is given by inspiration of God" (II Tim. 3:16), and that of Peter, that "holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21) are sufficient. These are positive and straightforward statements, which cannot be mistaken, though they may be denied by unbelieving men.

The Holy Spirit Himself assures us

that He spake by the prophets (Acts 1:16; 4:24, 25; 28:25; Heb. 1:1).

In line with the fact that God spake by the prophets, the Scriptures themselves affirm that Jehovah spoke. The phrases "The Lord said," "The Lord spake" occur no less than 500 times in the five books of Moses. In the historical and poetical books, similar words occur about 300 times. In the prophetic books—"Thus saith the Lord," "Hear the Word of the Lord," occur about 1200 times. So then we find in the Old Testament no less than 2000 clear testimonials to the Scriptures being the record of the divine mind. What an array! Here is telling proof of inspiration.

**2. THE TESTIMONY OF JESUS CHRIST TO THE SCRIPTURES IS PROOF OF THE INSPIRATION OF THE SCRIPTURES.** Christ must be conceded to have been the best and greatest Man that ever lived, and He is supreme authority.

Jesus Christ knew whether the Scriptures were inspired, true, and authoritative. He knew the writers. Whatever Christ said about the Scriptures is therefore true and final to every believer.

Jesus Christ in one sweeping utterance testified to the authorship of the Old Testament, declaring that "Moses in the law, the Psalms, and all the prophets, spake of Himself" (Luke 24:44). Jesus also added His testimony to the inviolability of Scripture (John 10:35; Matt. 5:17-18).

Jesus likewise pre-authenticated the whole of the New Testament Scriptures. He said His own words were the words of God (John 7:16; 8:28), and clearly predicted that the Holy Spirit would bring remembrance of what He had said to the apostles, and would guide them into all truth and show them things to come (John 14:26; 16:13-16). What an undeniable proof of Inspiration! If the Bible is not the inspired Word of God, Jesus must have been ignorant or a falsifier.

**3. THE WAY PROPHECY HAS BEEN AND IS BEING FULFILLED IS A PROOF OF INSPIRATION.** The Bible is distinctly a Book of prophecy, a large portion of its content is prophetic; and there is something very interesting about this prophecy. Biblical prophecy predicts future events so long before the events transpired that no merely human sagacity or foresight could possibly ever have anticipated them. Only God knows the future, and it was He Who by the Holy Spirit foretold by the prophets future things and events (Is. 46:9-10).

The biblical predictions are so detailed, minute, and explicit as to exclude the possibility of their having been mere fortunate guesses. Not one of the prophets could ever have imagined, and much less guessed, the things and events they foretold.

The biblical prophecies are varied, touching different peoples and persons,

as well as events. They present a beautiful line of progress and expansion, from one to dozens, all of them growing out of the one. This fact excludes the possibility of their having been the result of mere human reasoning. These prophecies consist of hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt and numerous personages, so singular and so seemingly improbable, that no human could have possibly guessed them.

The literal fulfillment of biblical prophecies is proof that the predictions are superhuman. Hundreds of these prophecies have been literally fulfilled, by the elements, by men who were ignorant of them, or who utterly disbelieved them, or who desperately opposed them and sought to prevent their fulfillment. Prophecy, likewise, is being fulfilled before our very eyes today. Fulfilled prophecy furnishes a convincing proof of inspiration.

**4. THE MARVELOUS UNITY OF SCRIPTURE IS PROOF OF INSPIRATION.** The Bible is not simply one Book because it is embraced with the same cover; there is something else that makes it one Book.

The Bible is comprised of 66 separate books; 39 in the Old Testament and 27 in the New Testament. There are over 30 writers, and more than 1500 years covered in its composition. It was written in three different languages—the Hebrew, Greek, and Syriac. It was written in different countries and places, and by different human writers: herdsmen, fishermen, doctors, and scholars.

The Bible is one Book, representing a marvelous unity in the whole. There is no contradiction in Scripture, not even a jar. The Bible is a harmonious and progressive unfolding of one great scheme, that of redemption.

The Bible bears witness to one God. All the acts God is said to have performed and all the words He is said to have spoken are consistent with Himself, and with the sum total revelation concerning Him.

The Bible tells one continuous story—the story of men in relation with God.

The Bible from beginning to end presents one great scheme.

The Bible throughout speaks of one great Person. The central theme of the Scriptures is the Christ. Jesus Christ binds all the books of the Bible into one Book. He, as the Seed of the woman, the Seed of Abraham, the Seed of David, the Emmanuel, the Son of God, and the Son of Man, is the vital link which makes of all the books of the Bible one Book. Here is proof of inspiration that is astonishing!

There are also a number of other very telling proofs of inspiration we might think about, such as the preservation of the Scriptures in the face of opposition to them and hatred of them, the num-

*Continued on next page*



# Are the Scriptures Scientific ?

BY W. B. RILEY, D.D.

*"Thy word is true from the beginning"*  
—Ps. 119:160.

To raise this question "Are the Scriptures Scientific?" brings a smile to the face of the skeptic, but it gives to the true student occasion of study. The believer accepts without controversy the

## *Continued from previous page*

bers of Scripture, the wonderful knowledge revealed in Scripture, the influence of Scripture in the world, the existence of the Christian Church, and the testimony of Christian experience; but we pass all these by at present.

### **IV. We Note the Consequences and Results of Inspiration**

There are two outstanding and important consequences of divine inspiration in relation with the Scriptures which marks its tremendous results.

1. THE INSPIRATION OF HOLY SCRIPTURE MARKS THE SECRET OF ITS LIVING VITALITY AND POWER TO ENDURE. The Scripture fully bears out this thought in statements of its own (Acts 7:38, A.S.V., Heb. 4:12; I Peter 1:23). The Scripture throbs with spiritual life and pulsates with spiritual vitality.

The idea of inspiration seems to reflect a reference to God's method in the creation of man (Gen. 2:7). The Holy Scripture is a body of truth, a living organism, formed of human language and divinely inbreathed and inspirited. It is formed out of the materials of human language, and God by the Holy Spirit breathed into it His own life and it became a living Book.

2. THE INSPIRATION OF HOLY SCRIPTURE IS THE CERTAINTY OF ITS AUTHENTICITY AND INERRANCY. If Holy Scripture is given by inspiration of God, as it claims to be, then it must be authentic and inerrant; and so it is. It is God's Word—the revelation of His own will and mind; and, as God cannot lie, His Word is infallible. It is therefore the final court of appeal in all matters of Christian faith and conduct. There is no higher authority; there is no more certain and safe knowledge. It is God's clock of the ages, which index finger always comes to the exact second, exactly on time.

Psalmist's statement concerning God's Book—"Thy word is true from the beginning." The unbeliever instantly rejects it, but the unprejudiced student only demands evidence for the assertion.

To this, intelligent Christians take no exception. If the Bible will not bear investigation, if scrutiny discloses shortcomings, if research disproves its assertions, if true science discredits its clear claims, it should fall. We could forfeit it without a tear, join in digging its grave without regret, and return to the duties of life smitten by no serious bereavement.

But the men best informed upon this subject have little alarm lest that should be the fate of the most revered Book. They contend rather that Scripture and Science are harmonious and that any imaginary conflict between them is only the nightmare of uninformed minds. Holding that God is the author of the Bible and that He is also the Creator of the natural universe, they stand ready to furnish proofs of perfect agreement between God's Word and God's work.

Many years ago, and before I had entered upon a series of debates against the proponents of Evolution, a collaborer in our Northwestern Theological School, Dr. A. J. Frost, a senior in years and a man of intellect quite as massive as his gigantic body, gave me this advice: "If you ever have occasion to debate, insist upon the definition of the terms involved. Definition results in definiteness and lays some limitations upon the parties involved."

We propose now a similar procedure, and pass to

### **THE DEFINITION OF TERMS**

The subjects of our present concern are Scriptures and Science.

#### **The Standard Dictionary Defines Science**

It is "knowledge gained and verified by exact observation and correct thinking; especially as methodically formulated and arranged in a rational system."

That definition takes you at once out of the realm of speculation; it disposes of such terms as "theory," "assumption," "hypothesis," making them possible servants of science, but never its synonyms.

A hundred years ago we had our

sciences so-called, but today the most of them sleep in the morgue of speculation. The explanation is easy: "The verification of knowledge by exact observation and correct thinking" is the highest compliment of which the human mind is capable. Not every man who cries "Eureka" has found it.

This is not to inveigh against the sincerity of investigators nor to suggest a cessation from their researches, nor even to reject all their conclusions, but only to call attention to the difficulties that beset their way and warn against the too-oft repeated mistake of identifying science with "speculation" or "theory" or "hypothesis," as has so often and so falsely been done with the guess of Evolution.

"Knowledge gained and verified by exact observation and correct thinking" will never be overthrown by mortal man, nor even by God Himself.

#### **An Inspired Apostle Defines Scripture**

*"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"* (II Tim. 3:16).

Paul speaks of "all Scripture" as that which is "God-breathed," and the method of its arrival was that "holy men of God spake as they were moved (or borne along) by the Holy Ghost" (II Peter 1:21).

Conscious of belonging himself to that inspired company, Paul affirms, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13).

We confess very frankly that this passage seems to us to agree with hundreds of others in confirming the verbal inspiration of the Bible. College students know that many professors now strongly inveigh against that doctrine; and, even though they belong to the professed Christian company, they propagate another theory altogether, admitting that God may have "stimulated" the thought, but objecting to His having provided "words" with which to clothe it.

The verbal inspiration theory these now commonly set aside, and the doctrine of "illumination" is advocated instead as the most that can be claimed



for the authors of the 66 books that constitute this great library.

The same men, however, who reject the Bible as the very Word of God, would go into court tomorrow and insist, on a verbal basis, upon the settlement of an estate in which they were named as heirs. They would call the attention of attorneys and judges to "what was written" and, unless they had some unrighteous end to be conserved, they would permit no departure from the very words in which the testator had expressed himself.

It is little wonder, therefore, that the New Testament writers, who may be conceded to have known what the Scriptures were, refer to the Old Testament more than 80 times as that "*which is written*," and never once did they abandon the literal acceptance of the same.

The modern method of admitting that the Bible may "contain" the Scriptures, but is not itself "wholly God's word," is merely a form of unbelief. If God has revealed His will to men in this Book it is not reasonable that He would do so with less care than any intelligent, faithful father would show in framing the document that bequeathed his possessions to his children. If, in the civil courts, the slightest word of the testator is the weightiest law, who would dare to treat with contempt any thought or phrase found in the divine will?

Let it be understood there is a decided difference between the plain statement of Sacred Scripture and some absurd interpretation. The scientist is under no obligation whatever to harmonize "knowledge gained and verified" with fanciful interpretations of Holy Writ; nor is the intelligent student of Scripture under the slightest obligation to bring the Bible into line with the pseudo-sciences of the day. Science is God's voice in nature, and the Scriptures are God's voice in grace. It does not fall to the lot of any mortal to harmonize these voices; the harmony is in Him.

#### **This Common Authorship Compels Agreement**

With man, that would not be a logical necessity! Man can, and often does, write and speak contradictory things.

It is said that an auditor once went to Mr. Beecher and said, "Dr. Beecher, what you said today was contradictory to what you said last Sunday." To which Beecher is reported to have replied, "Come and hear me next Sunday and you may find I will contradict the statements of both days."

But such controversion is not consonant with the character of God.

"... He abideth faithful: he cannot deny himself" (II Tim. 2:13).

On more than one occasion I have heard liberal theologians discuss the subject of "Harmony Between Science and

Scripture" and apparently, to their personal satisfaction, accomplish the same by quietly dismissing the claims of the Sacred Book with a wave of the hand or a jerk of the head, saying, for instance, of Moses and other early writers—"They faithfully recorded the views of their day, but Science has long since discredited such primitive impressions."

Is that harmony? Is it not, rather, annihilation? It may let you out of your difficulty, but you escape at the expense of inspiration, and to the unspeakable loss of the people.

There used to be an eccentric preacher in Kentucky, well-known to the author. He did no great amount of study, and yet he commonly preached with unction. One day he found himself before an audience with no unction on hand; even thoughts refused to come. He floundered through a few ill-formed sentences, and then, squarely facing his audience, he said, "Brethren and sisters, you think I have got into the brush and can't get out, don't you? Well, I'll show you; we'll just look to the Lord and be dismissed!"

But let it be understood that when you dismiss the claims of the Sacred Book and walk out of your difficulties, you have lost the divine message and left the hungry multitude unsatisfied.

However, these three primal remarks but introduce—

#### **THE THINGS OF DEBATE**

Frankly we enter upon that without the least fear. God's Holy Book has lived through a war of several thousand years; and, instead of wearying with the battle, it is more virile and combative today than ever before. Defeat is not in God's dictionary. To the conflict then!

We concede that

#### **Genesis Is the Storm Center of This Controversy**

That has come largely in consequence of Charles Darwin's work on "*The Origin of Species*." The ancient author of the Pentateuch and the modern philosopher of Evolution are in direct conflict. The so-called Liberals of the day follow Darwin; conservative scholars consent with Moses.

The reason for the course of the latter is found in the fact that, to this good hour, not one statement of that matchless chapter—Genesis one—has been shown to be unscientific.

In demonstration of this declaration, let us take the statements up in their order:

First—"In the beginning God created the heaven and the earth" (Gen. 1:1).

Here two questions of science are involved: the source of the physical universe; and the order of origins.

Beyond controversy Sir William Thomson, or Lord Kelvin, was, in the realm of science, without a superior in his day.

Concerning the origin of the universe, he said: "Science positively affirms creative power."

Among modern astronomers, James Jeans knows no superior; and yet he does not hesitate to speak of "the Creator" and of "Creation;" and while he does not use the Biblical term "God," he does say: "The great architect of the universe now begins to appear as a pure mathematician." The views of Professor Millikan are well known to the scientific world, and Jeans quotes him as having said of creation: "The Creator is still on the job."

Again, the order of creation as set forth here is that now uniformly accepted by scientists, namely, so far as our section of the universe is concerned the heavenly bodies were created first and the earth afterwards. In other words, the old geocentric system which looked upon the earth as the center of the universe, had to give place to the heliocentric system which, for thousands of years after Moses, was held by supposed scientists; but into their mistake Moses never fell.

It is doubtful if there is a scientist living who would deny that at one time "*the earth was without form, and void; and darkness was upon the face of the deep*" (Gen. 1:2).

The statement of Gen. 1:3—"... *Let there be light and there was light*"—before the rays of the sun, on the fourth day of creation, had reached the earth, was at one time disputed; but finally Laplace appeared declaring it to be a scientific certainty, that, in the condensation of the originally formless chaos, there was such molecular and chemical action as must have emitted light! No truth-seeker arose to dispute him, and Boardman in his "Creative Week" remarked, "Why will the Academy vote Moses a blunderer for declaring that light existed before the sun appeared, and yet vote Laplace a scientist for affirming precisely the same thing?"

Take the fifth verse:—"And God called the light Day, and the darkness He called Night."

Till now the language of science has not departed from this statement.

"And God said, *Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*"

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

"And God called the firmament Heaven" (6-8).

Huxley is reputed to have slipped here by charging Moses with believing that heaven was a solid substance, resting like a canopy over the earth. But Huxley's mistake was the result of his ignorance of Hebrew, since the word translated into the Latin "firmamentum" is the Hebrew word "rakiah," correctly translated "*a broad expanse*."



How significant!—"A broad expanse!" The present-day scientist will tell you that that "expanse" is so broad that they know not whether it be finite or infinite; so broad that though Jeans insists that the only thing with which we are familiar that can compare in number with the stars are the sands of the sea; and yet, innumerable as those stars are, and enormous in size, almost past human computation this broad expanse, instead of being insufferably crowded, Jeans declares to be emptier than anything we can imagine and then illustrates by saying:

"Leave only three wasps alive in the whole of Europe and the air of Europe will still be more crowded with wasps than space is with stars."

And as for the waters which were in the heavens and the waters that are on the earth, modern science has again justified Moses by telling us that there is a veritable sea forever suspended in the first heavens by the law of evaporation! If any man doubt it, let him express his skepticism to dwellers along the Ohio river or the Mississippi valley who lately had the scientific demonstration of seeing oceans of it fall from the firmament above to the firmament below.

But still further:

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

"And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good" (Gen. 1:9-10).

That statement used to be laughed at as a further sign of Moses' ignorance, supposing that he had seen but one sea and imagined it the only one on earth! But now exploration has turned the laugh on Moses' critics, for it has proven, as Dana in his "Manual of Geology" tells us that while "the continents are separated, the seas occupy one bed."

Here is wisdom that is wonderful!

Proceeding now to the acts of creation we find a remarkable agreement between Gnesis and geology. They both begin with grass as the oldest form of life and come up through herbs, trees, fish, fowl, living creatures, cattle, and creeping things, and beasts of the earth to man as the last and most wonderful of God's creations.

There is not a mistake from the standpoint of the geologist in this arranged system. The very rocks bear testimony to the divinity of this revelation.

I have found it extremely interesting to compare Genesis and geology at other points. There are mentioned in the first chapter of Genesis three creative periods relating themselves to life upon the earth, called the Third Day, the Fifth Day, and the Sixth Day of divine work.

I consult my dictionary and find it

also recognizes three creative periods—Paleozoic, Mesozoic, and Zenozoic.

Is this a coincidence?

When I turn back to the specimens found in these three periods I discover that they are all quite clearly included in the Genesis account.

But I must pause a moment to remark on the almost unthinkable wisdom found in the Fourth Day procedure where, not the earth, but the heavens are the subject of consideration.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: . . .

"And God set them in the firmament of the heaven to give light upon the earth" (16-17).

On this let me make two or three observations that should at least impress the most confirmed skeptic.

First of all the word "made" is not "bara"—which implies a creative act, but "asa"—a Hebrew word that suggests appointment to function. There is, therefore, no harmony between the first verse of Genesis where God created the heavens, and verse sixteen where He appointed the sun and the moon "to rule over the day and over the night."

More remarkable still is the statement—"the greater light to rule the day, and the lesser light to rule the night."

How did Moses find out that the sun was bigger than the moon? He had no instruments with which to affect their measure, and all the appearances were to the contrary. I have seen the rising moon when six to eight feet seemed to be its diameter, and the setting moon under similar conditions; but three or four feet at the most would commonly compass the rising sun, or the sun at set.

The Greeks, therefore, following natural reason, believed that the dimness of the moon was due to its distance from the earth, and that it was the larger of the two heavenly lights; and just as naturally reasoned that the proximity of the sun to the earth accounted for the warmth coming from that great center.

But now that modern science has mastered the subject, we find—in the language of Jeans—that the sun is not only 400 times as distant from the earth as the moon, but it is also five million times as big as the moon. Its diameter is about 400 times the moon's diameter, or 109 times the earth's diameter; or 864,000 miles; and that no fewer than 1,300,000 earths could be packed inside its circumference.

Before these facts, clearly outlined in Genesis, let the critics come and humbly confess—not the mistakes of Moses, but of Bob Ingersoll and all skeptical conferees.

I will not at this time undertake to prove the very easily compassed proposition that man is a creation of God—the climax of His work on earth—and

not an evolution from an amæba; that I have done so, often in other addresses and books obviates the necessity of repetition here.

I conclude as I began by saying that the first chapter of Genesis has weathered the storm, and comes out of the conflict with flying colors—its every proposition is now certified by the best scientists of the 20th Century.

**But, There Are Many Other Scriptures Involved in This Controversy**

It is not within the province of this address to take up the asserted instances of conflict between Science and Scripture, since that will be accomplished in a later chapter; but we here propose a marvelous demonstration of agreement instead.

In a recent class in Homiletics one of our Theological Seminary students presented an argument for the inspiration of the Bible in which he said what can be abundantly proven, namely that the divinity of the Book was strongly argued by the fact that the Bible was **HISTORICALLY** correct—no mistakes in its historic statements having yet been proven: that the Bible was **GEOGRAPHICALLY** correct—no dislocation of places having been discovered in its pages: that the Bible was **GEOLOGICALLY** correct—the first chapter of Genesis a demonstration: that the Bible was **BOTANICALLY** correct—the flowers mentioned in it can be found in Bible lands to this day and create a complete herbarium, satisfactory to any modern scientist: that the Bible was **ASTRONOMICALLY** correct—not only anticipating for our section of the universe the heliocentric system, but rightly naming and perfectly placing the stars it mentions, and even going so far as to call attention to the now conceded "empty place in the North."

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7).

He also presented an argument that the Bible is **PHYSIOLOGICALLY** correct, and only modern discoveries have convinced us that man is "wonderfully made!"

"I will praise thee; for I am fearfully and wonderfully made: . . . (Ps. 139:14).

When I read what the scientists have to say concerning the physical man I feel as I do when I follow Jeans in his vain endeavor to give me some hint of stars and space; I am staggered mentally! But if what they tell me is true, then the Psalmist's statement concerning the creation of his body is certainly justified.

If there be a thousand miles of blood vessels in my body, if there be 1,500,000 sweat glands on its surface, if my lungs are composed of 700,000,000 cells, if my heart beats for a single day were "concentrated into one huge throb of vital power, it would be sufficient to throw a



ton of iron 120 feet into the air," then since it has already beat 3,000,000,000 times since I was born, and has lifted what would equal the weight of 600,000 tons, if my nervous system controlled by a brain that has 3,000,000,000,000 nerve cells of which 9,200,000,000 are in the cortex or covering of the brain alone, and if in my veins there are 30,000,000 white corpuscles and 180,000,000,000,000 red ones—then it is some job for an amœba to evolve himself into that complexity, I grant! It sounds to me more like the work of God.

But we proceed: Having just spoken of those thousand miles of blood vessels, it is not out of order to remember the statement of Moses that "*life is in the blood*" (Gen. 9:4).

Harvey, in 1628, discovered this same truth, and now it is uniformly accepted. Natural life is not in the flesh, not in the nerves, not in the brains, not in the bones, not in them all combined; it "*is in the blood.*"

In Ecclesiastes, chapter one, we have rather clearly set forth two scientific facts which have been paraded in recent centuries as wonderful discoveries. The first belongs to the realm of the so-called Weather Bureau and tells us whence our storms or cold come, and also the source of heat winds (vs. 6); and the second compasses the whole question of evaporation.

*"All the rivers run into the sea; yet the sea is not full."*

The reason is assigned here: "*Unto the place from whence the rivers come, thither they return again* (vs. 7).

But perhaps nothing is more remarkable than the scientific statements to be found in the Book of Job. We have already referred to his reference to "*the empty place*" in the north. Our time forbids that I take up all the scientific suggestions of Job 38. Dr. Harry Rimmer in his volume "*The Harmony of Science and Scripture*" has well accomplished that job, and one stands amazed at their multitude!

But I do want to affirm that Job taught the rotundity, and the revolution on its axis, of the earth (see 38:13).

Still more remarkable is this scientific statement concerning the law of gravity. Other ancients had other methods of supporting the earth on mighty pillars, on the tusks of enormous elephants, on the back of Atlas; but into this folly the inspired writer never fell, for Job wrote:

"He hangeth the earth upon nothing" (26:7)—the very deliverance of your latest science.

Even more astonishing still is the statement concerning wind and water. We still employ very unscientific speech when we declare a thing to be "as light as air," knowing that air has a pressure of 15 lbs. to the square inch; and we still talk as if the seas might be dried

up, when science says there is no change, and the drops of water—so far as extent is concerned—being only simply a question as to whether it is in liquid or gaseous form.

But Job, anticipating the scientists by several thousand years, wrote:

*"To make the weight for the winds; and he weigheth the waters by measure"* (Job 28:25).

Such instances of Scripture statement preceding scientific discoveries could be multiplied out of number; but I refrain in order to remark—*It is high time* Pseudo-Scientists surrendered their skepticism.

Refusal to be convinced when such facts face them reminds one of Aesop's favorite fables. You will remember that the wolf coming upon the lamb said to him:

"You are feeding upon my grass and I'm going to eat you for it."

But the lamb replied: "Sir, I am but a babe, and have never tasted grass as yet. My mother's milk suffices for my food."

To which the wolf responded: "But you drank from my spring, and on that account I will eat you."

And again the lamb said: "No, sir, I have not done so. My mother's milk is drink as well as food, and I have never tasted water."

Whereupon the wolf replied:

"Well, anyway, I'm not going to be cheated out of my meal;" and he started in to kill and to consume.

Such a conduct ill becomes the professed scientist. He should be a searcher for truth and when "knowledge gained and verified" is presented to him he should have an open mind and be subject to conviction.

We pass now to

### THE UNDEBATABLE THEMES

*There are Scripture subjects upon which science is silent.*

There are points of human experience of which the microscope reveals nothing, the telescope tells nothing; they transcend scientific investigation. Tyndale admitted that the problem of the universe would never be solved.

And yet that problem is not so difficult from the scientific standpoint as are the problems of sin, substitution, and salvation.

There have been many theories as to how sin came into the world; but if the Bible statements be rejected, the so-called scientific philosophy proves unsatisfactory. As Joseph Parker, pastor of the great City Temple, London, once remarked, "the faintest scratch reveals the wolf in us."

Paul, whose experiences and observations on human life have seldom been exceeded, said:

*"Now the works of the flesh are mani-*

*fest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which, I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God"* (Gal. 5:19-21).

Jesus, admittedly the soundest Judge of human life the world ever saw, said:

*"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."*

For two thousand years, yea, for seven thousand, supposed scientists and professed philosophers have worked at the problem of sin and are as much at sea regarding the origin of sin, and as remote from the solution of the problem as they were when first they began.

The only light we have that has proven of value is that from the Sacred Word, and that found in Jesus of Nazareth, the Son of God. If this statement needs verification we can present a few millions of men and women whose experience attests its truthfulness; and in the last analysis, that is a scientific confirmation of Scripture. The multiplied experiences of men demonstrate the divinity of the Bible. Wherever this Book has gone light has walked in its wake; morals have improved, and life itself has not only been made worthwhile, but both inspired and protected by its teachings.

A skeptic, in crossing Africa, found a native chieftain sitting calmly under a tree reading from a book. When asked what he was doing, he said, "Reading my Bible." "Why man," remarked the skeptic, "don't you know that that Book is out of date?"

"Maybe so in your country, but it is a good thing for you that it is not so in this, for had it been, we would have, some time since, made a meal of you."

It was James Russell Lowell, was it not, who said:

"When the microscopic search of skepticism, which has hunted the heavens and searched the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood appreciated, womanhood honored, and human life held in due regard—when skeptics can find such a place, ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for these skeptical literati to move thither, and there venti-



# The Place of SCRIPTURE in Christian Life and Service

BY ARTHUR H. HOTTEL

## II Timothy 3:16

In the opening verses of this chapter, the Apostle predicted the evils which would characterize the end of this age. He said that "in the last days perilous times shall come" (vs. 1). This prediction has had certain fulfillments in times past, some existed even then; but it alludes to an increased development of wickedness at the end of this age; for he affirms that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (vs. 13).

In view of this, the Apostle earnestly encouraged Timothy to continue in the things he had learned, and to remember from whom he had learned them. The word rendered "continue" is translated "abide" in the American Standard Version. To abide in the things he had learned would prove an inestimable safeguard against apostasy and its deception. The exhortation is not to let that which he had learned abide in him, but to abide in it. Of course, it is understood that by abiding in what he had learned, Timothy would also

let it abide in him.

Timothy was living in the midst of evil men and seducers who were constantly shifting their ground and waxing worse and worse; he was, therefore, urged not to permit himself to drift nor to be driven away from the Word of Truth, the inspired and infallible Word of the Living God. He was incited to remain steadfast in the doctrines he had learned. There would be no development in the fundamental doctrines of the faith; they would remain constant and unchanging in the midst of all the change of the years as they passed.

This same encouragement is much needed today! These are days of shifting and drifting, and many are swept away from their moorings. We should tenaciously cling to what we have learned and not relinquish our hold, unless we are scripturally and divinely convinced that we are wrong. In these days when hopes are being blasted and hearts are failing, we need spiritual fortitude to prevent us from being "tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

It is true that we must be certain that what we have learned in the past was the truth, God's Word, and being assured of this, we should "abide" in it, and we should also continue earnestly and faithfully to study the Word and seek a clearer and fuller knowledge of its teaching.

When Paul first became acquainted with Timothy, he found a youth where the foundation of good character, "unfeigned faith" and scriptural principles had been laid in the home life. Timothy had become familiar with the Scriptures through his grandmother and mother, and when he heard the Gospel preached in the power of the Spirit by the Apostle, he had the witness of the Spirit to the preached Word.

Timothy is reminded that he had been taught the Holy Scriptures from a child. It might read, "from a very child." The American Standard Version translates it "babe," and the rabbis mention five as the age when

late their views."

*There is a realm of the spirit that is superscientific.*

God does not come within the range of the modern telescope; revelation is not subject to the measurement of the modern yardstick, and spiritual experience is not to be investigated by the modern lense.

When the man who has been drunken for twenty years, and who, as a result, is a ragged, social outcast, staggers into a downtown mission and hears the Gospel and comes out never to drink again, supposed scientists will never be able to explain it; but that does not affect what you and I have often seen.

When a woman who has walked in the ways of wickedness is visited by a Christian sister and brought face to face with Scripture teaching until, under profound conviction, she cries, "*God be merciful to me a sinner*" and, after some minutes of weeping, rises with a face from which a new light shines, and declares that she has personally met the Redeemer and knows that her sins are pardoned, and gladly takes the path that "*shines more*

*and more unto the perfect day*" the denials of the personality of the Spirit, or the experience of the soul, will never disregard what men and women have seen. They know that this Book contains the Gospel that has proven, and can prove, "*the power of God unto salvation*;" and seeing that, they believe the Book divine.

One night in Paris, France, I was preaching and Dr. Reuben Saillens was my interpreter. I came to the close of a discourse upon this same subject, and I turned to Dr. Saillens and said, "Now, Doctor, if you can put it into such French language as not to despoil its rhythm, I would like to close with a poem of which I am very fond," but concerning which I had seen again and again, "author unknown," and I started in.

At the end of my first line he was in a hearty laugh, and I could not imagine why my great friend should treat a poem of such portent so lightly. He divined my embarrassment and said, "Excuse me, Doctor, but I assure you I can put that poem into French, since I wrote it myself some fifty years ago."

In his early life Saillens was a blacksmith, and from that experience he brought this poem:

"I paused one day beside the blacksmith's door  
And listened to the anvil ring the evening's chime.  
And looking in I saw upon the floor,  
Old hammers, worn with beating years of time.  
'How many anvils have you had,' said I,  
'To wear and batter out these hammers so?'  
'Just one,' he answered, with a twinkling eye,  
'The anvil wears the hammers out, you know.'  
'And so, I thought, the Anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet, though the noise of infidel was heard  
The anvil is unworn, the hammer's gone!"

We will bury more skeptics tomorrow, but the Book will abide, "*Forever, O Lord, Thy Word is settled in heaven.*"



Jewish children are to begin to read the law. In the October issue of the *Biblical Digest*, 1938, the story is told of the mother of a family who was married to an infidel who made light of religion in the presence of his own children, and still she succeeded in bringing them all up in the fear of the Lord. One day she was asked how she preserved them from the influence of a father whose sentiments were so opposed to her own. She replied, "Because to the authority of a father I do not oppose the authority of a mother, but that of God." She continued by saying "from their earliest years my children have always seen the Bible upon my table. The constant reading of the Scriptures has accomplished that which surprises everybody."

There can be no reasonable doubt about what is meant by the *sacred writings* with which Timothy had been familiar from his infancy. His mother, Eunice, was a Jewess which believed, and the first care of a devout Jewish mother would be to instruct her child in the knowledge of those "oracles of God," the charge of which was one of the chief glories of her nation, and to fulfil the divine precept: "These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently to thy children." The term *sacred writings* which Paul uses here is a peculiar one. It is found nowhere else in the New Testament. The usual expression is "the Scriptures"; and once (Rom. 1:2) we have "Holy Scriptures." Here both the substantive and the adjective are unusual. The adjective occurs in only one other passage in the New Testament, a passage which throws light upon this one. "Know ye not that they who perform the sacred rites, from the sacred place get their food?" (I Cor. 9:13). And just as in that passage "the sacred rites" are the Jewish sacrifices, and "the sacred place" the Jewish temple, so here "the sacred writings" are the Jewish Scriptures.

While the Old Testament is directly in view here, we know that the same is true of the New—they are able to make "wise unto salvation through faith which is in Christ Jesus." They reveal God's plan of salvation, and the only way whereby man can be saved. Through the Scriptures, the sinner, by faith sees Christ dying for his sins, putting them out of the way by His vicarious sacrifice (Col. 2:14), and accepting the complete forgiveness of sin as a gift from God (Eph. 2:8) finds peace.

It is "through faith which is in Christ Jesus" (vs. 15) that men are made wise unto salvation. The Scrip-

tures profit only those who have faith; they are effective only in those who believe the Word (I Thess. 2:13). In a word, when saving faith is absent, as in the case of false teachers, then, instead of the Scriptures being of profit to the soul, men wrest them "unto their own destruction" (II Pet. 3:16). And how true that is of many today! Devoid of faith in Christ, in the inspiration of the Scriptures, the Word will profit us nothing (Heb. 4:2). There is a wisdom which leads to fame and power and wealth and human greatness, but this "wisdom" of which the Apostle speaks leads unto salvation.

*There is a Book, who runs may read,  
Which Heav'nly Truth imparts,  
And all the lore its scholars need,  
Pure eyes and Christian hearts.  
The works of God above, below,  
Within us and around,  
Are pages in that Book, to show  
How God Himself is found.*

—Keble

Receiving the Scriptures and applying them to life brings profit in many ways (vs. 16). All the essentials for the equipment of a Christian soldier for service are found in its sacred pages. He is completely armed and ready for any emergency! Paul uses four words to cover the entire range of scriptural profit—doctrine, reproof, correction, and instruction. Let us view them separately.

### 1. The Scripture is profitable for Doctrine

The Revised Version translates the word rendered doctrine "teaching." This is the more literal meaning of the word from the original Greek. Doctrine refers to instruction—not in science or history, but in the truths of revealed religion. Doctrine is authoritative teaching; teaching that is true, final, and that admits of no amendment or repeal. Doctrine is the systematic presentation of truth concerning one theme; and all sound doctrine is derived from the Bible. Many contrary "doctrines" are found in profane literature, but time has proved them all to be spurious.

The Scripture teaches:

*First*, by shedding the light of truth and knowledge upon the plan, purpose, ways, and will of God.

*Second*, by disclosing the wrong views and revealing the misconceptions of things.

*Third*, by directing in the proper evaluation of things and developing spiritual strength in those things.

*Fourth*, by revealing more and new light in the truth so that by God's grace and help we may go deeper into its measureless fullness and sufficiency.

### 2. The Scripture is profitable for Reproof

The literal meaning of the word reproof is "refutation." It implies conviction of wrong ways of living or thinking. The Scripture convinces men of the truth, but confounds those who deny it. It appeals to conscience, resulting in a sense of wrong and guilt.

We are weak and sinful even though saved, and we need reproof, to have our sins revealed to us, our faults declared, and our errors rebuked. We are better for the chastening of the Lord.

It is unnatural for us to accept reproof graciously, but even the proud and haughty are disposed to receive with humility the reproofs of God's Word. It is true that not all of us profit by the admonitions of the Word of God, but in our secret thoughts we regard them as proper and concede their authority.

The Scripture reproves:

*First*, by shedding the light of truth and knowledge upon the plan, purpose, ways, and will of God; it brings us before the court of conscience, and reveals our wrong and what is amiss in our lives.

*Second*, by keeping our conscience alive in order that we may see and know our wrong and guilt.

*Third*, by the force of its every argument in which it reveals to us whatever is false and wrong in our lives. It is a mirror to reveal man to himself, and it also exalts the right and true standard of faith and conduct.

### 3. The Scripture is profitable for Correction

The Scripture brings us back to right ways of living and thinking. The Greek word means, literally, "setting one right." The word has in it the idea of restoring things to their proper uses and places, correcting false notions and mistaken views. It is necessary that we have our jaded sense of right and wrong continually toned. A great artist is said to have constantly kept some precious gems near him in order that he could correct his jaded sense of color by their never failing freshness.

The Scripture sets upon their feet those who have fallen. It sets aright those who have gone wrong. It restores those who have gone astray and have erred from the right path. It reconstructs those who have broken down and collapsed. It sets straight those who have gone crooked.

The Scripture corrects:

*First*, by opening up to view the proper course of living.

*Second*, by disclosing the secret of how to secure power for true godly

*Continued on page 69*



# The Number 3 in Scripture

BY MAURICE G. DAMETZ

When we arrive at the number three we have that which composes the first geometrical figure. Two lines cannot enclose a space or form a plain figure. Three lines are necessary. The great Bible student, F. W. Grant, in his too-little-known pamphlet, *The Witness of Arithmetic to Christ*, points out: "There seem to be just three things which mark respectively three groups of meanings. The first is that there are three dimensions to every solid body; the second, that it takes three straight lines to enclose a space; the third, that the third line of a triangle returns to the first." Three therefore becomes the symbol of that which is solid, real, substantial, complete, entire.

There are three dimensions—length, breadth, and height.

God has three attributes—omniscience, omnipotence, and omnipresence.

There are three kingdoms of matter—mineral, vegetable, and animal.

Human capabilities are expressed in three—thought, word, and deed.

Man is a threefold being—he is made up of body, soul, and spirit.

In the universe there are three parts—heaven, earth, and sheol; and in the first, there are three heavens.

Time is divided into three—past, present, and future.

In the Scripture three denotes completion of fulness.

## The First Occurrence of Three

We frequently look to the first mention in Scripture to give the significance to a number or symbol. The law of first mention is a safe and reliable guide. The first occurrence of three in the Word of God is in connection with the third creative day. On this day God caused the earth to rise out of the water. This became symbolical of resurrection. In other Scriptures three is associated with resurrection. Jonah was in the belly of the sea monster three days and three nights (Matt. 12:40); likewise, Christ was raised up on the third day. It is significant that Christ raised three people from the dead; they were the daughter of Jairus (Matt. 9), the widow's son (Luke 7), and Lazarus (John 11). Resurrection carries with it the idea of completeness. Christ's resurrection made His work of atonement complete.

## Three Associated With the Godhead

There are three persons in one God—the Father, the Son, and the Holy Spirit. These three are one. Paul speaks of the "fulness of God" (Eph. 3:19). In Eph. 4:13 he speaks of the "fulness of Christ." Later, in Col. 2:9, he speaks of the "fulness of the Godhead." The fulness of the Godhead was manifested visibly in Christ, for "in Him dwelleth all the fulness of the Godhead bodily." The fulness of the Godhead is communicated to us now by the Holy Spirit, the third person of the trinity.

## The Tabernacle of Israel

The tabernacle was in three divisions—the outer court, the holy place, and the most holy place. These three divisions with the furnishings contained therein, the sacrifices upon the altar, and the work of the priesthood, set forth beautifully and clearly, the threefold work of Christ, the three great doctrines of Scriptures, and the three tenses of salvation. In the outer court the sacrifices were offered, and in the sacrifices Christ's work of atonement was typified. There were two pieces of furniture within it—the brazen altar and the laver; these stand for sacrifice and cleansing. Here we see the work of Christ in complete atonement. The great Scripture doctrine of *justification* is set forth. At the altar the believer is justified and forgiven because sin is judged and expiated. At the laver the believer is cleansed. Thus, as to the believer, we have set forth salvation from sin's *penalty*.

In the holy place were three pieces of furniture, representing Christ's present work for us as priest and intercessor, and setting forth the doctrine of *sanctification*, and the provision in Christ for the Christian's daily walk of victory. The table of shew bread speaks of Christ, who as the Bread of life, is our nourishment. The altar of incense speaks of Christ's priestly intercession for us at the right hand of God. It also speaks of the sweet incense of prayer which should characterize the believer. The sevenfold candlestick sets forth Christ as our light. Thus we have the light, nourishment, the prayer-life of the Christian, as well as three aspects of Christ's present, priestly work, set forth in these three pieces of furniture. By appropriating faith, He becomes our *sanctification*. His present work for us is applied

by the sanctifying power of the Holy Spirit. He died to save us, and He lives to keep us. At the cross He saved us from the penalty of sin; in His present work as priest, He saves us from sin's *power*.

Last of all was the most holy place. This inmost court contained the ark of the covenant which was overshadowed by the mercy seat. Above and about it shone the shekinah glory of the Lord. It was the place of God's dwelling. It speaks of the kingdom glory of Jesus Christ. It sets forth the doctrine of *glorification*. We are saved by the work of the cross—that is *justification*. We are being saved from the power of sin by Christ's priestly work—that is *sanctification*. We shall be saved from the *presence* of sin when we go to be with Christ, or when Christ comes for us—that is *glorification*.

These three aspects of Christ's work, the three great doctrines, and the three results to the believer in the three tenses of salvation, are clearly set forth in the three characters or groups performing the services of the tabernacle. They were: first, the bleeding victim on the altar; second, the priests who ministered in the holy place; third, the high priest who went into the most holy place on the day of atonement. Thus is set forth *justification*, *sanctification*, and *glorification* through Christ's *atonement*, *advocacy*, and *advent*. Thus is set forth the completeness of Christ's saving work.

## The Threefold Work of Christ

We are led to a further consideration of the work of Christ which is threefold. Christ has three offices—He is Prophet, Priest, and King. Here the past, present, and future tenses are involved. He was Prophet when He came the first time. He is Priest now in His priestly intercessions at the right hand of God. He will be manifested as King when He comes again as King of kings and Lord of lords.

Christ's work as Shepherd is threefold. He is spoken of as the *Good Shepherd*, and so He was when He came the first time (John 10:11). In His present exaltation and intercession He is the *Great Shepherd* (Heb. 13:20). When He comes again in power and glory He will be the *Chief Shepherd* (I Peter 5:4).

*Continued on page 52*



# Ecclesiastes & Ephesians

BY CHARLES M. NEAL

## THIS RESTLESS AGE

### CHAPTER II

**First the blade, then the ear, then the full grain in the ear**

The kingdom of God in the earth comes by stages. The Lord Himself teaches this in the paragraph from which our heading is taken (Mark 4:26-29). The messages of many of the books of the Bible open up in that same orderly way. We may think of the books as trees—first the acorn, then the sapling, then the full-grown tree. The books of Romans and Hebrews are good examples of what we mean by this illustration. The arguments are both progressive and cumulative. Stage by stage the message unfolds and matures. The analysis is easy because it is systematic. Books built like that are easy to unfold and respond to an exposition, and they are easy to put on paper and transmit.

Not all of the books of the Bible are like that. Not all trees have unfolded to the eye like that. Adam did not see the trees of Eden come into being that way. We look and see nothing but empty space; we look again and behold! the Garden of Delights with "every tree that is pleasant to the sight and good for food." Adam saw these trees, not as seeds and saplings, but as full-grown and fruit-bearing. From them he could gather and eat at will. They were ever-bearing, and blossom and fruit were mingled in seeming confusion. There are books in the Bible like that. The conclusions are not reached in the orderly, stage-by-stage manner. They seem to defy a satisfactory analysis, and the message is not so easy to put on paper and transmit to others. The doctrines do not seem to be either progressive or cumulative, and yet the theme of the writer seems to be. Ecclesiastes and Ephesians are like that. I have found what, to me, is a very satisfactory way to let these books, and others like them, reach and feed my soul: read the book through at one sitting; repeat that for five, ten, fifteen, and up to twenty-five times. Gradually there arises from the surface of the pages of such a book, the picture of what the author is saying. Bit by bit the details fall in, and you have the message of the book. It enters your soul, and you sense in it the soul of the writer. Out of such fellowship you go forth to tell what the author says. It is no longer a book that speaks, but a real personal friend.

**Weighing one thing with another, to find out the reason . . .**

In the book of Ecclesiastes Solomon is seen to be very busy doing just what our heading says. We have quoted the marginal reading of chapter seven, verse twenty-seven, which reads: "Behold, this have I found, saith the Preacher, laying one thing to another, to find out the account." Solomon finds out the account in his search, and tells it in this book we are to study together. But he does not group and arrange and label his findings for our convenience. They are all in the picture and the order of seeing them does not seem important, and yet there seems to be progress of thought in the presentation. Any son or daughter of Adam is full with a thousand longings, and like a person with measles, it is hard to tell which or where, the next one will come to the surface. Solomon is busy watching the measles of the natural man break out. He tells about them, but the order of their appearance he does not deem to be of importance.

**Line upon line; here a little, there a little . . .**

In the first chapter of this series we give our *approach to Ecclesiastes*. In these first paragraphs of this chapter we are settling down for *attack*. This paragraph describes our general plan of exposition. During the series we shall quote, and comment on, every paragraph of the 45 which we found in the book, as given in the American Standard Revised Version. We shall number each paragraph in the order it occurs in the book, but the order of use will not always be consecutive. This is occasioned by our topical presentation. We are trying to group the findings of Solomon under six general headings in order to enable the reader to grasp and hold the lesson of the book more readily and use it more effectively. Both the number of the paragraph and the chapter and verses will be given with each quotation.

**As thy servant was busy here and there, he was gone . . .**

It is not enough to just be *busy*, but to be busy with the chief business in hand. The story from which our heading is taken (I Kings 20:40), indicates and enforces this important thing the

expositor of a book should know. It is not our aim to *busy* ourselves with every thought that may appear in the text of Ecclesiastes, but only with such thoughts that forward the general theme of the book. This series is not intended to be a kind of hope chest into which we place a hodge-podge of useful and promising things, but rather a filing cabinet where one may look for helpful suggestions on the topic in hand. There are always dangerous by-paths and inviting detours. From these we pray to be delivered while we break to you, bread from this strange but inviting book. The topic for our present examination is "This Restless Age."

**There is no new thing under the sun . . .**

#### PARAGRAPH 1; CHAPTER 1:1-11

"The words of the Preacher, the son of David, king of Jerusalem. Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath man of all his labor wherein he laboreth under the sun? One generation goeth, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to its place where it ariseth. The wind goeth toward the south, and turneth about continually in its course, and the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again. All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun. Is there a thing whereof it may be said, See, this is new? it hath been long ago, in the ages which were before us. There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after."

**Vanity of vanities, saith the Preacher . . .**

At the very outset the Preacher presents the picture of one "all dressed up and no where to go." Occupation, time, finance, health—none of these present any difficulty; rubber shortage and gas rationing do not prevent; perhaps not a one of his thousand wives and concubines would raise a voice against it; his desire to go is a hundred per cent active,



and yet he tarries. We look astonished and ask him, "Solomon, why don't you go?" With a sad and pathetic and injured voice and look he answers, "To where or what?" We undertake to suggest interesting places—beautiful landscapes, inviting people, and tempting food; quiet places for relaxation, books to read and games to play; wonders of nature and works of art; ocean bathing or skiing in the distant mountains, or perhaps a trip to the zoo. To each and all the suggestions, he shakes his head sadly and says, "No use, I have seen them all."

#### **All things are full of weariness . . .**

You see, life is like the things we see about us—the same things over and over. The same sun has been rising and setting every day and day after day; one generation goes and another comes, but it is the same unending toil and disappointment; the wind goes in an endless round from north to south and south to north; all the rivers keep pouring into the sea day after day, but the sea never is filled; men hear and hear and see and see, but the eye is not satisfied with seeing nor the ear filled with hearing and the saturation point is never reached; if you think to have discovered something new, you then have to discover that they had that very thing centuries ago and discarded it. Solomon, and the natural man, and all mankind apart from God are like children with toys which grow old quickly and are discarded in their turn in favor of others, and with it all there is that restless complaint, "there is nothing to do."

#### **Its waters cast up mire and dirt . . .**

Mankind will never find rest, apart from God. Isaiah says, "the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21). The stream of mankind has been corrupted at its source: the "wheel of nature" (Jas. 3:6) goes round and round but never arrives at any point outside the natural man; a fountain does not send forth both sweet water and bitter from the same opening. We know all this quite well, because we have the Revelation of God before us, and have observed and experienced the truth of it. But Solomon, so far as the book of Ecclesiastes is concerned, does not know it, for he has no Revelation from God; mankind does not know it for the same reason. For this reason we find man constantly attempting the impossible. No stream can rise higher than its source. Not having the facts of Revelation, man is constantly seeking soul-satisfaction in the things of earth and of themselves. The failure of one generation does not daunt the next;

"So the multitude goes like the  
flower or the weed,  
That withers away to let others

succeed;  
So the multitude comes, even  
those we behold,  
To repeat every tale that has  
often been told.  
For we are the same as our  
fathers have been;  
We see the same sights our  
fathers have seen;  
We drink the same stream,  
and view the same sun,  
And run the same race our  
fathers have run."

#### **This also was a striving after wind . . .**

##### **PARAGRAPH 2; CHAPTER 1:12-18**

"I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge. And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."

#### **I applied my heart to seek and to search . . .**

Chapter one in Ecclesiastes, which we have just finished quoting, is not so much a part of the experiment and search, as it is a kind of a preface to the search. This first chapter really gives the reason for the search being made. Being so bored with things is what started the inquiry. All that Solomon was and had, was to be given over to this search as to whether earth, as it is, can satisfy the soul. He would investigate every item and leave no stone unturned. He would observe widely in all lines and experience with his own senses the things others are seeking and trusting in for satisfaction in life. Investigation, observation, and experience—spiced with the most perfect world-wisdom—are his tools for attack. The reader may expect to find us using Solomon's wisdom in these lines as he executes his unique piece of work. Often, it seems, he tried things out with his own flesh and blood experience.

#### **A striving after wind . . .**

This search proved to be so truly empty that Solomon found it hard to find expression to his disappointment in not attaining satisfaction. Ten times throughout the book we have this empti-

ness described as "a striving after wind," or, as the Authorized Version gives it, "vexation of spirit." The first rendering emphasizes the lack of attainment, and the second the effect it had on his morale. What better figure of speech could be discovered to express the voidness of soul-satisfaction in the unrealities of life. Fifty years ago I often heard this riddle proposed: "A house full and a yard full and you can't catch a bowl full. What is it?" The answer is "wind." In thinking it over, out of all the wind that has surrounded me indoors and out-of-doors for fifty years, I have not been able to catch a full bowl to preserve for myself or to pass on to others. Solomon says that the things under the sun are just that empty. We have known for a long time that much that we hear of talk and song and of radio program was no more than manipulated *hot air*, but it had not occurred to us before that the more tangible things of earth had been classed by Solomon as less than that. We could not close this paragraph without remarking that a great deal of present day preaching might be included in the list.

"Now, there is old brother Big Roar;  
His preaching never did score;  
He said it was *sound*, and the  
people found,  
It was *sound—just sound—*  
nothing more."

#### **For everything there is a season . . .**

##### **PARAGRAPH 7; CHAPTER 3:1-15**

"For everything there is a season, and a time for every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace. What profit hath he that worketh in that wherein he laboreth? I have seen the travail which God hath given to the sons of men to be exercised therewith. He hath made everything beautiful in its time: also He hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end. I know that there is nothing better for them, than to rejoice, and to do good so long as they live. And also that every man should eat and drink, and enjoy good in all his labor, is the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it; and God hath

*Continued on page 69*



# PROMOTION

# DEPARTMENT

## SERVICES CONDUCTED BY THE EDITOR

### McCARRELL MEMORIAL CHURCH

It was the happy privilege of the Editor to preach for the McCarrell Memorial Church, in east Denver, on the Lord's Day morning, December 6, 1943. We were greeted by a fine congregation of earnest and responsive listeners. It was gratifying to see and meet these intelligent-looking and manifestly good Christian people. Among them were quite a number of very promising young people, several of which we trust shall some day find their way to the Denver Bible Institute. Our readers will be interested to know that the Rev. Stanley Skivington, graduate of the Denver Bible Institute in 1925, is the pastor of this church. It is evident that the Lord is using our brother among these people. To our observation he has a large field before him, and with the cooperation of the members of the congregation, under God's blessing, will have a fruitful ministry. Let us pray for Brother Skivington and this church.

### CLEVELAND, OHIO

The Editor paid a week's visit to the Union Gospel Press, Cleveland, Ohio (December 29, 1943, to January 5, 1944), in the interest of the Sunday-school literature published by this house for which he is the principal writer. In connection with this visit, he conducted several services.

On Friday night, December 31, he brought a Bible study message at the Gospel Workers' Society Mission in downtown Cleveland on the occasion of the annual Watch Night Service, and also preached again in this same mission the following Sunday night, January 2. These were very blessed services. The Word was received with joy and glad enthusiasm. It was a great joy to meet again a number of old-time friends.

On Sunday morning, January 2, it was our happy privilege to preach in the Madison Avenue Baptist Church in Cleveland. This is one of the fine fundamental churches in this great city. On several former occasions it fell to our lot to conduct services in this church, and always with rich blessing. This service was no exception. A fine congregation greeted us, and the Spirit of God moved in our midst. The pastor, Dr. J. F. Cuthriell, and his good wife were very cordial and our visit with them was a great joy and delight. They are busy and happy in the work. We rejoiced with pastor and people in the fact that last

fall they paid off and burned the mortgage on their property. They had a grand jubilee service on that occasion. We are already looking forward to the time when we shall again be privileged to meet with and minister to these people.

Monday noon, January 3, we spoke at a Christian Business Men's luncheon in downtown Cleveland. A number of old acquaintances and friends were present, and the Lord gave His gracious blessing.

Tuesday evening, January 4, was spent with the workers at the headquarters of the Union Gospel Press. This was to be a sort of a fellowship service, and after a message of encouragement had been given, it was requested that we also give a brief Bible message. It was a delightful occasion. Friends who do not know what the Union Gospel Press is like and how they labor, and who have never visited and met with them, cannot imagine the kind of a service we had. God bless these consecrated workers and speed them in their labor of love. Our stay with them was pleasant and delightful, and we believe it was also profitable.

## SERVICES CONDUCTED BY MEM- BERS OF THE INSTITUTE FACULTY AND STAFF

### Dr. Leo C. Lapp, Dean of the Institute

First Avenue Presbyterian Church where Dr. Thomas Murray is pastor.

Congregational Church, Henderson, Colorado, where Rev. H. E. Van Loon is pastor.

First Christian Church of Englewood, Colorado, where Rev. Sherman Miller is pastor.

### Rev. Hilland H. Stewart ('37), Managing Editor of "Grace and Truth"

South Broadway Presbyterian Church where Rev. John Klein, Vice-President of the Institute, is pastor.

Ft. Logan Gospel Church where Rev. Howard Herbst is pastor, on the occasion of the second anniversary of the organizing of the church.

### Rev. Arthur H. Hottel, Evangelistic Director of the Institute

First Christian Church of Englewood, Colorado, where Rev. Sherman H. Miller is pastor.

Mt. Olivet Baptist Church of Denver. Bethany Baptist Chapel where Rev. P. Von Stillhammer ('26) is pastor.

Denver Rescue Mission where Rev.

Clarence Clark ('42) is superintendent.

### Leroy Sargent, Business Manager of the Institute

Bennett Baptist Church, Bennett, Colorado, where Rev. Ed. Shattuck, former student, is pastor. Also at the circuit churches of Deer Trail, Agate, and Limon.

Baptist Church, Bronte, Ontario, Canada.

Cherry Hills Sunday-school in Denver where Mr. Clarence L. Swihart ('42) is superintendent.

Denver Rescue Mission where Rev. Clarence Clark is superintendent.

### Clarence L. Swihart ('42), Business Manager of "Grace and Truth"

Denver General Hospital each Friday afternoon. Denver Rescue Mission where Rev. Clarence Clark ('42) is superintendent. West Side Center where Rev. Clarence Harwood ('28) is superintendent.

Members of the faculty and staff have also spoken on several occasions at the Victory Service Men's Center in Denver.

## DR. HOTTEL CHOSEN DELEGATE TO CONVENTION OF THE NA- TIONAL ASSOCIATION OF EVANGELICALS

At the December meeting of the Board of Directors of the Denver Bible Institute, Dr. W. S. Hottel, President of the Institute, was chosen as the delegate to represent the school at the coming convention of the National Association of Evangelicals. The convention meets in Columbus, Ohio, April 12 to 17, 1944.

The purpose of this convention is to further unify the fundamental Christians, churches, and institutions, in order to promote certain vital and mutual interests such as radio broadcasting, evangelism, and Christian education.

The prayers of our readers are solicited for the guidance of the Holy Spirit in this movement, for this convention, and for our President, Dr. Hottel, as he represents the Institute at this important gathering.—A. H. YETTER, *Secretary, The Board of Directors.*

## PRAYER AND NEWS BULLETIN

Carl C. Harwood

610 So. 11th Ave., Yakima, Wash.  
January, 1944

To Our Friends and Prayer Partners:  
1943 has gone and 1944 with all of its opportunities, hopes, and fears

*Continued on page 72*



## NUMBER 3 IN SCRIPTURE

Continued from page 48

According to Heb. 9:24-28 there are three appearances of Christ. He hath appeared to put away sin (v. 26); He now appears in the presence of God for us (v. 24), and He will yet appear in the future without sin unto salvation (that is, to make salvation complete) (v. 28). Likewise, Heb. 10:12-13 sets forth *atonement*, "He offered one sacrifice for sins forever;" *advocacy*, "sat down on the right hand of God;" and *advent* "from henceforth expecting till His enemies be made His footstool."

### The Completeness of the Christian Life

We have already pointed out the three tenses in the work of salvation. We are saved from the penalty of sin; that is past. At the present time we are being saved from the power of sin as we surrender our lives to His control. In the future we will be saved from the presence of sin. This links right up with the three great doctrines—justification, sanctification, and glorification. A number of Scriptures set forth this threefold salvation and the completeness of the Christian life. In Titus, chapter two, verses eleven through thirteen, it is clearly taught. The order is, *salvation*: "the grace of God that bringeth salvation hath appeared;" *separations* "teaching us that denying ungodliness—we should live;" and *second coming*: looking for that blessed hope."

There are three gifts of divine grace, namely: faith, love, and hope (I Cor. 13:13). Faith for *justification*; love as an evidence of *sanctification*; and hope as the anticipation of *glorification*. All three are seen working together as follows: *Faith*, (I Cor. 4:13); *Love*, II Cor. 5:14; *Hope*, (II Cor. 3:12). Paul gives the testimony concerning the Thessalonian believers, that they had turned to God from idols (faith), to serve the living and true God (love), and to wait for His Son from heaven (hope), (I Thess. 1:9-10). Likewise, he speaks of their work of faith, their labor of love, and their patience of hope (I Thess. 1:13). *Faith* sees Christ on the cross; *love* sees Him on the throne; and *hope* sees His coming again. Here is a threefold cord which cannot easily be broken. So we look back to the cross in *faith*, we look up to the throne in *love*, and we look forward to the advent in *hope*.

(To be concluded)

### HOW THE GOSPEL WAS SPREAD

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people ever received the Gospel except at the hand of an alien. —*Southern Christian Advocate*

## Prophetic and Dispensational Studies

BY THE EDITOR

### LOT'S WIFE

"Remember Lot's Wife" (Luke 17:32)

Abraham, Lot, Lot's wife and a citizen of Sodom represent the four classes of people in the world, in any dispensation, from the spiritual viewpoint.

Abraham represents the spiritual believer, who is in full fellowship with the Holy Spirit. Abraham did not only believe God and was counted righteous for his faith, but was also separated unto Jehovah, lived a pilgrim life, and was the friend of God (Gen. 12:1-9; 15:1-6; Heb. 11:8-10; James 2:23; II Chron. 20:7; Is. 41:8). Abraham because of his faith and spiritual walk, was not only righteous but will be eternally rewarded.

Lot represents a believer, who is righteous because of his faith, but whose outlook is worldly (II Peter 2:7-8; Gen. 13:10-13). Lot was worldly-minded and backslidden and consequently finally suffered the loss of all things save his life (Gen. 19).

Lot's wife represents one who professes to be a believer but, at heart, is not. While she appeared to be going with Lot, the final test revealed her to be merely nominal, and she went down in judgment with Sodom.

The citizen of Sodom represents the natural man, the man out of Christ who does not possess spiritual life and who is exposed to the second death and who is abiding under divine wrath (Eph. 2:1-3; 4:18; Rev. 20:15; John 3:36).

The words "Remember Lot's wife" constitute one verse in Scripture. It is one of the shortest in the Bible—only three words—but it is of vital importance. These are rather puzzling words to many. Why "remember Lot's wife"? Because she looked back to Sodom and became a pillar of salt? Well, yes, for this reason; but is that all? What did our Lord mean by these words?

To arrive at the intended meaning of our Lord, we must study the setting of these words and also turn back to the Old Testament narrative and learn the true facts of her history. From the history we learn that Lot, her husband, was a believer in the living God, and according to the New Testament, for that reason a righteous and just man (II Peter 2:7-8). Lot was a nephew of Abraham, and accompanied him to the land of Canaan (Gen. 11:3; 12:5). Lot was a believer, but he was worldly-minded and backslidden. Because of his worldly-mindedness, he looked toward Sodom, pitched his tent that way, and finally moved there and became prominent in that wicked city (Gen. 13:10-13; 19:1). Lot had become a great man in

a city devoted to judgment (Deut. 21:19-20; Gen. 18:20-23).

Now Lot, the worldly believer, married a woman of Sodom, and here is the key to this story. Lot's wife was a *woman of Sodom*, married to a backslidden believer. This is very obvious, since in all the history about Lot no woman is mentioned until this record about the judgment. Lot evidently married after he had moved to Sodom, and he married a *woman of Sodom*.

Lot's wife, though married to a believer, was never really converted to faith in God. She was *from* and *of* Sodom—a godless, wicked, and doomed city. Sodom stands typically for the world-system, which is doomed to destruction (I John 2:15-17; John 12:31). Into this doomed sphere man is born by nature, and unless born into the Kingdom of God he will go down under its judgment (John 3:3,5). Lot's wife is a fitting representation of religious professors who are not real believers. Of such there are multitudes both *in* and *out* of our churches.

**I. Lot's Wife, Typically, Stands for Such Among Men Who in a Spiritual Sense Profess to Believe in Christ, but Whose Faith Is Simply Theoretical and Nominal.**

Lot's wife was married to a believer, with whom she also lived and whose testimony she undoubtedly heard, even though it was not as vigorous as it should have been. She, therefore knew intellectually about Jehovah and about faith in Him. She, no doubt, confessed to believe in Jehovah, and it is possible she was even considered as being with her husband a believer in Him. But with it all she was simply a *woman of Sodom*; her faith was simply intellectual and theoretical; and she consequently had no real faith at all.

Here, then, the solemn warning, "Remember Lot's Wife", comes with special emphasis, to men in these days. It must be remembered that to be related to such who really believe in Jesus Christ does not make one a believer.

Merely to PROFESS religion, but not to believe in Jesus Christ from the heart is an eternal tragedy. There are great numbers of people in the world today who profess religion and claim to be Christians, but who reject Jesus Christ and His shed blood. Their religion consists of seeking to imitate Jesus Christ and to follow in His steps; they refuse to believe in Him as a personal Saviour. To all such this warning applies.

Lot's wife even started with her husband out of the doomed city, but when the crucial hour arrived she turned back,



because her heart was really in Sodom. She was not far from safety and yet went down under the judgment of God. She had the knowledge of Jehovah in her head, but she never let it get down into her heart.

There are great numbers like Lot's wife all about us. They are not far from salvation, but never get saved. They hear the Gospel, and are troubled about their sins for a time, but they never come to the Lord to be saved. Some have a real desire to be saved, and even make a pretended effort toward the Lord, but the pull of the world is too strong, and so they go on toward the doom of the lost. To be a child of the world means certain doom, UNLESS the sinner sees his peril, and his need of salvation, and comes to Christ for salvation. The way of salvation from sin is clearly revealed in God's Word. Christ Jesus came into the world, and died upon the cross for our sins, so that all who believe in Him shall be saved (Rom. 4:25; 5:1; Acts 16:31).

Man must come to Christ and believe in Him in order to be saved. This, beloved, is the *one* and *only* way of salvation (John 1:12-13; Acts 4:12).

## II. Lot's Wife, Dispensationally, Represents That Portion of the Jewish People Who, in the Coming Great Tribulation, Will Fail to Escape the Judgment.

The passage in Luke 17:27-37 discloses this fact. The careful study of this passage reveals several very important truths.

First, we see here that the time referred to is that of the coming of the Son of Man (vs. 30).

The reference is not to Christ's coming for His own, the Church, but to His revelation when He returns to earth again. When He comes for the Church, His own are *caught up* into the air (I Thess. 4:16-17). When Christ returns to earth again, His own, previously raptured into His presence, will accompany Him (Rev. 19:14; cf. vs. 7-9).

We note also that Jesus Christ is never spoken of in Scripture as Son of Man in relation to the Church, but always in relation to Israel and the nations. He is said to be the Head of the Church, and His full title in relation to the saints of the present dispensation is, *The Lord and Saviour Jesus Christ, or our Lord and Saviour Jesus Christ*. The reference in this passage in Luke is to the revelation of Jesus Christ as Son of Man at His return to earth in His second coming.

Second, we learn here that the reference is to Israel, and is localized to Judea. This fact is also clearly revealed in the parallel passage in Matt. 24:15-27.

In verse 16 it is revealed that those in Judea are to flee to the mountains for safety. Those who "look back" as did Lot's wife will be destroyed (Luke 17:31-36). The words "shall be taken"

### A Channel of Blessing

Martha S. Clingan      Robert Harkness

1. Use me dear Lord as a chan-nel of bless-ing, Fill with Thy love,  
2. Make of my life Lord a chan-nel of bless-ing, Thy dwelling place,  
3. Give me a heart sym-pa-thet-ic and ten-der, Je-sus like Thine,

fill with Thy love; To thirsty souls send me forth with a mes-sage, A  
Thy dwelling place; Take a-way all that would hinder Thy Spir-it And  
Je-sus like Thine: Touched by the needs that are surging around me And

REFRAIN

message from Heaven a-bove.  
then o-ver-flow with Thy grace. Cleansed from my sin,..... emptied of self,.....  
filled with compassion di-vine.

Filled from the fountain of bless-ing a-bove:... Use me dear

Lord as a channel of bless-ing, A channel to car-ry Thy love.

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Dr. Robert Harkness, pianist and composer, who last year favored us with a hymn story each month, this year brings to us each month one of his hymns. *Grace and Truth* is indeed happy to bring to our readers this feature.

mean shall be swept away with the judgment, and the words "shall be left" mean shall be kept from the judgment.

Third, we find here also a reference to the destroying judgment in the "eagles be gathered together" (vs. 37). The word "body," meaning a carcass, is the figure or symbol of corruption and sin. The "eagles" are a symbol of judgment. Wheresoever corruption is, thither will the eagles of God's judgment gather.

The reference in this passage is to the Battle at Armageddon and the destruction there and the supper furnished the fowls of the air (Zech. 12:1-9; 14:1-9; Rev. 19:11-19).

In that day of bloody conflict and destruction the warning, "Remember Lot's Wife" will be very timely and appropriate for the Jewish people.





# ANSWERING YOU

BY HAROLD A. WILSON

*Rev. Harold A. Wilson, founder of the "Christian Reader's Digest," now known as the "Christian Digest," former dean of the Omaha Bible Institute, and at present pastor of the First Baptist Church of Tempe, Arizona, will be the new editor of this department. We, and Mr. Wilson, invite our readers to send their Bible questions to be answered in this department. Oftentimes the question of a single reader is shared by many others. The answers on this page will thus be helpful to a host of Christian people. Please send the questions directly to Mr. Wilson. Address: 805 Myrtle Street, Tempe, Arizona. —Editor*

*I know the Bible is filled with promises of divine guidance, but just how does God guide us?*

The answer to this practical question may be learned from the study of the promises of guidance.

James 1:5 says, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." Here we learn that God guides in answer to prayer. "If any of you lack wisdom"—the need of guidance; "let him ask of God . . . and it shall be given him"—the guidance needed. One should ask, however, in full confidence that his prayer will be heard and answered. Doubt will not only hinder the Spirit's working and guiding, but it will blind us to the will of God when it is revealed. "Let him ask in faith, nothing doubting . . . let not that man (that doubteth) think that he shall receive any thing of the Lord" (James 1:6).

Psalms 119:105 says, "Thy Word is a lamp unto my feet, and a light unto my path." Here we learn that God guides through His Word. When seeking the mind of the Lord, one should prayerfully and diligently study God's Word, seeking any light that it may shed upon the question under consideration. Better yet, one should steep his soul in the Word of God from day to day, and then when the special need of guidance arises, the Spirit of God will thus be enabled to bring to memory such Scriptures as He wishes to use in making clear just what God wants us to do. In some cases the Scriptures will be found to deal specifically with the particular problem which you are

facing. In others it will be found that it sets forth clearly defined principles, which, if applied to the question in hand, will show plainly the course of action which one should take if he would be in the will of God.

John 14:26 says, "The Comforter, Which is the Holy Ghost, Which the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here we learn that God guides us by the tutelage of His Holy Spirit—"He shall teach you all things." It is to be noted here, however, that the Word of God holds a preeminent place in the Spirit's dealing with our hearts. "He shall bring to your remembrance all things, whatsoever I have said unto you." It is essentially by bringing to memory Scriptures or scriptural principles which apply to the problem in hand that the Holy Spirit leads God's children. The Spirit also works, however, in giving us inward assurance when we have truly found the mind of the Lord, or disquitting our hearts if for any reason we have missed it. "The spirit of man is the candle of the Lord" (Prov. 20:27).

Psalms 25:9 says, "The meek will He guide in judgment, and the meek will He teach His way." This Scripture teaches us that an essential to guidance is meekness, and the very essence of meekness is full surrender. If we would be guided with assurance, we must be yielded Christians. "God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5). This does not mean that we will have no natural preference with regard to any course of action under consideration. But it does mean that we deliberately chose to subject our desires to the will of God; to disregard our own preferences, though frankly recognizing that we have them; to make God's will our delight, even though it cuts directly across our natural preferences.

But this Scripture contains another suggestion: "The meek will He guide in judgment." We fear that sometimes men miss the joy of knowing and walking in the will of God, because they have neglected the means which God has appointed through which to guide them. God gave us our judgment—that is, the faculty of making decisions in the light of evidence. All of the things which we have said thus far focus right here. It is through judgment that God guides His children; in other

words, when seeking the mind of the Lord we should weigh carefully every bit of evidence which may be available—the teaching of God's Word, the Spirit's dealing with our own hearts, the providential circumstances in which we find ourselves—and then we should deliberately reach a decision as to what is most likely to be God's will for us in this matter. Having done so we should ask God in prayer either to confirm our judgment, by giving inward assurance that we have indeed found His will, or if we have missed it to disquiet our hearts so as to make us conscious of this fact, and to show us wherein we have missed. If we truly want to do His will, we can be sure that He will do one or the other. If, therefore, after further prayer, we find that assurance has deepened in our hearts that this is indeed His will, then we are safe in proceeding accordingly. On this subject, which is so exceedingly important, that great man of God, of prayer, and of faith, George Mueller, gives the following as his testimony:

## HOW I ASCERTAIN GOD'S WILL

"1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

"2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

"3. I seek the will of the Spirit of God through, or in connection with, the Word of God.

"The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

"4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

"5. I ask God in prayer to reveal His will to me aright.

"6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

"In trivial matters and in transactions involving most important issues, I have found this method always effective."



# Abraham's Vineyard

BY FRED KENDAL

*Superintendent, Hebrew Christian Mission, Detroit*

## Britain Closes Palestine to Jews

A dark day has fallen upon Israel. The British Government has issued a new White Paper tapering off Jewish immigration to Palestine so that after the first of March, the gates of the Holy Land will be closed to the people to whom God gave it by covenant thousands of years ago. According to their last dictum, no Jews will be allowed in after that date. How pitiful is the fate that has befallen them at the hands of their perfidious friends. Expediency rather than principle has seemed to be the policy in regard to the mandate and now it looks as if the authorities are trying to placate the Arabs. It is heartening to know that Winston Churchill protested vigorously against the action of Parliament. Will it take even more thunderous speakings from God to make the nations listen to His plea for His ancients, "Let my people go." Someone has remarked that there are two kinds of people in the world—those who drive the Jews out and those who won't let them in.

## Refugee Situation in Europe

A radio commentator recently remarked that after this war there will be the greatest mass migration in the history of the world, for 21,000,000 refugees will have to find their way back to the shelter of a home. In the scramble for re-location it is hard to conceive of how the Jewish refugees among them will be able to find a nook in the shambles of a Gentile civilization. In a prosperous Europe there might be room for millions of Jewish refugees, but in a famine-stricken Europe, it looks as though all signs will say, "Exit." When the Czecho-Slovakian government-in-exile sought to express her sympathy for the Jews by promising their liberty and a righting of the wrongs in Bohemia, the German government countered with an insinuation that a return of property to the Jews would mean poverty to the Gentiles. And so to avoid giving to the Nazis propaganda material, the Czechs took back their promise. A similar situation occurred with the Polish government-in-exile. Their promise to give justice and redress to the Jews in a post-war world brought a broadcast from Hitler announcing to the Poles that if the Germans lost the war, Poles would lose their jobs, their properties and their factories; so again, the Polish govern-

ment took back their word. It looks as though the depths of the sea will be the only place that will cry "Welcome." The heart of every true child of God must cry, "Oh, Lord, how long?" How real the promises become when we remember, "Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. 31:37).

## Rabbis Listen to the Gospel

It was Sunday morning and the place—a Jewish book store in Detroit. A Jewish babe in Christ was broussing around a book store while gathered in the store among several visitors were some Jewish rabbis. To get things started our friend said, "What do you think of Moses Gitlin?" (a local missionary and radio preacher.) A flood of protest and disparagement greeted his remark. "Why don't you listen to him and find out what he has to say?" he asked. After others had expressed themselves our friend spoke up and said, "Mr. A—, won't you put on the radio?" It was 11:30 a. m., the time when the Jewish Gospel broadcast is given by Rev. Moses Gitlin over WJBK. Our budding missionary chuckled inwardly as he watched the faces of three rabbis as they heard the preacher give the miracle story of Jesus' birth in their own tongue. The possibilities of this broadcast going out in Yiddish are blessed—both in North and South America; in North America, over WGES, Chicago; WLAV, Grand Rapids; and WJBK, Detroit; in South America, over HCJB, Quito, Ecuador. A recent letter from a Jew who listens regularly in Panama reveals the scope of the testimony. Pray for a growing and believing audience.

## ITALY SURRENDERS, PALESTINE DANCES

JERUSALEM (JTA)—Aged Orthodox Jews danced in the streets under the light of the moon when the news of Italy's capitulation reached them as they were assembled in the synagogues offering the traditional prayers on the occasion of the new moon. Many worshippers hurried to the Wailing Wall where they spent the night reciting prayers of thanksgiving.

—*The California Jewish Voice.*

## A POLICE CHAMPION

It is cheering to find that we have the support of the Chief Constable of Sheffield in our contention that the Jews are a law-abiding people who are rarely guilty of crimes of violence, drunkenness, or shameful conduct. He has put it on record that "If criminal offences by non-Jews had the same ration to the population as offences by Jews had to the Jewish community, crime in the city would be reduced by 50 per cent."

We assert without fear of confutation that if the "Black-market" cases of which we hear so continually were submitted to fair and careful examination, Jews dealing in these markets would not be found to operate in excessive proportion to non-Jews.

## AFFLICTION

*"In all their affliction He was afflicted."*

TO A CHRISTIAN FRIEND

By MARIE SYRKIN

There is something between us now;  
The cry you did not raise,  
You have washed your hands again.  
Give me back Jesus;  
He is my brother,  
He will walk with me  
Behind the gray ghetto wall  
Into the slaughterhouse.  
I will lead Him into the lethal chamber;  
He will lie down upon the poisoned  
stone;  
The little children pricked with the  
death bubble  
Will come unto Him.  
Return to Him the yellow badge.  
Give me back Jesus;  
He is not yours.

The above lines can hardly be called great poetry, but they are wrung from a wounded Jewish heart. "The lethal chamber," "the poisoned stone," and "the death bubble," are instruments of torture which the Nazi sadists employed on helpless Jewish men, women, and children.

The Jewish road to Jesus has been long and tortuous. Few people have suffered so much as has Israel. Slowly but surely the day of recognition of their long-estranged brother Jesus, the highest symbol of Israel's suffering, is taking place before our very eyes.

—*The Hebrew Lutheran.*





# BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

## THE LORD AND HIS BENEFITS Psalm 103

- I. As Pardoner—He forgiveth all my iniquities (vss. 3, 10, 12)
- II. As Redeemer—He redeemeth my life from destruction (vs. 4)
- III. As Physician—He healeth all my diseases (vs. 3)
- IV. As Benefactor—He satisfieth my mouth with good things (vs. 5).
- V. As Judge — He executeth righteousness for all that are oppressed (vs. 6)
- VI. As Chastizer—He will not keep His anger forever (vs. 9)
- VII. As Father—He pitieth them that fear Him (vs. 13)
- VIII. As Creator—He knoweth our frame (vs. 14)
- IX. As King—His kingdom ruleth over all (vs. 19)
- X. As a covenant-keeping God—His mercy is from everlasting to everlasting (vss. 17-18)  
—E. A. H.

★

## PERMANENT SALVATION

- I. Predestined
  - A. To be adopted (Eph. 1:5)
  - B. To be conformed to His image (Rom. 8:29)
  - C. To eternal life (Acts 13:48)
- II. Purchased
  - A. By the blood of Christ (I Pet. 1:18-19)
  - B. By a sufficient price (I Cor. 6:19-20)
- III. Preserved
  - A. In Jesus Christ (Jude 1)
  - B. Sealed by the Holy Spirit (Eph. 1:13; 4:30)
- IV. Protected
  - A. From theft (John 10:28-29)
  - B. By the power of God (I Pet. 1:5)
- V. Promised
  - A. No condemnation (John 3:16; 5:24)
- VI. Prayed for
  - By Christ (John 17)

—Elmer E. Bloom

## An OUTLINE STUDY of ROMANS

### Israel's Past—Election

NOTE: We now enter the second division of Romans. In Romans 9, 10, 11 we are dealing with DISPENSATION.

- I. The Purpose of God according to Election
  - A. Salvation from start to finish (Rom. 1—8) included nothing of God's purpose in Israel. Had Paul forgotten his people? Had God's Word come to nought?

1. Paul did care (9:1-3). How could such important people be overlooked? Here count 7+1 important items peculiar to Israel (9:4-5)
2. God's Word had not come to nought; God's purpose for Israel will stand (9:6-13)

- B. Note these reasons why Israel as a nation is not forgotten

1. God speaks according to His purpose — purpose is founded on election, and election is founded on foreknowledge (9:6-13; I Pet. 1:2)
2. God did not cast off His people whom He foreknew (11:2)

- C. True Israel, the seed of Abraham through Jacob, is specified (9:6-13)

- D. The selection was by an election prior to birth and rests on God's grace, not on human merit (9:10-13)

### II. God's Purpose in Israel Rests Wholly on Sovereign Grace

- A. Human merit is forever dismissed (9:14-15)
  1. Human willingness creates no merit
  2. Human running creates no merit (9:16)
- B. Pharaoh's place, as well as Israel's, was foreknown (9:17)

- C. No man has merit to plead; all must be of grace (9:15, 18)

- D. One question: If God runs all, why blame us? (9:19)

E. Paul relieves God of blame and shows where it belongs (9:20)

F. Read and apply the illustration of the potter (9:21; Jer. 18:1-4)

G. Since all is of grace, Pharaoh was done no injustice if made into a vessel of dishonor (9:22-26)

### III. The Doctrine of the Remnant Gives Hope

A. Only a remnant of Israel will be saved (9:27)

B. Complete extinction is never possible (9:28-29; Matt. 24:22)

C. The Gentiles with no law attained unto righteousness; Israel with the law (3:21) did not attain. Why? (9:30-33)

—Charles M. Neal

★

## PICKED UP HERE AND THERE

We are saved because of past missionary efforts. What about the future generations?

V

Have you the Master's permission to be excused from missionary work?

V

We treat Christ as we treat the heathen.

V

Pray when it is hardest to pray

V

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

V

Some preachers have a wealth of thought; others have a thought of wealth.

V

When a man enters Christian work for money, there is the devil to pay



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## RULES FOR DAILY LIVING

*Begin the day with God;*  
Kneel down to Him in prayer;  
Lift up the heart to His abode,  
And seek His love to share.  
*Open the Book of God,*  
And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.  
*Go through the day with God,*  
Whate'er thy work may be;  
Where'er thou art—at home, abroad,  
He still is near to thee.  
*Converse in mind with God,*  
Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.  
*Lie down at night with God,*  
Who gives His servants sleep;  
And when thou treadst the vale of death,  
He will thee guard and keep.

—Selected.

✓ ✓

## THE CHURCH IS . . .

A Teacher giving knowledge to the spiritually ignorant.  
An Evangelist carrying good news to the lost.  
An Altar for the meeting of God and His people.  
A Servant whose field of service is the world.  
A Minister bringing good cheer and hope to the lost.  
A Center for the rallying point of all community forces for good.  
A Starting Place where souls begin their journey toward eternity.  
It consecrates the cradle . . . sanctifies marriage . . . hallows the Christian grave.  
*How then can I do less than support it?*

✓ ✓

## WAITING IN IDLENESS

There is no mockery more sad and inconsistent than that of believing and speaking of the Blessed Hope with folded and selfish heart. No man can rightly believe in the coming of Jesus without expending all the strength of his being in preparing for it by sending the gospel to all nations. God is summoning those who hold this hope today to a great missionary crusade, and there are enough to make it effectual before the close of the generation.

—Dr. A. B. Simpson.

## THEY FORGOT TO PRAY

Just before Jonathan Goforth's departure for China, at the farewell meeting, on January 19, 1888, a story was told of a young couple, when bidding farewell to their home country church, as they were about to leave for an African field, known as "The White Man's Grave." The husband said, "My wife and I have a strange dread in going. We feel much as if we were going down into a pit. We are willing to take the risk and go, if you, our home circle, will promise TO HOLD THE ROPES." One and all promised.

Less than two years passed. The wife and the little one God had given them, succumbed to the dreaded fever. Soon the husband realized that his days, too, were numbered. Not waiting to send word home of his coming, he started back at once, and arrived at the hour of the Wednesday prayer meeting. He slipped in unnoticed, taking a back seat. At the close of the meeting, he went forward. An awe came over the people, for death was written on his face. He said, "I am your missionary. My wife and child are buried in Africa, and I have come home to die. This evening I listened anxiously, as you prayed, for some mention of your missionary, to see if you were keeping your promise, but in vain! You prayed for everything connected with yourselves, and your home church, but you forgot your missionary. I see now why I am a failure as a missionary. It is because YOU HAVE FAILED TO HOLD THE ROPES!"

—Selected.

✓ ✓

## A STATESMAN'S TESTIMONY TO PRAYER

In spite of all that is indicative of neglect or forgetfulness of God, make no mistake about it, there is a solid phalanx of power which springs from the reality of Christian faith in this land of ours. It is a fact which explains a great deal that people have called miraculous. The exercise of the privilege of prayer far surpasses in its effectiveness all the propaganda that any Ministry of Information can put out.—Lord Caldecote, Lord Chief Justice of England.

✓ ✓

FRANKLIN D. ROOSEVELT: "I reiterate the statement which I have made many

times before, that a revival of religion is what this country most needs—that in such a revival we would find a solution of all our problems, whether political, economical, or social."

—*Prophetic Word.*

✓ ✓

## THE BIBLE

Uprooter of sin.  
Begetter of life.  
Revealer of God.  
Light of intellect.  
Fashioner of law.  
Guide of history.  
Foe to superstition.  
Comfort in sorrow.  
Enemy of oppression.  
Strength in weakness.  
Star of death's night.  
Promise of the future.  
Pathway in perplexity.  
Escape from temptation.  
Illuminator of darkness.  
Secret of national progress.  
Charter of all true liberty.  
Forerunner of civilization.  
Steadier in the day of power.  
Ornament and mainspring of literature.  
Molder of institutions and governments.  
Regulator of all high and worthy standards.  
Answer to the deepest hungerings of the heart.—*Wesleyan Methodist.*

✓ ✓

## A TRUE INDICTMENT

A man said to Sam Jones, the evangelist: "Mr. Jones, the church has put my assessment too high." "How much do you pay?" the evangelist inquired. "Five dollars a year." "Well," replied Mr. Jones, "how long have you been converted?" "About four years." "What did you do before you were converted?" "I was a drunkard." "How much did you spend for drink?" "About \$250 a year." "How much were you worth?" "I rented land, and plowed with a steer." "What have you got now?" "I have a good plantation and a span of horses." "Well," said the evangelist emphatically, "you paid the devil \$250 a year for the privilege of plowing with a steer on rented land, and now you don't want to give God, Who saved you, five dollars a year for the privilege of plowing with horses on your own plantation. You're a rascal from the crown of your head to the sole of your foot." —*Alliance Weekly*

✓ ✓

## IS IT STILL THERE?

Around the dial on a clock in a church in Strasbourg, Germany, are these words: "One of these hours the Lord is coming."





# IN THE HARVEST FIELD

CONDUCTED BY B. GRACE CROOKS

From the church bulletin of the Berean Fundamental Church of North Platte, Nebraska, of which the Rev. Ivan E. Olsen ('36) is pastor, we learn that the church contributed during the past year over \$400 per month to missions. With 50 per cent of the church income they are regularly supporting missionaries in Africa, China, and India, and in addition they are contributing to a Jewish mission worker, various Christian organizations, as well as conducting a Gospel broadcast over Station KGNF and the Maranatha Summer Camp. This financial record is made possible by the whole-hearted cooperation of the official board and church members. The total active membership of the church is 243 including children. The average attendance in the Sunday-school is 194. The pastor, his wife, and members of the calling group made 748 calls during 1943. Through the personal work of this group, 46 souls accepted Christ.

\* \* \* \* \*

"The Norfolk Baptist" is the attractive monthly publication of the First Baptist Church of Norfolk, Nebraska, where the Rev. Joseph Edwards ('35) is pastor. Mr. Edwards is bringing a series of studies on the book of the Revelation at the Sunday evening services. There is a fine group of young people who are active in the church.

\* \* \* \* \*

Harlan Gautschi ('39) is being used of the Lord in his ministry as a regular worker of the Detroit Hebrew Christian Mission.

\* \* \* \* \*

Paul Leasure ('43) has been called as the pastor of the First Baptist Church of Hooper, Colorado.

\* \* \* \* \*

The Sycamore Street Bible Church of Jackson, Michigan, has recently called William Swihart, former student, as pastor.

\* \* \* \* \*

The Misses Neita Smith ('30) and Violet Anderson ('39) are rejoicing in souls won to Christ in Avondale, Arizona, where about 500 people attended their Christmas program. They find the weather at present very cold, and ask our prayers for the Lord's provision of added support in order that more suitable accommodations may be secured.

\* \* \* \* \*

"One dollar equals two" when it is placed in the "wee can" and given to

the building fund of the Presbyterian Church at Littleton, Colorado, where Dr. Maurice Dametz ('22) is pastor. From December 1, 1943, to January 15, 1944, \$1,892 was contributed to the building fund, and the church debt was reduced by \$3,784.

\* \* \* \* \*

Hannah Roach ('30) expected, the Lord willing, to leave Peru, South America, after the first of the year to return to the States for a much needed rest.

\* \* \* \* \*

Claude and Pauline Fondaw ('43) of the Navajo Mission, Window Rock, Arizona, write of a most interesting Christmas spent with the Indians. A special service was held in a hogan just before Christmas. The hogans are built of large logs and are plastered with mud on the inside. The roofs are made of mud and grass. There are no windows, and there is only one door facing the east because of their worship of the sun. There is no floor, and the hogans are built so low that the Fondaws have to stoop in order to enter. They are heated with stoves made of large oil cans. There are no closets. Small blocks of wood and sheepskins serve for chairs. In this surrounding Christmas carols were sung in Navajo. The Christmas story was given through an interpreter, and pictures were used on the flannel-graph. The Fondaws are busy going to school, learning the language, studying, and caring for the household duties and chores which include the purchasing of provisions and planning and cooking meals for six to eight people in the dormitory.

\* \* \* \* \*

Georgiena Hammond, former student, also has had her share of kitchen duty. Up until last September, she had the responsibility of the meals at the Mission Headquarters in Colombia, South America, as well as the supervision of the language work and the care of little Paul. However, the kitchen work has now been given to another missionary, and Mrs. Hammond is devoting most of her time to the language work. She asks us to join in prayer that the Motilone Indians, among whom Harvey Hammond laid down his life, might soon be reached with the Gospel. A new trail must be found through the high mountains and jungle growth, or one made with *machetes*, before missionaries can work among this tribe inasmuch as all provisions must be taken with them.

## SCHOOL NEWS FLASHES

Graduates and former students who recently visited our downtown headquarters at 2047 Glenarm were Alice Ostrander ('41), missionary candidate to Nigeria under the Sudan Interior Mission; Gladys Ewalt ('43), missionary candidate to the Belgian Congo under the Berean African Missionary Society; Rev. and Mrs. Edwin Shattuck, former students, with their daughters, Lucille and Sally Jo, from Bennett, Colorado, where Mr. Shattuck is pastor; Rev. and Mrs. Ralph Obitts ('30 and '39) and their children, Stanley, David, and Sharon, from Albin, Wyoming, where Mr. Obitts is pastor; Miss Louise Jackson ('41) who had been visiting in Cedar Falls, Iowa; and Mr. and Mrs. Clark Wyly, former students, from San Diego, California, where Clark is serving in the Navy. Graduates, former students, and acquaintances are cordially invited to stop in for a visit at the Institute headquarters at 2047 Glenarm Place whenever in the city.

Guest speakers at recent Chapel services were Gladys Ewalt and Alice Ostrander. Guest speakers at the President's Hour were Rev. Edward Haugh, Deputation Secretary of the Evangelical Union of South America; and Dr. Thomas Murray, pastor of the First Avenue Presbyterian Church, who lectured on "The Person of Christ."

The first day of the year was devoted to prayer at the Institute. Groups gathered for a refreshing season of prayer at 2047 Glenarm Place and at the Campus. Faculty, staff, and students engaged in prayer in behalf of foreign missions, home missions, evangelistic enterprises, radio broadcasts, Christian leaders, leaders of the state, the printed page, the Institute, its graduates, students, faculty, and staff.

A partial report of student activities during the first three months of school reveals 589 souls talked to, 106 conversions, 11 restorations, and 241 Sunday-school classes conducted. Students have rendered service in over 45 different churches, missions, and Sunday-schools.

A South American supper was recently given by the students of the Institute. The preparing of the South American dishes was supervised by Rev. Edward Haugh of the Evangelical Union of South America, who also spoke and showed stereopticon slides. Over ninety people were in attendance, including staff, faculty, students, graduates, and former students (among them Mr. and Mrs. Roderick Morrison, Rev. and Mrs. Irving Lindquist, Gladys Ewalt, Dorothy Reich, Mr. and Mrs. John Wood, Rev. and Mrs. Albert Ostrander, Alice Ostrander, Mrs. Mark Kinnaman, Rev. and Mrs. Clarence Clark), and friends.

## PERSONALS

Sergeant Paul Osborn, former student  
*Continued on page 69*

GRACE AND TRUTH



# The DAYS of YOUTH

## ADRIAN'S FAITH

BY HAZEL N. JOHNSON



Little Adrian looked up at the good Irish lady who had been caring for her since that terrible night three weeks ago—that night of which she still dreamed when its memory made her cry out in fear. Each night it seemed she again lived through the horrors of that sudden explosion from a Jap bomb. She remembered after that terrible flash hearing her mother screaming; feeling herself falling—then darkness. When she awoke she was in this little home with Susan. Susan was their good friend and neighbor in this far-away country of China in which Mr. and Mrs. Fulton, Adrian's parents, were missionaries. Susan was an Irish Catholic and though her friends, the Fultons, had prayed and talked with her, yet she still held to her beliefs and to her rosary.

Despite the difference in their beliefs, these two families had been drawn close together; first because they were both from America, then because the war with all its horror seemed to bind the tie, for they had now a common enemy. Susan's husband had been employed by a company which sent him to China on business, and Susan had loved this land of quaint people and customs so much that she had stayed on after his death. Her home, however, had been a lonely one, for she had lived alone until the night of the bombing, which had utterly destroyed the Fulton's home.

To Susan, too, the memory was very clear of that dreadful night. Her own house had been violently shaken, and rushing out of doors, she saw the Fulton's home a heap of rubbish. Frightened Chinese were calling and running this way and that as Susan had hurried over to the home of the missionaries. Hearing groans she had found Mr. and Mrs. Fulton pinned under some of the wreckage. She had called to the Chinese for help, and they had quickly come, had carefully pulled the timbers away, and had gently lifted the two out onto the grass. Mrs. Fulton had fainted, and then it was that Susan had seen her face, bleeding and bruised, and the one arm which had hung limp at her side. Mr. Fulton had been unconscious and the friendly Chinese had tenderly lifted this one whom they had learned to trust and love, upon a quickly constructed canvas hammock. Another hammock had been brought for Mrs. Fulton, that they might be carried as soon as possible to

the American doctor who lived some ten miles away. Before they had gone, Mrs. Fulton, who had recovered from her faint, suddenly realized that Adrian was not there in the crowd around her. Susan had forgotten the child, so great had been her concern for the two missionaries.

"Oh, Susan, go look for her! Adrian," called her mother. "Adrian, Adrian." The call was one of anguish and alarm.

"Never you be a-mindin', Mrs. Fulton I'll find her, and it's a-takin' care of her for ye, I'll be a-doin' 'till ye come back as good as new," promised the faithful friend.

"Oh, Susan, will you be sure to find her quickly? Are you sure she is safe?" Mrs. Fulton was more concerned about her child than about her own serious condition.

"Tis sure of that I am. These Chinese have been over every inch of this wreckage and no where is she to be found. Sure, and it might just be now that some of these Chinese women have found her and are taking care of her. I'll be a-findin' her as soon as I see you off safe to the doctors."

"No. Don't wait, Susan. Go now. Oh! Look at Jack! He isn't—Is he breathing, Susan?" She had just caught a glimpse of Mr. Fulton, and he had looked so white and limp that she had been afraid.

"He's just a mite unconscious," said Susan as unconcernedly as she could.

"Go, Susan, find Adrian. Give her a kiss from Mommie and tell her I'll come back. Oh! the pain in my arm is so terrible. Go, please, Susan."

"May the good Lord take care of ye. I'll go to be a-lookin' for little Adrian. Don't ye be a-worrin' for her. Susan will take care of the wee one like she was me very own," the kindly friend had promised as she had gone off into the dark.

About a half an hour later she had found the child wandering half-dazed through the dark streets. "Mommie, Daddy," she had been calling in a feeble voice.

"Adrian. Come here, child, May the good saints presave us, child, you're a-shiverin' out here in just your little nighty. Bless your heart, me darlin', come to Susan." Susan had knelt there

on the sidewalk and had clasped the child to her bosom.

"Where's Mommie and Daddy?" had cried the little Adrian, shivering in Susan's arms.

"They were hurt, me darlin', and the Chinese are taking them to the doctor, and then to the hospital, I suppose, where they will be made all well. Then they'll be a-comin' right back for you, their little Adrian." Susan had tried—in spite of the shock of the sudden explosion, the sight of her wounded friends, and all the confusion—to be calm for the sake of the child.

"But—but I want Mommie and Daddy," the child had cried. She seemed so small out there in her little white nightgown.

"Yes, I know, me darlin', but Susan is a-go'in' to be after a-takin' care of ye 'til they come back. I just left your Mommie, and she said, 'Tell Adrian that Mommie will come back.' Come now, me precious, 'tis home I'll be a-takin' ye, and give ye some nice warm milk and tuck ye into bed."

So since that terrible night, Adrian had lived with Susan. No one ever knew how it had been that the child was not injured, nor how she happened to wander off down the street alone, but stranger things than that had happened in this war. Word had come back that Mr. and Mrs. Fulton had been taken to a hospital some seventy miles away and that their condition was serious.

The seventy miles to the hospital in war-torn China were impossible for Susan and little Adrian to cover, because civilians had been told to keep off the highways in order that they might be clear for troop movements. Mail was very irregular, and though Susan had written to the hospital that Adrian was safe with her, she was never sure her message had gotten there, for she received no reply. So not knowing the condition of the two missionaries—or even if they had survived the trip—Susan sought to make Adrian as happy as possible under the conditions.

One day Adrian had just returned from a little store near Susan's home, and she came running into the kitchen. Her face was happier than Susan had seen it since that night of the bombing. "Susan, oh Susan! Guess what I saw down at Mrs. Sing's store!"

"I couldn't be for guessin' now, child. What was it ye saw?" Susan was happy to see Adrian so cheerful.

"Oh Susan, do you know what time of year it is?" cried Adrian, jumping up and down.

"No. Now, let me see—'tis winter and cold enough it is. Yer nose is as red as a cranberry," Susan started.

"Cranberry! Did you say cranberry, Susan?" laughed Adrian.

"Yes, now, and what of it?" Susan was puzzled.

"We always have cranberries on—"  
*Continued on page 70*





# LIGHT ON THE LESSON

## INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

### JESUS URGES HIS DISCIPLES TO WATCH

FIRST QUARTER, LESSON 10

Sunday, March 5, 1944

Lesson Text: Mark 13:1-37

Text Expounded: Mark 13:3-10, 31-37

Devotional Reading: I Thess. 5:1-11

Golden Text: "Watch ye therefore: for ye know not when the master of the house cometh" (Mark 13:35).

#### Historical Setting

Time: A. D. 33

Place: Jerusalem

Monday—Warning against deceivers.

Mk. 13:3-10

Tuesday—Watching for the Lord.

Mk. 13:31-37

Wednesday—Wisdom in watching.

Matt. 24:45-51

Thursday—Blessedness in watching.

Luke 12:35-40

Friday—Watch and be sober.

I Thess. 5:1-11

Saturday—"Watch thou in all things."

II Tim. 4:1-8.

Sunday—Vigilance and Victory.

I Peter 5:6-11

#### Introduction

The thirteenth chapter of Mark deals with the Olivet discourse of our Lord Jesus Christ. This discourse came at the close of His ministry, whereas the other familiar discourse, the Sermon on the Mount, occurred at the beginning of His public ministry. Three of the evangelists—Matthew, Mark, and Luke—record the prophetic message and in each case cover practically the same details. The verses assigned for exposition represent only a part of the chapter, so we recommend a careful reading of the entire passage. The reading of the parallel passages will help, too; namely, Matthew 24 and 25, also Luke 21.

#### Lesson Exposition

By ERNEST E. LOTT

#### I. QUESTIONS ABOUT THE FUTURE

Mark 13:3-4

Before handling the questions in these verses, we should look at verse one. The disciples attempted to impress upon the Lord the magnitude and grandeur of the temple building. No doubt the scene was an arresting one as they slowly

climbed the slopes of the Mount of Olives. The western sun was pouring its golden beams on the tops of marble cloisters and on the terraced courts and glittering on the golden spikes on the roof of the Holy Place. The building had been erected by Herod and was admittedly beautiful to behold. However, as Wilbur Smith points out, the materialistic thinking of the followers of Christ was never more in evidence than here. One would have expected them to have been occupied with such subjects as Christ's predicted death or, at least, His wonderful words. But somehow they missed the spiritual aspect, and in this they but showed themselves to be human. We Christians today are no better. We have shown cowardice in being afraid to speak a good word for Christ under adverse circumstances. We have plainly disobeyed His command to pray *always*. We have enjoyed the newspaper more than the Word. We have harbored hate, jealousy, envy, anger, and unbelief. All of us should be humbled by such facts and admit that only by His help and grace are we able to keep from falling. "Not that we are sufficient of ourselves . . . our sufficiency is of God" (II Cor. 3:5).

Our Lord's comment was a characteristic one, a spiritual one. He predicted the destruction of the temple to the extent that not one stone would be left standing upon another. This must have been an unpleasant announcement to the disciples, and was a marked contrast with the present state of affairs. History records the fulfillment of this prophecy when Titus in 70 A. D. was forced to destroy the city in order to subdue the Jews. We are told that he tried to conquer the Jews without this destruction. According to Josephus, the Jewish historian, (War 6:1,1) the city was so upheaved and dug up that it was difficult to believe that it had ever been inhabited.

An interesting sidelight is the fact that the Christian church was spared the fate of the Jews. Armed with this prophecy (vs. 2) the church, according to Eusebius, fled to Pella on the northern boundary of Perea in 68 A. D. at an early period of the siege.

The disciples and their Lord arrive at the summit of Mount Olivet. Only four of them are named—Peter, James, John, and Andrew. They grow confidential with Christ and ask Him to tell them

the *when* and *what* of the momentous events He has just described. It should be noted that they do not ask *why* these things had to be, nor *how* they might be avoided. Like a lot of the rest of us, the sins of national Israel did not weigh heavily upon them. In like manner, we become accustomed to sin and forget that there is a hell for sinners, and that there is a just God upon the throne Who will not wink at sin.

There has been a question on the part of some whether or not the disciples in their question anticipated the second coming. The answer is given to us in Matthew 24:3. They associated the destruction of the temple with the end of the world (Gr. age) and Christ's second advent.

#### II. A DISCOURSE ON SIGNS

Mark 13:5-10

We cannot study the entire chapter, but one really should do so in order to understand fully the prophecies uttered by our Lord. One thing must be clearly understood on the student's part. The entire discourse has to do with Israel and not with the church. The church, or Body of Christ (I Cor. 12:13,27), was a mystery (Eph. 3:1-9; Rom. 16:25). Christ referred to it in Matthew 16:18 and John 17:20, but it was not made manifest until Acts 2:4 on the Day of Pentecost. Christ knew all about this church, but it was a mystery to the apostles. Paul was the first one to comprehend it (Eph. 3:1-9). Therefore, we must be clear about the proper *interpretation* of Mark 13. By *application*, some of the very things named here as occurring in the next age (the tribulation) also characterize the latter part of our church age (II Tim. 3; I Tim. 4). Scofield refers to this as a double interpretation (Scofield Bible, P. 1033). Other teachers have called it *near* and *far* fulfillment. Still others have termed the apostasy of our age as a "foreshadowing" of the real things to be fulfilled at a later date. If we see this fact, then we will never make the mistake we heard a Bible teacher make in 1939. He was teaching from Matthew 24 and he said that all of those terrible things like famines, pestilences, wars, and earthquakes had been fulfilled in the World War of 1914-18 or as a result of it. Now that we have a second World War with all of those things greatly intensified, the dear brother must change his preaching. Frankly, we believe that even our present war is *not* the complete fulfillment of Matthew 24 or Mark



13. It is a strong and ominous *foreshadowing* of the most terrible war battles and accompanying horrors and terrors the world will ever see which will occur after the church is gone and the Antichrist is in power (II Thess. 2:8; Rev. 9:16-17; 14:14-20).

The first thing Christ does is to give a warning about false messiahs or teachers. He knew the weakness of His followers and also the wiles of Satan. Historians tell us that many seducers arose between the rule of Pilate and 70 A. D. There are hints of them in Acts 5:36; 8:9 and 21:38. As far as the Jews were concerned, these false christs reached a climax in A. D. 135, during the reign of Hadrian when one Bar Kokhba led a rebellion against Rome. All of this heads up in the one powerful false christ, the first "beast" of Revelation 13 who shall desecrate the temple with an image (Rev. 13:15; Daniel 11:31; 12:11) called by Daniel the "abomination of desolation" (vs. 14). He is called the "wicked" or "lawless one" in II Thessalonians 2:8.

This first warning, introduced by the words "take heed" (vs. 5) dealt with the internal phase of this problem. The second introduced by "be ye not troubled" (vs. 7) deals with the external side. Jesus describes the troubles to come in the political world. There will be wars, famines, troubles (pestilences), and seismic disturbances (earthquakes). Much could be said about each of these. From the day the prophecy was given until the present time these things have grown more intense, and each time men have said, "This is the sign of His coming; it won't be long now." The mistake about this is that Christ gave a prophecy concerning the tribulation age and not about the age in which we live. There will not be the "beginning of sorrows" (vs. 8) until after the Rapture. This expression, "beginning of sorrows," means "birth-pangs."

Now the Lord gives another admonition intended for the internal phase. He anticipates that the trying times ahead will call for courage (verse eleven should come before verse ten). They are to take the punishment without recanting and to answer their persecutors as the Spirit gives them utterance (Matt. 10:17; John 16:2; Rev. 2:10). God intends to use these Jewish preachers (the 144,000, spoken of in Revelation, of whom the disciples are a type) to rebuke the rulers and kings just as He used Nathan to rebuke David, Samuel to rebuke Saul, and John the Baptist to rebuke Herod. "Ye shall be . . . a testimony against them." The command to speak as the Spirit gave inspiration instead of using their own judgment helps to identify the age in which this will occur. The orders for preachers of this age are given in II Timothy 2:15, "Study to show thyself approved unto God." Before leaving this verse, we should also note that the Holy Spirit is the agent who tells them what to preach. This means, of course,

that the Holy Spirit will be present in **the tribulation**. Some have taught that the Holy Spirit will be removed with the church and use II Thessalonians 2:7 as proof. We believe this is partly true. One of the Holy Spirit's offices now is the baptizing of men into the Body of Christ (I Cor. 12:13). This office work began at Pentecost and will cease at the Rapture. Another office of the Spirit is the convicting of the world of sin, righteousness, and judgment (John 16:7-11). We see no reason for believing that this work ceases at the Rapture, for souls are saved during the tribulation. Jesus also gave the Spirit a vital part in the new birth (John 3:5-8) of a soul. This will also remain during the tribulation as far as we can determine.

In verse ten we have a statement about the universal preaching of the Gospel that has provoked much thinking. A parallel verse in Matthew 24:14 tells us that it is the *gospel of the Kingdom*. We are well aware that some will say that there is only one gospel, to which we heartily agree. There is only one God and only one way to that God

which is through His Son, Jesus Christ. However, there are different ages in God's program, and He has permitted some of them to have a little different color to their message. Salvation in the law dispensation (the period from Abraham to Pentecost) was by grace because Peter says so (Acts 15:11). Although by grace, it was presented in the offering types such as meal, burnt, peace, and sin offerings. It was clothed in a ceremonial program. Today we are saved by grace, but do not have all the ceremony. Paul calls our dispensation, "the dispensation of the grace of God" (Eph. 3:2), and our gospel "the gospel of Christ" (Rom. 1:16). In Acts it is called the "gospel of the grace of God" (Acts 20:24). John the Baptist (Matt. 3:2), Jesus (Matt. 4:23; 9:35), and Peter preached that the Kingdom was at hand and that salvation was necessary for entrance into it. We believe that this is what Matthew means by "Gospel of the Kingdom." We talk about the Kingdom in this age, Paul did (I Cor. 15:24), but our message is that sinners can be saved and become members of His Body (I

## Your Sunday School Has a Sales Job!



One of the basic reasons for decline in Sunday School attendance lies at the door of Johnny's and Mary's home. Their mother and daddy are not concerned enough—or even concerned at all—that their children attend regularly. They are busy all week. Maybe Johnny's mother has a war-time job. Sunday then becomes a day for "catching up," late rising, and you know the rest. Appalling, but true.

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Cor. 12:13). We are to be missionary-minded, preaching the Gospel in all the world. However, we believe the witness to all nations as a requisite to the return of Christ does not apply to this age but rather to the tribulation period of seven years (Daniel's seventieth week) immediately following the Rapture. The "144,000" will cover the earth with the Gospel of the Kingdom (Rev. 12:17; 14:1, 4, 5, 6), and then shall the end come.

### III. AN ADMONITION TO WATCHFULNESS

Mark 13:31-37

The middle of the chapter (from verses 11 to 30) describe more in detail the horrors of the tribulation, and then in contrast the deliverance of Christ in His second coming. As stated before, this is not the first phase of His coming, in the air (the Rapture, I Thess. 4:16-17), but rather the second phase, down to the earth (the Revelation, Zech. 14:1-4). At this point, verse 31 takes up the story.

Jesus utters words which should comfort every storm-tossed soul, "My words shall not pass away." No matter what men do or say, and even though the earth, the very foundation on which man lives (physically) were to cease to exist, yet God's Word, the exceeding great and precious promises (II Peter 1:4) will stand. In the tribulation age, men will feel that all has failed and that the only thing left is God's Word. We should feel this way now and not wait for the trial to convince us.

In verse 14 the Lord tells the disciples when they can expect His return. They wanted to know and even asked Him again just as He went up in the Ascension (Acts 1:6). They are to expect it at any moment. No one knows the date except the Father, and He knew that it was better to have watchful, expectant Christians than slothful ones. We wish to quote Edersheim's comment on this subject: "We shall best succeed, not by going out of the world, but by being watchful in it, and keeping fresh on our hearts, as well as on our minds, the fact that He is our Lord, and that we are, and always most lovingly, to look and long for His return. According to the Master's appointment, each one had, during Christ's absence, his work for Him; and the reward of grace, or else the punishment of neglect, were in assured prospect. The faithful steward, to whom the Master had entrusted the care of His household, to supply His servants with what was needful for their support and work, would, if found faithful, be rewarded by advancement; on the other hand, belief in the delay of the Lord's return would lead to neglect of the Master's work, to unfaithfulness, tyranny, self-indulgence, and sin."

While the passage before us belongs to the tribulation, it has its pertinent application to the church, and we should

act as if we believe in the soon coming of Christ. If we walk in the attitude that He may return today, our lives will be more pure (I John 3:2-3). He said, "Watch," and it was His mother who advised "whatsoever He saith unto you, do it."

### THE LESSON ILLUSTRATED WATCHING FOR THE LORD

When Shackleton was driven back from his quest of the South Pole, he left his men on Elephant Island, and promised to come back to them. Working his way as best he might to South Georgia, he tried to get back to fulfill his promise, and failed; tried again and failed. The ice was between him and the island; he was not able to come, but he could not rest. Though the season was adverse, and they told him it was impossible, yet in his little boat "Yalcho" he tried it again. It was the wrong time of year, but strange to say he got nearer the island. There was an open avenue between the sea and the place where he had left his men. He ran his boat in at the risk of being nipped, got his men, all of them, on board and came out again before the ice crashed. It was all done in half an hour. When the excitement was partly over he turned to one of the men and said, "Well, you were all packed and ready!" and the man said, "You see, boss, Wild (the second in command) never gave up hope, and whenever the sea was at all clear of ice he rolled up his sleeping-bag and said to all hands, 'Roll up your sleeping-bags, boys; the

boss may come today.'" "And so it came to pass," said Shackleton, "that we suddenly came out of the fog, and from a black outlook; in an hour all were in safety, homeward bound."

—1000 New Illustrations.

### OBJECT LESSON

#### 1. JESUS URGES HIS DISCIPLES TO WATCH

**OBJECTS:** A toy set of an army camp and a good picture of a child praying.

**EXPLANATION:** Set the camp up with tents, etc. Explain that around each camp are stationed guards. Tell the duties of the guards, and how they must stay awake at all times no matter how tired they are.

Show what would happen should the guards become sleepy and lie down. The men may be put in sleeping position. Then after a few minutes have an enemy soldier, followed by several others, creep into the camp. As you demolish the camp, make clear that this could have been avoided had the guards remained awake and on duty.

Then explain how Christ had told His disciples to watch and pray, and how He also desires us to watch and pray so that Satan cannot harm us. Show that we are the same as asleep when we do not daily pray and read His Word.

Show the picture of the child, leaving it up during the rest of the lesson. Emphasize the fact that the enemy will come in if we do not watch and pray.

## Jesus Betrayed, Denied, and Condemned

FIRST QUARTER, LESSON 11

Sunday, March 12, 1944

Sunday—"I Shall Yet Praise Him."

Ps. 42:1-5

Lesson Text: Mark 14:10-15:20

Text Expounded: Mark 14:10-11, 53-54, 66-72; Mark 15:12-15

Golden Text: "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

### Historical Setting

Time: A. D. 33

Place: Bethany and Jerusalem

### Daily Readings

Monday—Jesus Betrayed  
Mk. 14:10-11, 17-18, 43-46

Tuesday—Jesus in the upper room.  
Mk. 14:22-26

Wednesday—Jesus in Gethsemane.  
Mk. 14:32-42

Thursday—Jesus Arraigned.  
Mk. 14:60-64

Friday—Jesus Denied.  
Mk. 14:66-72

Saturday—Jesus Condemned.  
Mk. 15:12-20

### Introduction

Throughout the ministry of Jesus, but more particularly here in the last hours of His life, the outstanding opposition lay with the religious leaders of the day. We refer to the scribes and Pharisees. Time and time again they sought by craft to lay hands on Him. They saw Him much in public and even argued with Him but were afraid of the reaction of the people, so let Him alone. They determined to kill Him, but as W. S. Hottel points out, they were equally determined not to desecrate a Jewish Passover or feast day with His execution (Mark 14:2). See the false piety here. We have our modern pharisees (modernists) who are just as bad. However, God had ordained that Jesus was to be the "Passover Lamb" and as such needed to die in the Passover season, that the antitype might be more clear, and His sacrifice the more public to the great number of Jews who journeyed to Jerusalem. And so it came to pass. Jesus' death is regrettable from many angles, and yet *had He not died,*



we would be on our way to hell without a Saviour.

### Lesson Exposition

By ERNEST E. LOTT

## I. JESUS' BETRAYAL BY JUDAS

Mark 14:10-11

The name of this man is Judas Iscariot (Matt. 10:4). The surname is important for there were others who bore the same name. There was a Judas who was one of the brethren of Jesus (Matt. 13:55); another wrote the epistle of Jude (Luke 6:16); there was an apostle by this name, probably identical with Lebbaeus or Thaddaeus (John 14:22); one by this name stirred up a sedition among the Jews (Acts 5:37); Paul was entertained by a Judas (Acts 9:11); and another surnamed Barsabas went with Paul to Antioch (Acts 15:22-32).

There is no more criminal incident in the Bible than the betrayal of Jesus by Judas. Here was a man who was called like eleven others to be a disciple (Mark 3:19). With the rest he performed deeds of mercy and preached the Gospel (Mark 6:12-13). We must call him a hypocrite, but he was so clever, humanly speaking, that even his own associates did not suspect his perfidy (John 13:22). He was also the holder of an office of trust; he was the treasurer of the band of disciples.

A question arises over his salvation. Jesus answered this in John 17:12 where He says that the son of perdition is lost. Perdition means "loss of the soul." This same expression is used as a name for the Antichrist (II Thess. 2:3).

Judas prided himself in concealing, as he supposed, his thoughts and plans from Jesus. This self-confidence must have received a sharp set-back when Jesus announced at the last supper that one of the twelve would betray Him and that the identity would be known by his dipping in the sop with Him (Mark 14:20). Even before this, Judas had laid his plans by going to the chief priest and offering to betray Jesus Christ. Our text tells us that the priests were glad and promised to pay him money. The amount agreed upon was thirty pieces of silver (Matt. 26:15). We are frank to say that no other amount could have been agreed upon because of a prophecy in the Old Testament (Zech. 11:12). This same money became so "hot" in his hands that he went back after the trial and threw it down at their feet and went out and hanged himself. The priests did not want this blood money either, so they purchased with it a piece of ground for burying poor people. It was called the potter's field (Matt. 27:7) and was another fulfillment of prophecy (Zech. 11:13).

The balance of the story about the betrayal is given in Mark 14:43-45. Judas was inspired by Satan (John 13:2), and he did not hesitate to use a kiss in

identifying Jesus to the rough soldiers. This kiss hurt Jesus deeply for we are told by Luke (22:48) how He felt. David foretold this betrayal by a "friend" (Ps. 41:9). Judas asked thirty pieces of silver, but there are those in these days who would and do sell Him for less than that. A good time, carnal pleasure, evil thoughts, immorality, and selfish desires are often used by Satan as the barter in wooing men away from Christ. Let us not be too hard on Judas.

## II. JESUS' DENIAL BY PETER

Mark 14:53-54

One must also read verses 66-72 in this same chapter in order to get the rounded-out picture. There we have the complete account of Peter's three denials.

The setting of this incident is in the court yard of the palace of Caiaphas, the high priest of Israel. After the arrest in the garden, Jesus was first taken to Annas who held a position of co-high priest with Caiaphas (John 18:13). Annas sent Him bound to Caiaphas (John 18:24), and it was while being examined by this man that the Sanhedrin, the Jewish religious council, sat in judgment also (Matt. 26:59-68; Mark 14:55-65). It should be noted that this was a strictly Jewish trial thus far. This was an amazing thing since the Jews did not have the right under the Roman government to impose the death sentence. This was, of course, what the Jews wanted to do with Jesus. In the end they realized their lack of authority and sent Jesus to Pilate (Matt. 27:2, 11-26; Mark 15:1-15). Pilate did not want to take the responsibility so he sent Him to Herod, the ruler of Jesus' home town, Galilee (Luke 23:7-12). Herod likewise refused to pass sentence after failing to get Jesus to entertain him with a miracle and sent Him back to Pilate (Luke 23:13-24). Peter's denial did not occur during these latter phases of the trial, but rather, as explained above, during the examination by Caiaphas.

Peter's denial was the climax demonstration of an impetuous spirit. Peter's volatile nature caused him to go to extremes in his experience. On some occasions he led the other disciples in spiritual things. It was Peter who summarized the feeling of the disciples in those significant words, "Thou art the Christ, the Son of the living God." But it was also Peter who forbade the Lord going to Calvary (Mark 8:32-33). It was Peter who, counting himself stronger than the other eleven disciples, boasted, "Although all shall be offended, yet will not I" (Mark 14:29). Now in this text we find Peter as more than a coward. He not only tried to conceal his association with Jesus but cursed as he did it. All of the disciples fled as Jesus foretold they would (Mark 14:27). From several verses in John's gospel we draw the conclusion that John was in the court yard with Peter (John 18:16).

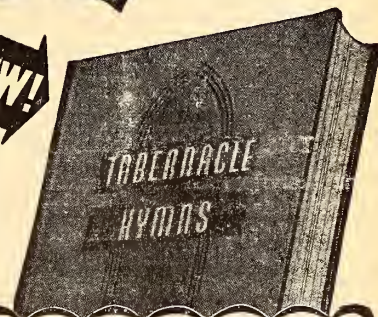
This failure on Peter's part makes us realize the weakness of the flesh. Paul talked about the total depravity of the flesh (Rom. 7:18). He also summarized the strife in a Christian between good and bad. "For the good that I would I do not; but the evil which I would not, that I do" (Rom. 7:19). This conflict is further explained by such passages as Romans 8:5-13; Galatians 5:16-18; and Ephesians chapter two. Any of us could have done what Peter did, and doubtless some have already denied their Lord many times with curses and lies. We need to "walk after the Spirit," be "filled with the Spirit," and then we will bear the "fruit of the Spirit." None of

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us want to sin, at least that is the way we feel about it when we are walking in the Spirit. But "if any man sin, he hath an advocate with the Father, Jesus Christ" (I John 2:1). This Jesus Who "condemned sin in the flesh" (Rom. 8:3) will forgive the sin of a backslider (I John 1:9) if he will confess his sin. He will restore him to fellowship as was the prodigal son who asked to be a servant, but received the royal robe and fattened calf (Luke 15:22-23). The experience of Peter verifies the above statement. Peter was told by Jesus that He would be praying for him (Luke 22:32). As Peter denied any identity with Jesus the third time in response to the damsel's question, he heard the cock crow. Then he remembered the prophecy of Jesus. But Peter was not the only one who heard the cock crow. Jesus heard it, too. We are told that as soon as the fowl's noisy alarm was heard, Jesus looked at Peter (Luke 22:61). Yes, Jesus was on trial, but His big heart was down there with Peter. Peter was looking, too, and their eyes met. Peter could not stand it any longer. He went out and wept bitterly. But this was not all. Later on after the resurrection, Jesus sent a special message to Peter. He said to the women, "Go tell the disciples and Peter" (Mark 16:7). Still later we find Christ at the lakeshore asking Peter whether he loved Him. Do you see how the good shepherd goes after the straying sheep *until* he returns?

### III. JESUS' CONDEMNATION BY PILATE

Mark 15:12-15

This lesson does not deal with the death of Jesus, just His trial and condemnation. Next Sunday we will take up the study of His crucifixion. We have already given, under our second point, an outline of the various trials of Christ on the night He was apprehended in the garden. We find Him now before Pilate and this weak-kneed ruler must make a decision about the case.

The charge that had been made against Jesus at the Jewish court was blasphemy. The Jews knew that Pilate cared nothing about that so they devised

the charge of treason. Pilate carefully questioned Jesus about being King of the Jews. Jesus answered this direct question rather lengthily according to John (18:35-37). The answer convinced Pilate that there was no treason and so he went back to the Jews with the report that Christ was innocent (John 18:38). Pilate was not the only one to attest to Jesus' innocence. Among others were Pilate's wife (Matt. 27:19); the thief on the cross (Luke 23:41); Judas Iscariot (Matt. 27:4); and the Roman centurion (Luke 23:47).

When Pilate gave his opinion of Jesus' guiltlessness, he reminded the Jews that this was the day on which he customarily released a prisoner to them. He offered to release either a murderer by the name of Barabbas, or Jesus. Actually he preferred to release Jesus (Luke 23:20) but showed his weakness by leaving the decision up to the crowd. Inspired by the chief priests (Luke 23:23), they all cried out for Barabbas. Peter reminded the Jews of this terrible mistake in his sermon after Pentecost (Acts 3:14). Pilate then asked the crowd what to do with Jesus. They cried, "Crucify Him." Pilate had been warned by his wife to have nothing to do with Jesus' trial (Matt. 27:19), but like many a man he did not listen to his wife. Now he is in an embarrassing position. Ah! there is one way out for him, so he thought. Taking a pan of water he washed his hands of all guilt and tried to place the responsibility of the condemnation of Jesus on the Jews' shoulders (Matt. 27:24). What a foolish man! He could not wash away his sin with water. But there are a lot of "Pilates" in the world who try to wash away sin by some other method than the blood of Jesus. We are not redeemed with corruptible things but by the blood of Christ (I Peter 1:18-19).

The crowd chose Barabbas instead of Jesus, and that is what they are still doing today. We have our modern "chief priests" who aid the people by false teaching and loose bloodless preaching in their rejection of the only true way to God (John 14:6). Teachers may

be able to use the following poem by Herbert G. Tovey:

*"Christ or Barabbas?" oh, hark to the cry*

*Of Pilate who there in perplexity stands.*

*"Christ or Barabbas?" but lifted on high Are cries of the people in wrathful demands.*

*"Christ or Barabbas?" God's peace or despair!*

*The question is surely confronting you now;*

*None can escape it for all alike share, But Christ paid your ransom on Calvary's brow.*

*"Christ or Barabbas?" there hangs on your choice*

*The matter of living or dying for aye; Christ is the Savior, then in Him rejoice By claiming the pardon He offers today.*

—V—V—V—V—V—

### THE LESSON ILLUSTRATED "MISTER, ARE YOU THERE?"

A New York Sunday-school superintendent urged his teachers to bring new scholars with them the next Sunday, and as he walked down Sixth Avenue attempted himself to win a street boy. "Will you go to Sunday-school?" he said. In the vernacular of the street the boy said, "Nope." The superintendent said: "We have picture papers for every boy," but he would not come. "We have music; we have everything to make you have a good time," but the boy steadily refused. Disappointed, the superintendent turned away and, when he had gone a short distance, he heard the patter of little feet behind him and, turning back, he saw the boy. He said with an earnest, eager look: "Mister, are you there?" and the superintendent said, "Yes, I am there." "Well," he said, "next Sunday I'll be there." And he was. Sunday-school papers, music, and other attractions of school were simply the first mile; the spirit of the superintendent was the second mile, and was an influence the boy could not shake off.

—1000 Evangelistic Illustrations.

—V—V—V—V—V—

### OBJECT LESSON

#### 2. JESUS BETRAYED, DENIED, CONDEMNED

**OBJECTS:** Several glasses; similar but with one out of the group finer and nicer and more perfect than all the rest.

**EXPLANATION:** (Either have two people do this or else give it in story form in such a way that the children will readily see the two different characters.) Tell how the master glass-maker looks at each glass, examines it carefully, notes each good and bad point. As he picks up the perfect and beautiful glass, he exclaims with joy—holds it to the light and rejoices in its beauty and loveliness. The untaught person looks at the glasses, but sees no beauty in the perfect one and casts it aside with



disgust. The crude ones, he thinks to be lovely.

The perfect glass pictures the perfect Son of God; the first man shows what God the Father and those that loved Jesus thought of Him; while the second man illustrates what the crowds thought of Jesus. They denied Him and cast

Him aside. Challenge the class with this thought: what have *they* done with Jesus? Have they denied Him, set Him aside, been disgusted with Him? Or have they seen His loveliness, His beauty, His power to save? Impress upon them the need of a personal acceptance of Him as Saviour and Lord of the life.

# JESUS CRUCIFIED

FIRST QUARTER, LESSON 12

Sunday, March 19, 1944

Lesson Text: Mark 15:21-47

Text Expounded: Mark 15:22-39

Devotional Reading: Isa. 53:4-12

Golden Text: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5).

## Historical Setting

Time: A. D. 33

Place: Golgotha, outside Jerusalem

## Daily Readings

Monday—Jesus Crucified.

Mk. 15:21-28

Tuesday—Jesus on the Cross.

Mk. 15:29-39

Wednesday—Jesus in the Tomb.

Mk. 15:42-47

Thursday—"Christ died for us."

Rom. 5:1-8

Friday—Resurrection of Christ.

Mk. 16:1-8

Saturday—Reconciled through Christ.

II Cor. 5:14-21

Sunday—Message of the Cross.

I Cor. 1:17-25.

## Introduction

The story of what happened to Jesus after Pilate's decision is given in Mark 15:15-21. They scourged Him, that is, beat Him and led Him away to a hall called the Praetorium. There He was cruelly mocked by the soldiers who amused themselves by taking off His raiment and replacing it with a purple robe. Purple speaks of royalty as also did the crown they placed on His head. The crown was of thorns, and you can rest assured that the robe was an old moth-eaten thing discarded by some former ruler. We cannot help but mention what these heartless soldiers did. They not only spat upon Him and beat His head with a reed (prophecied by Isaiah 53:5,7), but they bowed their knees to Him in mock worship and saluted Him with the words, "Hail, King of the Jews." There is no doubt that these men were held responsible by God for their deeds for they had enough evidence to know that He was innocent. However, the biggest responsibility rests with the clergy, that is, the Pharisees, priests, and

scribes. It was they who incited the people to choose Barabbas instead of Christ. The soldiers only knew what they saw at the trial, but these religious men were acquainted with the Scriptures and had personal observation of Christ for over three years. Could anyone say that they were not responsible? They were blind leaders of the blind. Any religious leader today who preaches a bloodless cross, a God-less Christ and an imperfect Bible is as guilty as these men and must answer Almighty God for being a false shepherd.

## Lesson Exposition

By ERNEST E. LOTT

### I. JESUS CRUCIFIED

Mark 15:22-28

Jesus was crucified outside the city walls of Jerusalem. The Jews were careful to see that this was done, for they could not bear the thought of corrupting Jerusalem with a "blasphemer's" death. Golgotha was a hill north of the city having a marked likeness to a skull. It was here that the three crosses were erected, and here that Jesus was crucified on the center one. The writer of Hebrews referred to this place as "without the camp" and likened it to the sin-offering of the Old Testament (Heb. 13:11-12). The beast in Leviticus four was not taken outside the camp because it was unclean, but rather because an unholy camp was an unfit place for a holy sin-offering. The Jews had the opposite idea; nevertheless, in the mind of God, Jesus was taken outside because He was too holy to be offered in unholy Jerusalem. The type and God's plan were perfectly fulfilled.

The manner of Jesus' death was by crucifixion. Edersheim tells us that it was nine o'clock when the procession reached Golgotha. He continues, "Avowedly, the punishment was invented to make death as painful and as lingering as the power of human endurance. First, the upright wood was planted in the ground. It was not high, and probably the feet of the sufferer were not above one or two feet from the ground. Thus could the communication described in the Gospels take place between Jesus and others; thus, also, might His sacred lips be moistened with the sponge attached to a short stalk of hyssop. Next, the transverse wood was placed on the ground, and the sufferer laid on it, when his arms were extended, drawn up, and bound to it. Then a strong,

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sharp nail was driven, first into the right, then into the left hand. Next the sufferer was drawn up by means of ropes, perhaps ladders; the transverse either bound or nailed to the upright, and a rest or support for the body fastened on it. Lastly, the feet were extended, and either one nail hammered into each, or a larger piece of iron through the two."

Such an ignominious death was reserved for the most despised criminals, and yet this was the death of our Saviour. Another prophecy was fulfilled in the type of execution He suffered (Psalm 22:16; Zech. 13:6). The prophecy required the piercing of hands and feet, and it came to pass. Note the accuracy of this, and yet David who wrote the Psalms lived about 1000 years before Christ died.

While on the cross, Jesus was offered both wine and vinegar (vss. 23 and 36). The wine mingled with myrrh was a sedative intended as an act of mercy to



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relieve the pain. It was the custom for Jewish women of the city to prepare this. However, Jesus would have none of it. (The "vinegar" of Matthew 27:34 is the same as wine according to Rotherham, but the "vinegar" of Matthew 27:48 is really vinegar as in Mark 15:36.) Again we have a fulfillment of prophecy. "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. 69:21).

The next thing recorded is the parting of the garments and casting lots for His vesture (Mark 15:24; Matt. 27:35). This is a familiar part of the story and the Old Testament announcement is well-known (Psalm 22:18).

According to the Jewish method of reckoning time, Jesus was crucified after the third hour. This would be after 9:00 A. M. by our time. Possibly the exact time was about 10:00 A. M. The darkness did not come until mid-day (sixth hour), and it lasted until 3:00 P. M. (ninth hour—Luke 23:44).

The superscription, "King of the Jews," made by Pilate was a real trial to the Jews. They tried unsuccessfully to change Pilate's mind. They wanted to add the prefix, "He said" (John 19:21). There are no accidents with God. God wanted that clear testimony over Jesus' head. Sometimes He must use the ungodly to work out His will.

Now we come to the two thieves who died with Him. Isaiah 53:9, 12 foretold this. As in the case of Cain and Abel, we regard this picture presented by three men on three crosses as typical of all the world. Jesus was the point of decision. One thief rejected Him and went to hell. The other did no good works but by faith went to heaven. Both were thieves; a type of depraved humanity. Both were equally near to Jesus; all men have a chance to be saved for the Spirit is drawing all men to the cross (John 12:32-33). Neither could perform deeds of restitution or any other kind of good works; our so-called "good works" are as filthy rags (Isa. 64:6). The one who was saved had no Bible teaching; he was not in church; and no one tried to deal with him or argue the point. However, he passed from death to life because he trusted himself to Jesus. The literal meaning of "believe" is "roll yourself on Jesus" as you would fling your weary body on a soft bed.

## II. JESUS MOCKED

Mark 15:29-32

We have already seen some of the mocking as the soldiers insulted Jesus in the Praetorium. Now we have the insults repeated as He hung there dying. The people who passed by, wagged their heads (Ps. 22:7). They had a ready memory about His promise that the temple would be rebuilt in three days. What blindness! He spoke of His own body, but natural men (I Cor. 2:14) are dead to spiritual truth. All they could think was of the stone temple.

Next we hear the derision of the chief

priests and scribes. They taunted Him with: "He saved others; Himself He cannot save." They also, according to Matthew 27:43, used language from Psalm 22:8. Whether they did it consciously or not we do not know. They even went so far as to promise that if He would descend from the cross, they would believe. This was not an honest promise for they had never before believed in the face of His other miracles. There was the raising of Lazarus, the healing of the withered hand, or the feeding of the five thousand—any one of which should have convinced even the most skeptical.

The soldiers mocked Him again according to Luke 23:36. Included with the mockers, strange as it may seem, were the two criminals crucified with Him. There should have been pity on their part instead. Did we say that two thieves reviled Him? Yes, because Mark 15:32 says so; likewise Matthew 27:44. However, one changed his mind and even rebuked his partner (Luke 23:40). We can say with Peter, "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, etc." (I Peter 4:3).

## III. JESUS FORSAKEN

Mark 15:33-36

According to verse 32, there was darkness over the whole land for three hours. Whether this darkness reached any further than the land of Palestine, we do not know. (The word "earth" in Luke 23:44 should be rendered "land.") The prophecy in Amos 8:9 is evidently a direct reference to this phenomenon, for it occurred at twelve, noon. The darkness symbolized God's displeasure with the attitude of the people towards His Son.

The next thing that happens is the cry of Jesus because He was left alone. What we are about to relate is one of the most solemn incidents in the Bible. Jesus, the Son of God, was forsaken by the Father, and here is the explanation. God cannot look at sin because of His holiness. Jesus bore the sin of all the world (Isa. 53:6). This was the one place where sin abounded (Rom. 5:20). As Jesus bore that sin, "He Who knew no sin was made sin for us" (II Cor. 5:21). As He was made sin (not in life, but as He died) the Father turned His face, and Jesus cried, "My God, my God, why hast Thou forsaken me?" These words were foretold in Psalm 22:1. It is not surprising that God should act thus. Are we not told that anyone who covers sin will not prosper? God abhors sin. Another passage shows that sin separated God from His people. This is true of us who are saved and who, as far as the penalty of sin is concerned, are forgiven. We must take care lest sin in our lives should mar our fellowship with our Lord (I John 1:3). We cannot walk in darkness and have His fellowship (I

John 1:6).

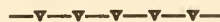
## IV. JESUS ACCEPTED

Mark 15:37-39

After the forsaking of Jesus by the Father, explained above, the fulfillment of all the Old Testament types took place. In the tabernacle and temple the High Priest went into the Holy of Holies (second tabernacle) once a year, always with blood (Heb. 7:26-27; 9:1-7). Jesus, however, both as High Priest and the offering, took His own blood and presented it to God and was accepted (Heb. 9:12, 14). This was necessary only once, and He then sat down at God's right hand (Heb. 10:10-14).

This completion of the redemption of man (eternal redemption, Heb. 9:12) is indicated by two more things. First, Jesus, as He died, cried, "It is finished" (John 19:30). Many interpretations have been placed upon this, but there is no doubt in our minds that it referred to the substitutionary work of Christ. The second thing is the rending of the veil in the temple. This was a tremendous hanging of blue, purple, and crimson (II Chron. 3:14). It was exquisitely made and decorated. It was very heavy and had no door. The priest in passing into the Holy of Holies from the Holy place had to lift up one corner of the veil in order to enter. This veil protected the mercy seat and ark from all the rest of humanity. God was in there—the Shekinah glory. Now note that when Jesus died, the veil was rent from top to the bottom, not from bottom to top. No man did this—it came from heaven. Why was this done? In order that we might have boldness to enter into the holiest by the blood of Jesus through a new and living way through the veil. Yes indeed; through it, not around, or under (Heb. 9:8; 10:19-20). No longer must we approach God through earthly priests. Now any man can draw near with full assurance of faith (Heb. 10:22) through Jesus Christ his mediator (I Tim. 2:5).

While the centurion did not know all of this, he knew enough after seeing Jesus die, and hearing the trial, the conversation on the cross, and Jesus' dying words, to say "Truly this was the Son of God." This alone is not a proof that he was saved at this moment, but it could mean that. No doubt many were saved that day for the drawing work of John 12:32 began that day.



## THE LESSON ILLUSTRATED

### SIGN OF ATONEMENT

There is a day coming when the shed blood of the Lamb of God will be the only badge of honor. You may wear the square and compass, you may wear the triple link, you may wear the woodman's ax, you may know every grip from the thumb and finger to the whole two hands, but none of these will answer in that day. God says: "When I see the



blood, I will pass over you."  
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—v—v—v—v—v—  
**OBJECT LESSON**

**3. JESUS CRUCIFIED**

**OBJECTS:** Three crosses; four hearts, two black, one red, one white. The crosses should be made of tan flannel; the hearts either of flannel or of colored paper with a little piece of flannel attached to the back.

**EXPLANATION:** To open the lesson, put the three crosses on the flannelgraph board. Tell about the three men on the crosses, and as you discuss the two thieves, place the black hearts where the cross bars meet. Make it clear that

in God's sight the hearts of both men were very ugly and filled with sin, as are the hearts of all men (Rom. 3:23). Then tell how one thief looked over at Christ and asked Him to come down off the cross if He were the Son of God. Tell also of the other's request that he be remembered when Christ reached Paradise. Then as you tell of Christ's answer, place the red heart (symbolizing the blood of Christ) over the thief's black heart. Finally as the conversation is concluded, place the white heart over the red one, and show that the thief was not able to do anything to save himself. Show that he accepted and believed the words of the Lord Jesus, and because he did, God saved him. Conclude with the personal, individual application.

## THE SACREDNESS OF LIFE

FIRST QUARTER, LESSON 13

Sunday, March 26, 1944

Lesson: Gen. 1:27-28; Matt. 12:11-12;  
Rom. 14:19-21; I Cor. 6:19-20

Devotional Reading: Ps. 116:12-19

Golden Text: "What? know ye not that your body is the temple of the Holy Ghost?" (I Cor. 6:19).

### Daily Readings

Monday—Life Created.  
Gen. 1:27-31  
Tuesday—Life Evaluated.  
Matt. 12:1-13  
Wednesday—Life Redeemed.  
I Cor. 6:19-20  
Thursday—A Temple of God.  
I Cor. 3:16-17  
Friday—Man and His Maker.  
Acts 17:24-28  
Saturday—The Worth of a Man.  
Matt. 18:12-14  
Sunday—"What Is Man?"  
Ps. 8:1-9

### Lesson Exposition

By ERNEST E. LOTT

#### I. MAN'S DIVINE ORIGIN AND DISTINCTIVE PLACE

Gen. 1:27-28; Matt. 12:11-12

The opening words of this passage tell us that God created man. There is no room here for evolving. This thing was a man in its first form, not a monkey or an amoeba, and has been nothing more or nothing less ever since. It was designed, planned, and made by no less a being than God. The planning is seen in verse 26 in the words, "Let Us Make." This shows pre-meditation; and, like our redemption, must have been planned before the foundation of earth (Eph. 1:4).

This planning was not done by one God with Himself, but by the Trinity. The plural number of the pronoun "Us"

shows us that God has more than one person. Genesis 1:1 uses a uni-plural noun, "God," which suggests the Trinity. Had the simple plural of *Elohim* been used, then "two" could have been meant; but since a uni-plural form was employed, the number must be three. The uni-plural is the lowest plural above simple plural. The same form is used in Genesis 3:22 and 11:7. (Dr. C. I. Scofield has a helpful comment on this on page 3 of the Scofield Bible.)

This word "man" is significant in that it is "adam" in the Hebrew. It means "mankind" or "race." Dr. Hottel has a very helpful comment on this. "It was God's purpose to create Adam, but one man, and in him the race. This is why man is called the 'offspring' of God (Acts 17:28-29). God created only one man, and in Him He created the race, since He gave Adam the physical possibility and power to propagate the race. Since Adam, all men come into being by the process of natural generation, by physical birth. Indeed, God is not the immediate and direct Creator of human beings since Adam, or He would be guilty of the creation of the cripples, imbeciles, etc., which are brought into being. The creation of Adam is the only creation of mankind for which God is responsible; for since Adam all human beings have come into existence by birth. When God said, 'Let Us make man,' He purposed to create one man, Adam, who was to be the federal head of the whole human race and from whom was to spring the entire race of mankind. The creation of Adam was to be the creation of mankind. All men were in Adam when he was created; even Eve was taken out of him and presented to him as his wife (Gen. 2:21-24)."

We are also told that God conferred upon man a distinctive honor. He created man in His image and after His likeness. There is no question but that God did this; however, the full understanding of it is difficult. We must remember that a great difference exists between the infinite and the finite.

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Naturally, various answers are given on this subject.

It seems to us that the likeness to God on the part of man is two-fold, physical and spiritual. On the physical side, **man is a three-part being.** He is body, soul, and spirit. By body, we mean a man's house or tabernacle. This body was made from dust (Gen. 2:7), and returns to dust. The soul is the "you" or "I" of that body. It is the seat of all the faculties, senses, and impulses. In it resides character and personality. (Study the rich man in Luke 16:19-31). The spirit is the flesh (Rom. 7:18), old man (Rom. 6:6), sin (Rom. 6:13), or the "first husband" (Rom. 7:1-4). This is the condition of an unbelieving, natural man. When a man becomes a Christian, he receives a new spirit, the new man (Eph. 4:24), or "second husband" (Rom. 7:1-4). In his "standing" before God, i.e. his ultimate, eternal condition (accepted now by faith), his "old man" is crucified (Rom. 6:11) and no longer exists. Thus man has traded his old spirit for a new spirit. He is still a three-part being. Here and now in his "state" or walk his old man is still alive, and he has two parts to his spirit nature. These two parts strive against each other and the soul by decision decides who shall reign (Eph. 4:22-25; Rom. 8:5-7). The soul can serve the new man and hear Paul's triumphant cry in Romans 8:37, "Nay, in all these things we are more than conquerors through Him that loved us" (See also 8:3-4). God is a trinity, and man's trinity is the image of God's trinity. God intended that Adam would choose the "Spirit of God" as his third part; instead he chose the "spirit of Satan" as explained above. No matter how sinful man has become and how greatly he has marred the outward beauty of the physical body and soul, yet in the trinity discussed above he remains the image of God (Gen. 9:6; Ps. 8:5; I Cor. 11:7; Jas. 3:9).

On the moral or spiritual side we see man's original, created holiness. With this he received "sovereignty." This is the will to do and act. God is sovereign because He can exercise His will. Man is like God in this respect. God wanted it this way in order that man's choice of Him might be to His glory. All of the other creatures on earth were dumb and without will power. Their praise of God is out of compulsion. It is the same distinction between a man's wife loving him because she wants to (volition, will) or because she must (compulsion). God's whole purpose in turning the earth over to man, and even creating him at all was that He might receive glory. Adam failed to do this, but note that a Christian is expected to glorify God in his body (I Cor. 6:19-20).

It was God's purpose to give man dominion over the earth. Both verses 26 and 28 reveal this plan. The eighth Psalm is a very helpful commentary on this subject. The Psalmist marvels that God would look past all the universes of

stars, planets, and heavenly bodies to mere man. He cannot, nor can we, fathom the love of God in giving him dominion over the works of His hands. Man was told to be fruitful and multiply. Man did this and Eve struck the keynote when she said of her first born, "I have gotten a man from the Lord" (Gen. 4:1). Oh, how sad that right at this point, the powers of procreation, Satan has directed his major blows. A perversion of the power to produce has resulted in divorce, murder, drunkenness, and almost every other kind of sin. However, in spite of all this, man still retains dominion over the earth to a large degree. The second Adam, Christ, will rule over a Utopia (Garden of Eden) which Adam lost through sin.

In the second passage, Matthew 12:11-12, Jesus introduces a good argument for doing good on the Sabbath. In so doing, He stated a fact which helps us in our study. He said, "How much then is a man better than a sheep?" This is paralleled by another statement by Jesus, "Behold, the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26). The Savior was simply trying to show the people that while God loves everything that comes from His hand and sustains it, yet He has placed man in a higher position, and therefore will give man even more consideration. Let us ask, "Can a beast pray?" A man can, and can get his prayers answered. Do beasts go to hell? Do they sin? Man does, and is on his way to hell, but God's love reached its climax here in the provision of Jesus Christ on the cross as a substitute for condemned man (Rom. 8:1a).

Paul, the Apostle, used the fact that man is the handiwork of God as a point of argument with the Athenians on Mars Hill (Acts 17:22-31). He was not a good modernist, however, because he did not stop with this fact, but went on to show that Jesus Christ died and rose as a Redeemer and Savior (vs. 31).

## II. A CHRISTIAN'S OBLIGATION

Rom. 14:19-21; I Cor. 6:19-20

When we discuss this subject, we must realize that a believer's obligation operates in two directions. One is toward God, and the other, toward man.

### A. The Obligation to Man Romans 14:19-21

Our passage deals with the subject of a Christian's walk. No man lives unto himself (Phil. 2:3-4), but is a constant testimony of good or bad to others. The particular elements present here, flesh and wine, are of local significance, but the principle is operative even today.

Let us look at the local situation first. We quote "Conybeare and Howson," "Moreover, not all the Jewish members of the Roman church could bring themselves to acknowledge their uncircumcised Gentile brethren as their equals in

the privileges of Christ's kingdom (Rom. 3:9, 29; 15:7-11); and, on the other hand, the more enlightened Gentile converts were inclined to treat the lingering Jewish prejudices of weak consciences with scornful contempt (Rom. 14:3). It was the aim of Paul to win the former of these parties to Christian truth, and the latter to Christian love; and to remove the stumbling blocks out of the way of both, by setting before them that grand summary of the doctrine and practice of Christianity which is contained in the Epistle to the Romans."

In this connection, it is interesting to remember that the Jerusalem council, while outlawing circumcision as a requirement for Gentile believers (Acts 15:24), did advise abstinence from liberties which would be a stumbling block to Jewish brethren. "We write unto them, that they abstain from pollutions of idols, and from fornication (even the whoredom, "Conybeare and Howson"), and from things strangled, and from blood" (Acts 15:20). The "pollutions of idols" was the eating of meat sold in the market place after being offered to idols. This same subject is under discussion again in I Corinthians 8:12-13. Evidently the blood and wine were also directly connected with idol worship. Gentile believers could see no wrong in drinking the wine (unfermented) or eating the meat, but were restrained from doing so on the ground of offending their weaker brethren.

Christians today are not concerned with the above mentioned things unless they are in a heathen land where idol worship is predominant. For the rest of us, we use the principle of not letting our liberty be an offence to others. For example, Sunday is not the Sabbath day, and none of the Jewish Sabbath restrictions apply to us. However, Christians are expected by the world to have a different program on Sunday than on any other day. A Christian can play baseball on Sunday, for there is no law against it. However, if either his Christian brethren or unbelievers were to stumble, he should deprive himself of this liberty. We know of farm communities where Sunday *afternoon* baseball is *not* a stumbling block. In short we can say that *bad* things are never right under any circumstances, and that *good* things should be weighed in the light of this principle laid down by Paul.

### B. The Obligation to God

One day Christ was asked to tell which commandment was the greatest. He answered that the whole law could be summarized in not one but two commandments. The first one was to love God with all one's heart, mind, and soul. The second was to love his neighbor as himself (Mark 12:30-31). We have already discussed the second part of this. Jesus referred to this on another occasion when He said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which



be God's" (Luke 20:25). In the passage before us we are told that a Christian does not belong to himself but rather to God Who redeemed him from sin. This puts a Christian in the position of a steward such as the servants with the talents (Matt. 25:14-25). He is not expected to bury his "talent" in the earth, but to produce. By bearing fruit, he will glorify God. Peter expresses it, "that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (I Peter 4:2). The same thought is given in Romans 14:7-8, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

—V—V—V—V—V—

## THE LESSON ILLUSTRATED SAVING ONE LIFE

Some years ago in Salt Rapids, Minnesota, two farmer brothers were digging a well. The one was down in the well with a bucket, and the other at the top with the windlass. The man who was digging down in the well struck a quicksand, and the sand commenced to pour into it. Fortunately there was a good broad plank down in the well, and the man at the bottom got underneath that plank, but the sand sifted in from every side. His brother at the top could hear his voice, and knew that he was living. He sent out word for help, and from all over the township the townspeople gathered at the mouth of the well to try to dig the man out. They dug on throughout the day, and at night torches were brought. In relays through the long night all the men in the township worked on and on, digging out the sand as it kept pouring in, and before dawn they succeeded in getting the man out. I afterwards saw him alive and well. A whole township worked all night to dig out one man, to save his life! Was it worth while? I say it was. And Christ dug very deep to save our souls.

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—V—V—V—V—V—

## OBJECT LESSON

### 4. THE SACREDNESS OF LIFE

**OBJECTS:** A globe or map of the world; pictures of things that we consider the wealth of the world such as watches, money, rings, houses, grain, fruit, cows, horses, etc.; a picture of a man, woman, boy, and girl.

**EXPLANATION:** Talk about the valuable things in the world (as men count value); tell how that most men desire them, even many times doing evil, harmful things to obtain them. (Discuss the value of each article, and as you talk hold up the corresponding picture.)

After discussing each one, place it on one side of the table with the globe (or if a map is used, have it on the wall near the end of the table). Then show

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the pictures of the man, woman, boy, and girl one at a time. Place them on the other side of the table. Make clear that God values one person, no matter how great or small that person is, more than all the wealth of the world. So much so that He sent His only Son to die on the cross for us. God's value of one soul is far more than all the combined wealth of the world. On the one hand is the wealth of the world; on the other, the value God places upon one person's soul. All the wealth of the world cannot compare with this.

• • •

## IN THE HARVEST FIELD

*Continued from page 58*

now in the United States Army Air Force, and Miss Eileen Hendrickson, former student of Eaton, Colorado, were married on Monday, December 27, at Eaton.

Keith Lloyd, Yeoman 2/c, United States Navy Recruiter, and Miss Betty Lou Siler, student of Santa Fe, New Mexico, were married on December 24 at Santa Fe.

### "WITH CHRIST"

Ruth Elizabeth, who came to bless the home of Duane and Louise Jacobs of Homer, Michigan, on March 25, 1943, was suddenly taken to be with Christ on December 25, 1943. May the God of all comfort sustain in this time of bereavement.

• • •

## ECCLESIASTES & EPHESIANS

*Continued from page 50*

done it, that men should fear before Him. That which is hath been long ago; and that which is to be hath long ago been: and God seeketh again that which is passed away."

**For every purpose under heaven . . .**

In this examination of things terrestrial nothing is omitted. The report of the quest may not name each item but all are included. Every time and season and every performance—"nothing can be put to it, nor any thing taken from it; and God hath done it, that men should fear before Him." And here he drops into his oft repeated complaint of there being nothing new. "That which is hath been long ago; and that which is to be hath long ago been: and God seeketh again that which is passed away." It is a restless age; man is always embarking, but never arriving; always trading, but never collecting any abiding gain. Solomon is tired of it all—there is a time

for every purpose, but what profit accrues from the performance. Past attainments are overshadowed by present efforts, and present efforts are just energy expended in doing the same old things. "After all," he says, "Life is not worth living; the game is not worth the flame; what's the use?" To him the whole thing is worry without satisfaction. Increased wisdom means increased sorrow. Our rich and popular and powerful Preacher puts his head between his hands with an "Oh, ho hum—it bores me to death!"

**I returned and saw vanity  
under the sun . . .**

If one lives to eat, the eating soon loses its joy with a stomach out of tune; if one lives for pleasure, the pleasure cords of life grow dull by the constant tautness; if one lives to rule and subjugate, the realm of his rule is always too small to bring satisfaction; if one lives to amass money or annex lands, there are always portions unattainable; if one seeks wisdom, there are all too many problems too stubborn to yield to available research; if one lives to gather facts, there are too many leaks in his storage tanks to retain them all—nature with her unsuspecting tricks is always ready to mar and destroy. What can one do? appetite crying; pleasure enticing; lordship demanding; riches deceiving; wisdom seeking; knowledge asking and mighty works dwarfing! Which way shall I turn, and what shall I do? Pressed on every side but unsatisfied; tried and always found wanting! Human nature has in it a void which earth cannot fill. They are good things within themselves, but the human heart was made for God and will never be satisfied apart from Him.—(NOTE: *American Standard Revised Version of the Scriptures* quoted throughout.)

•

## THE PLACE OF SCRIPTURE

*Continued from page 47*

and holy living.

**Third,** by placing at our disposal the right kind of material to build Christian character.

### 4. The Scripture is profitable for Instruction in Righteousness

The Revised Version translates it thus, "for instruction which is in righteousness." It refers to the training and discipline that are part of a righteous life, the schooling of mankind. The word instruction in the Greek really means "disciplining,"



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as a father does his child. It includes training by instruction, warning, example, kindnesses, promises, and chastisements (II Tim. 2:25; Eph. 6:4; Heb. 12:5, 11; I Cor. 5:13).

Instruction in righteousness is teaching, like the first, but only in another form. The first concerns the doctrinal things of Christianity, while this immediately affects the more practical things of the Christian life. In a word, it is disciplining in righteousness; i.e., in righteous living and conduct.

The Scripture disciplines in righteousness:

*First*, by revealing the true standard of practical righteousness.

*Second*, by expounding the secret of spiritual power that will enable us to live a practical, righteous life.

*Third*, by making known how to do absolutely right in all things.

*Fourth*, by completely equipping us for every duty and for all kinds of spiritual service.

As he concludes, the Apostle predicates the absolute sufficiency and completeness of Holy Scripture; he affirms that by means of the Word of God the "man of God" (the man who knows the salvation of God through faith in Jesus Christ) may be complete, furnished completely for a successful, righteous, holy and therefore happy life, when he treasures and receives the Word of God as his final authority.

In affirming that the Scripture is God-breathed and that thereby "the man of God may be perfect, thoroughly furnished unto all good works," the Apostle enforces not only the origin of the Scriptures, the authority of the Scriptures, but their finality in doctrine. Church councils may err, and frequently do. Wise and spiritual leaders are not infallible, and occasionally lead their followers into dangerous paths. But the child of God who trusts implicitly in the inspired Scriptures will have an infallible equipment for successful living, and will never find cause to regret his obedience to what God has written!

Dr. William L. Pettingill adds: "Here we have a statement concerning the Word of God, and it is a statement which may be tested, like

a proposition in algebra or chemistry. It may be reduced to a demonstration. And wherever or whenever men have applied the test they have found that the Word of God is indeed profitable for doctrine, for reproof, for correction, for instruction in righteousness; and that its study is what makes the man of God 'complete, furnished completely unto every good work' (R. V.)."

• • •

## THE DAYS OF YOUTH

*Continued from page 59*

Adrian clapped her hands for joy.

"Sure, now for the life of me; 'tis forgettin' I am that soon it will be—"

"Christmas, Susan! One more week and it will be Christmas! I saw the prettiest Christmas cards at the store," cried Adrian.

"Christmas. Here I've been a-thinkin' about yer Mom—about everything so much, I was forgettin' it was Christmas. May the good Lord forgive me," said Susan, standing in the middle of the kitchen floor.

"Susan, do you know what I'd rather have than anything else in the whole world for Christmas?" asked the child wistfully.

"Now, what could it be that ye would rather be a-havin'?" Susan was afraid of the answer.

"Mommie and Daddy," said the brave child with a little catch in her voice.

"Well, now may the good Lord hear ye, me darlin', but if they don't come, you and Susan will have the merriest time we can. We will be for a-decoratin' this old house 'til it looks like a gay Christmas tree itself. That's just what we will be for a-doin'," said Susan trying to take the child's mind off her missing parents.

"But, Susan, it won't be very merry if Mommie and Daddy aren't here," she was trying hard to keep the tears back, "and if they don't come Christmas—"

"Now don't ye be a-thinkin' that, me darlin'. Ye know after Christmas comes New Year's and if they don't be a-gettin' home for the one, just maybe they will be a-comin' for the other." In her own heart Susan was worried because of lack of any word from Adrian's parents.

"Well, I know Jesus can take care of them, and He will bring them back,

won't He, Susan? Mommie said, 'Tell Adrian that Mommie will come back.' Mommie never lied to me, Susan; I can believe her now. Susan—will you pray with me right now that they will be home by New Year's anyway?" The faith of this child was a real challenge to Susan, and she was learning some very valuable lessons in trusting the Lord.

"Sure, I will just be for a-doin' that. Let me get my prayer book," said Susan.

"No—no, Susan. Not your prayer book, let's just talk to the Lord like He was right here in this room with us. That's what Mommie and Daddy do. Jesus doesn't want you to read to Him." Adrian uttered words far wiser than she knew, and the truth in them stayed in Susan's heart.

"Well, now," said Susan a little fussed, "I ain't never been a-prayin' that way, but I don't know as how it would do any harm to be a-tryin' it."

"Come on, Susan, let's get down on our knees by this chair and pray," said Adrian dropping to her knees.

Susan, slowly and somewhat awkwardly, got down beside the small child and, putting her arm around the tiny form, said, "You pray first, darlin'."

"All right, Susan. 'Dear Jesus, bring Mommie and Daddy back for Christmas if You can, but be sure and bring them for New Year's. In Jesus' name. Amen.' Now you pray, Susan."

"Holy Mary," she started.

"No! No, Susan. Pray to Jesus, not Mary. She can't help you," Adrian said.

"But, me child, I—I never—" Susan was puzzled as to just what she should do.

"Mommie and Daddy always pray to Jesus," said Adrian simply, thinking Susan should think that, if her parents did it, it was right.

"But, 'tis His mother I do be a-prayin' to, and she tells her Son." Susan started to say more, but Adrian interrupted.

"Susan, Jesus wants us to talk right to Him. It sort of seems like you're scared of Him when you have to get Mary to do the talking for you." Adrian was saying things her mother had wanted to say so many times to Susan.

"Well—well now, 'tis common sense ye be a-talkin', even though it is not what I been a-doin'. But I will, child, I will. 'Dear Jesus—I ain't never talked to Ye before like this. It seems sort of strange but I can't be a-doin' wrong since the good Book tells us Ye are so lovin' and kind. I do be a-askin' Ye to bring back Mr. and Mrs. Fulton at least by New Year's. Amen.'"

"Susan, you should always pray, 'In Jesus' name. Amen,'" said Adrian quickly.

"Me child, that's the first time I ever dared to pray direct to the good Lord and if I hadn't been a-watchin' you and heard all these weeks how you do it



every day I wouldn't have had the nerve to try it." Adrian's childlike faith in the Lord had taught Susan much.

Christmas came and passed in Susan's humble home and the faithful Irish friend outdid herself in trying to make it a happy time for her small guest. Still no word had come from Adrian's parents. This was not so unusual, however, for everything was being sacrificed in order to help the Chinese army in its brave attempt to stem the flow of the Japanese invasion.

It was now the last day of the old year. Susan had in her own heart given up hopes that her friends would come by the new year, for now only a few hours were left of the year which had brought so much destruction to China. Little Adrian, however, was singing as she dried the evening dishes. "Susan," she said, "I do believe Mommie and Daddy will still come. Remember Mommie said for you to tell me she would come back to me?"

"Yes, me darlin', but she didn't say it would be now she would come," said Susan trying to temper the disappointment, for she was sure they would not come that night.

"Yes, but I am sure they will come before the new year. I am so glad our house is still decorated so pretty. Mommie will like that, won't she?" Adrian looked around the room smiling.

"Sure and she'd be a-likin' it—if she comes. There, the dishes are all done and put away, and now it do be time for ye to be a-gettin' to bed." Susan was thinking she could not bear a long evening of hopeless waiting.

"Susan, I am not going to bed 'til they come. Let's go and watch at the front window." The child was so sure of their coming that Susan grew more and more thoughtful, fearful of her response when they failed to come.

"'Tis too dark to be a-seein' a thing, and these streets are so crooked ye could not see far, even in the light," began Susan.

"Well then—let's just go and sit and wait. I've prayed and prayed, Susan, that they would come before the new year, and I know they will. Oh! Susan, I know the very best thing to do." Adrian was trusting her Saviour.

"And what could ye be a-thinkin' now?" said Susan glad to see this child so happy yet secretly dreading the next few hours.

"Susan, would you read to me out of the Bible? I am so glad we could find it after the bombing," said Adrian thoughtfully.

"Well, now—I ain't been readin' only me prayer book," began Susan.

"Oh! but, Susan, that's only prayers that some man wrote. Let's read God's Word this evening. I've listened every evening to you reading these prayers, 'Hail Mary, Hail Mary.'"

"Adrian," spoke Susan sharply.

"Forgive me, Susan, but won't you just this once do it for me, before the old year goes? Read to me what God has written in His Word." Susan loved the child, and her heart was almost bleeding for her, so she said she would.

"Where shall I be a-readin', me darlin'?" said Susan, fingering the unfamiliar pages of God's Word.

"Oh, let's see. Read—read here. Daddy marked this for me when he gave me this Bible on my seventh birthday." Adrian was again smiling.

Slowly Susan read the tenth chapter of John, and as she read the rich truths of this wonderful chapter began to grip her heart. As the old year was passing out, Susan, who had never before read God's Word, was reading with eyes a little dimmed with tears.

*But ye believe not, because ye are not of My sheep, as I said unto you.*

*My sheep hear My voice, and I know them and they follow me;*

*And I give unto them eternal life; and they shall never perish neither shall any man pluck them out of My hand. My Father which gave them Me is greater than all; and no man is able to pluck them out of My Father's hand.*

*I and My Father are one.*

So tense had Susan become under the power of the Word, and so absorbed was little Adrian as she looked up into her kindly face, that they did not hear footsteps approaching until the door was flung open, and there stood Mother and

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Daddy! With a cry of wild delight, Adrian rushed to them while Susan, wiping her eyes on her apron, joined the happy family.

Later when all the excitement was over and little Adrian had been tucked into her bed by her 'Mommie,' the three adults sat talking and sipping some hot tea which Susan had prepared. Susan had told of all that had happened after the Fultons had gone. Then with lowered eyes, the Irishwoman said, "The good Lord had a purpose in all this. He knew what He was after a-doin'. Adrian made old Susan get down on her knees and pray to Jesus. I never had been a-doin' that before as ye know. Then tonight—she got me to read out of her Bible. She had me read a chapter you had marked for her, Mr. Fulton, and as I read somethin' in me heart just seemed to be a-tellin' me I had been wrong all

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these years and I—I believed in Jesus." Tears now flowed free and fast as Susan told of the change in her heart and her faith in the Lord Jesus.

"Praise God, Susan. Oh, look, the clock says just twelve o'clock," said Mr. Fulton.

"Well, the good Lord be praised. He brought ye back, just as we prayed, before the New Year," said Susan.

"Yes, Susan, and now He has brought you to Himself, that is also an answer to prayer. Happy New Year, Susan, Happy Christian New Year," said Mrs. Fulton, tired but happy that her little Adrian had been used to win this soul to Christ.

• • •

## PROMOTION DEPT.

*Continued from page 51*

is here. The opportunities for home mission work are greater than we have ever witnessed before. The hopes for the future are many—that great numbers of souls may be brought to our Saviour—that peace may again come to the nations who are locked in deadly battle—that this may be the year of our catching up into His holy presence to "ever be with the Lord." We know He is coming for us, even though we do not know "the day nor the hour." So let us live every day just as though this were to be the day of our catching away. The fears for this year, and what it will bring are to those who do not know our blessed Saviour, greater than ever before—"men's hearts failing them for fear." The only fear the Christian knows is fear that we may be led astray by our adversary and fail our blessed Lord. May this fear keep us continually on our knees in prayer and "watching thereunto with all perseverance and supplication for all saints" (Eph. 6: 18).

### Report of Activities

For the past thirty days I have been in the state of Oregon speaking in churches and to groups of ministers and laying plans for Child Evangelism classes, both in cities and in the out of the way places. We have more than two million boys and girls in the Pacific Northwest who do not attend any church, Bible school, or Bible class. God has marvellously blessed our efforts, and we now have over 11,000 children each week in after-school Bible classes, and since last May more than 1500 have been led to know Christ as Saviour. The state of Oregon is wide-open to Child Evangelism work and pastors all over the state are anxious to cooperate to reach the children for Christ. I plan to take workers with me in the near future and to establish classes all over the state of Oregon.

## Prayer Needs

Will you continue to pray for the work all over this Northwest territory and especially for Oregon as we are planning to intensely work there during the rest of the winter and the early spring. We are getting other workers to help us do this great work; pray that support for them will be provided.

Yours for precious souls,  
Carl C. Harwood

Jesus said, "Feed My lambs" (John 21:15). "Even so, it is not the will of your Father Which is in heaven, that one of these little ones should perish" (Matt. 18:14).

• • •

## "MY HEART'S DESIRE"—WHAT?

To the students of the Denver Bible Institute, U. S. A.

Dear Friends,

I have wanted to write a few words of encouragement to you for some time. Your president is now settled, and I am sure that you are all a happy family. Dr. W. S. Hottel has corresponded with me for many years. How to evangelize Europe was originally our chief topic of discussion. Russia occupied a large place in our prayer vision. Much of our correspondence was very confidential, because of some leaders whose methods were not always true and righteous, according to the Word of God. Later on, when my wife ventured on a faith-tour through the United States she was deeply impressed with Dr. Hottel's business enthusiasm and consecrated service; everything was done for the glory of God. His wise counsel cheered her when she was tempted to think that she ought never to have ventured on such a great and hazardous tour—with no funds and no board or committee behind her; but God was faithful, and He carried her through triumphantly. She still remembers Brother Hottel's family circle with joy and gratitude.

Now, let me ask you a plain question. Have you come to D. B. I. to acquire knowledge and to seek popularity? Do you desire to make a name for personal gratification of some secret ambition? Did you read the Editor's article in *Grace and Truth* on SIN? It searched my heart. Did you study it prayerfully, or did you skip over it and lay it aside? Alas! Alas! too many run off to the foreign field to snatch at a bubble that bursts and then embitters them with gloom. Sad to say, some have "let down" the Gospel and have done harm that takes years to live down, causing the enemies of God to sneer and jeer with fearful sarcasm. May I plead with you to get hold of that message on "SIN" (See January, 1943 issue), then pray that you may grasp

the sin-problem and the divine plan and purpose for victory from the Word of God. Study it in your spare moments. Pray over the sins that wreck so many lives in pulpits, mission halls, and abroad. It is not your clever preaching or talking that will fit you to be a true ambassador for God. Remember David and Psalm fifty-one. I have always felt that your president has put purity and clean living first of all. The life impresses the sinner in every land. If the life is slack and slipshod Satan will attempt to deceive and delude the servant of God until he ruins him. If I could live my life over again I would start at Calvary's cross to learn the depths of sin that nailed my Lord on that cursed tree. I would seek to see sin as God sees it and learn what Paul meant by:

*I have been crucified with Christ, nevertheless I live . . .*

We assume that we know the power of the cross. We fool ourselves into thinking that when we have graduated, we can preach like an angel. O what folly! We delude ourselves that sin will never throw us down nor sting us like a snake. What presumption! May the Holy Spirit lead you to take up such subjects as cluster around the cross of our Lord.

A missionary leader once told me that Satan could not counterfeit love, and I warned him of his foolish argument. Today that gifted leader's reputation is splashed with the devil's mud and slime. O what shame and sorrow is caused by religious pride and presumption! The famous Spurgeon was kept from a modern, tempting offer of alluring greatness when quite young. God spoke to him: "Seekest thou great things for thyself? seek them not." He obeyed the divine voice, and eventually he became London's greatest preacher. Form the habit of using God's Word in prayer. Use "the Sword of the Spirit" when alone on the mountain side. Hide God's Word in your heart day by day. Let your heart's desire be to please your Lord and Saviour. Pray for your president and all the faculty and also the hidden servants of God. You will know when the depths of the cross have been experienced, because you will have no difficulty in answering the question: "How much do I love those whom I do not like?"

May God's richest blessing rest upon you, and may you know His will and do it with courage and true humility.

Yours in His glad service,  
F. Spencer Johnson

Hon. Director:  
The Life and Liberty Missionary Fellowship  
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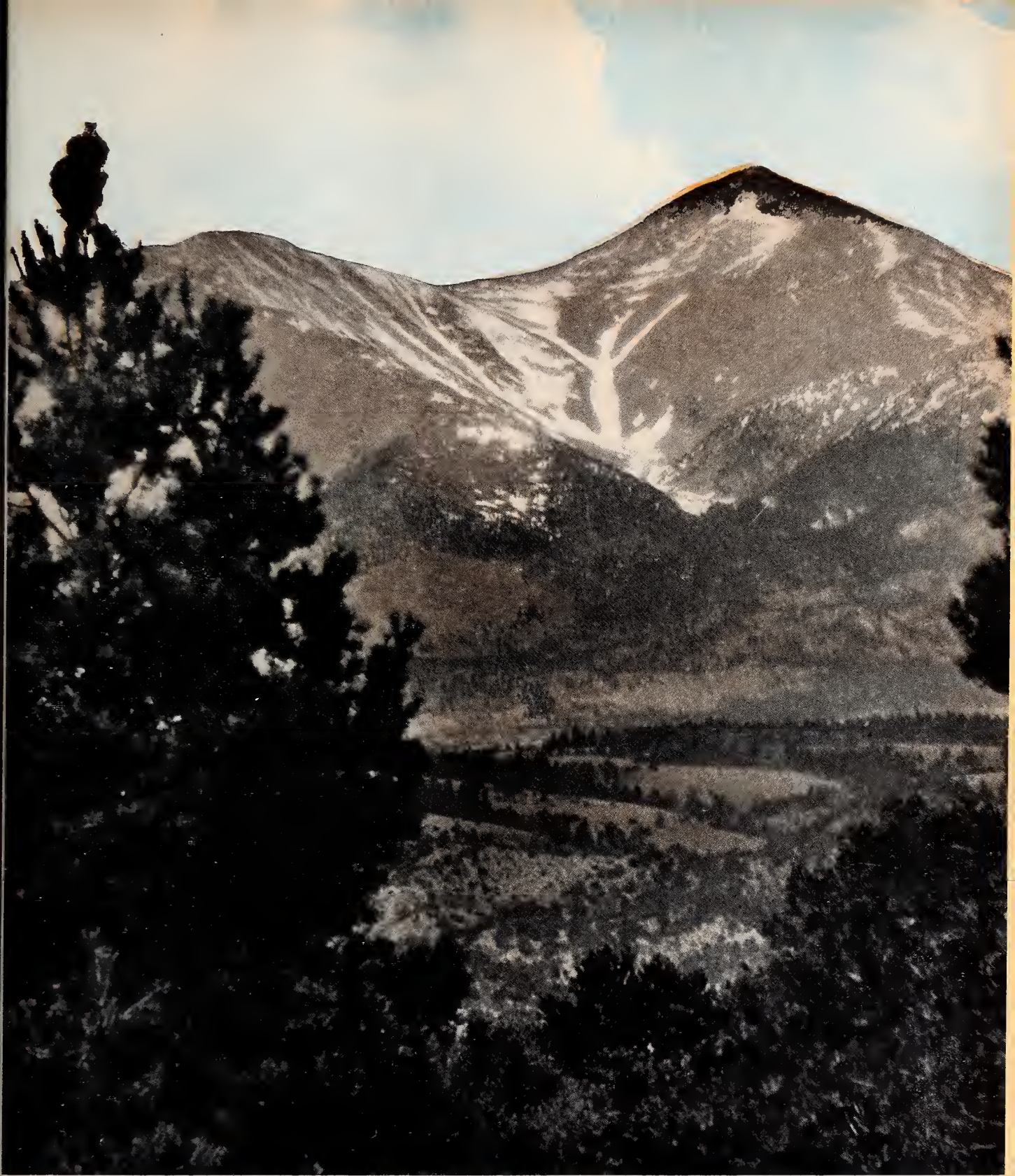
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# GRACE *and* TRUTH

MARCH, 1944



# The Future of the Denver Bible Institute

We take this opportunity to express in this public manner our hearty thanks to the many friends who have responded to the recent letter in which we stated our financial needs. A number of gifts—several of considerable amount—have been received. We deeply appreciate this response. We value and appreciate even more the prayers of those who have really taken upon their hearts these needs and are petitioning God about them.

We are constantly and consistently engaged in building a better and a larger school, and we believe the Lord is blessing this effort, as is evidenced in various ways. Our dormitory space is filled, however, and we will need to secure more room for students before school opens next fall.

Four new students were enrolled at the opening of the second semester, and many are writing for catalogues, thus expressing their desire to attend a Bible school next year. Numbers of these may turn to the Denver Bible Institute and we must be prepared to receive them and to train them for Christian service. For this reason we must secure sufficient room to house a larger group of students.

In connection with the commencement exercises, to be held the latter part of May, we would also like to be able to dedicate—free of debt—the apartment house purchased last summer. Therefore, in the letter recently mailed to our friends, we mentioned that we were in need of about \$25,000. With this amount we would be able to enlarge our work. We believe the cause to be one in which God will be glorified, and therefore we do not hesitate to make known the need.

We ask all our readers to pray much about these things. The needs are great; let there be volumes of earnest prayer. \$25,000 may seem a large amount, but it is not large when we consider the souls that will be saved and the lives that will be blessed through the ministry of the consecrated young people who will go forth from the Institute, well-taught in the Word and well-trained.

Perhaps some Christian friend, who is financially able, would care to give the entire amount. Someone might like to establish a memorial, either in his or her own memory, or that of some departed Christian relative or friend. It would be a great joy, in such a case, to dedicate the present dormitory (or another purchased later) to this friend.

Yours in His joyous service,

*W. S. Sottel*  
President



# "GRACE AND TRUTH"

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MARCH, 1944

No. 3

## DOCTRINAL STATEMENT

of the Denver Bible Institute  
and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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## IN THE PERSON OF CHRIST NUMBER

	Page
Editorial Comments .....	74
Editorial Messages .....	75
Jesus Christ, Jehovah Saviour— <i>The Editor</i> .....	76
The God-Man— <i>Leo C. Lapp</i> .....	78
Could Our Lord Have Sinned?— <i>I M. Haldeman</i> .....	80
Ecclesiastes and Ephesians— <i>Charles M. Neal</i> .....	82
What God Is Doing in Ethiopia— <i>F. Delmar Stevens</i> .....	85
Bible Study for Personal Growth and Blessing— <i>Maurice G. Dametz</i> .....	86
Promotion Department .....	87
Prophetic and Dispensational Studies— <i>The Editor</i> .....	88
Answering You— <i>H. A. Wilson</i> .....	89
Helps for God's Workmen— <i>Clarence L. Swihart</i> .....	90
Abraham's Vineyard— <i>Fred Kendal</i> .....	91
Bible Seed Thoughts— <i>Charles R. Johnson</i> .....	92
In the Harvest Field— <i>B. Grace Crooks</i> .....	93
The Days of Youth— <i>Hazel N. Johnson</i> .....	94
Light on the Lesson— <i>Sunday School Lesson Staff</i> .....	96



# EDITORIAL COMMENTS

## WE ASK YOUR PATIENCE

We are sorry the magazine reaches the readers at such a late date. It is our aim to be able to mail it the latter days of the month previous to that for which it is published. But we are short in help, while at the same time the print shop is being moved to the city — all of which causes delay. Please forbear with us and be patient. We shall do our best to mail it earlier.

\* \* \*

## WELCOME, NEW SUBSCRIBERS

During the past few months many new names have been added to our growing list of subscribers to *Grace and Truth*. We welcome each and all of you and trust you will feel perfectly at home with us. It is our purpose to make the magazine just as helpful as possible, so that it may prove a real spiritual blessing to the readers. We hope you will enjoy it and be blessed by reading it, and, while enjoying it yourself, let us urge you to introduce it to your friends and get them to subscribe for it. In this way you will share the blessing with them. **HERE'S A HEARTY WELCOME TO YOU!**

\* \* \*

## THE APRIL MAGAZINE

The April issue of the magazine will be the **HOLY SPIRIT** number. An article by Rev. John B. Kenyon, of Athens, Georgia, taken from his book, *The Bible Revelation of the Holy Spirit* (published by Zondervan Pub. Co., Grand Rapids, Mich.), and used by his permission, will be read with profit. The article is entitled, *The Identity of the Holy Spirit*. Rev. Stacy Shaw, pastor of the United Brethren Church at Fulton, Indiana, will supply a study on *The Holy Spirit in the Life and Ministry of the Lord Jesus Christ*, and the Editor will present a study on *The Holy Spirit and the Believer*. This is a study every Christian throughout the world should read and digest. It can be purchased from the Institute Book Store at fifteen cents, prepaid. It is a study to be circulated widely.

The special articles by Rev. Chas. Neal on "Ecclesiastes" and by Rev. Maurice Dametz on "Principles of Bible Interpretation" will also appear, along with special editorial messages, Jewish notes, and the Sunday school lessons. There will be printed a special article on the "Two Beasts of Revelation Thirteen." This will appear in the Prophetic and Dispensational Department. This is a thought-

provoking exposition, one worthy of consideration, even though one does not take the same position as the author of the study. The April number promises to be, not simply interesting, but helpful and profitable.

\* \* \*

## A VISIT TO THE UNION GOSPEL PRESS

It was the happy privilege of the Editor to spend a week (Dec. 29, 1943 to Jan. 5, 1944) at the headquarters of the Union Gospel Press, Cleveland, Ohio. That was a pleasant visit indeed. Many things of mutual interest were discussed pertaining to the "Christian Life" series of Sunday school literature, for which this Editor is the principal writer. These discussions were interesting and profitable.

It was a joy to hear anew how richly the Lord is blessing this fundamentally sound and spiritually helpful Sunday school literature. The demand for it is steadily on the increase, and its circulation is ever-widening. The letters of commendation are so numerous, and the words of praise so strong that it is really humbling. The large amount of this literature being circulated is beyond all human expectation. Surely the Lord is in all this increase and is using this literature to the blessing of thousands upon thousands. It has been the means of transforming whole Sunday schools and churches.

In this connection, we would again, as we did some time ago, in the pages of *Grace and Truth*, call attention to the fact that the Union Gospel Press represents one of the greatest missionary enterprises in the country. This is not just another commercial printing and publishing house. It is definitely and distinctly a missionary work. The ladies composing this enterprise have consecrated their lives to the Lord for the sole purpose of spreading the Gospel and the true teaching of the Word of God, by means of the printed page. They are weekly reaching hundreds of thousands with the message. We repeat with emphasis that the *Union Gospel Press represents one of the greatest missionary enterprises in the country*.

With the increasing demand for this literature there is an increasing need for more workers. We ask our readers to pray for this work, and we also urge Christian women, who want to work for the Lord and up to now have not been clear as to what they shall do, to write to the Union Gospel Press, Cleveland, Ohio, asking

for further information. No special qualification is needed, save that one is saved, consecrated to the Lord, and willing to work. Pray about it, then write to them, should the Lord so lead you. Here is a real opportunity to work for the Lord.

\* \* \*

## A RELIGIOUS MERGER AHEAD

According to the prophetic element of Scripture a great religious merger is ahead of this modern world. This merger is seen in "the woman" with her "leaven" in the fourth parable uttered by our Lord and recorded in Matthew 13:33. It is also indicated in "Jezebel" in Revelation 2:20-23, the worst woman in Scripture, representing the Church as having lost her pilgrim character and being married to the world, which is spiritual unchastity (James 4:4). This merger is seen finally in the "harlot" of Revelation 17:3, designated as the *mother of harlots and abominations of the earth*, in verse five of this same chapter.

These women all speak of a *religious system*, which system will find its culmination in the last days, after the true Church has been taken from the earth by the Rapture of the saints into the presence of the Lord. This system is plainly seen in the present-day "comings-together" of different religious groups who deny the Deity of Christ, salvation by grace through faith in the shed blood and death of Christ, spiritual regeneration, and the divine inspiration of the Holy Scriptures. This is the world's "religion," the devil's clever counterfeit of true Bible Christianity. Let us beware of it. We who believe in Christ have been delivered "from this present, evil world" (Gal. 1:4), or more literally "out of this present, evil age-spirit." We are commanded: "come out from among them, and be ye separate" (II Cor. 6:17). Our attitude, as true believers, is that of "looking for the blessed hope," the coming of Jesus Christ for His own. While we are looking for our Lord to come, however, we are also to witness and to serve and to labor for and with the Lord.

\* \* \*

*Come unto Me, all ye that labor and are heavy laden, and I will give you rest.*

*Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

*For My yoke is easy, and My burden is light (Matt. 11:28-30).*



# EDITORIAL MESSAGES

## JESUS CHRIST JEHOVAH

"And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. 1:21).

It is said that in the Hebrew Old Testament the name Jehovah occurs some 11,600 times; yet in the Authorized Version it is found only four times. The passages in which it is found are: Exodus 6:3; Psalm 83:18; Isaiah 12:2; and Isaiah 26:4. The reason why the name Jehovah is not more frequently found in the Authorized Version of the Bible is that the Jews superstitiously avoided the pronunciation of their sacred name for God, that is, *Jahwe* or *Jehovah*. They substituted the name *Adonai*, which signifies Master or Lord. The Old Testament Greek translation, the *Septuagint*, rendered this word *Adonai* by the word *Kurios*, which is the Greek for Lord. This is how the word "Lord" found its way into our English Bible as the rendering of the Hebrew name *Jahwe*. Wherever the title "Lord" occurs in capital letters, it should be *Jahwe* or *Jehovah*. The Revised Version has very largely restored the name *Jehovah*.

The careful study of the Scriptures reveals the fact that the Jehovah of the Old Testament is the Jesus of the New Testament. The late Dr. A. T. Pierson very aptly says, "Were this great name (that is, Jehovah) always reproduced in the English and especially in the New Testament quotations from the Old, it would prove that our Lord Jesus Christ is absolutely equal to and identified with the Father; for passages which, in the Old Testament contain the name 'Jehovah' are in the New so quoted and applied to Him as to demonstrate Him to be JEHOVAH-JESUS. He is one with God in the eternal past, Himself manifested in the flesh in the present, and the coming God of the future. This is the climax of all arguments and evidences touching our Lord's Deity." Compare Psalm 102:25-27 and Hebrews 1:10-12; Isaiah 40:3 and Matthew 3:3; Jeremiah 23:6 and Romans 3:21-26 and I Corinthians 1:30.

\* \* \*

## THE WORD

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

One of the most interesting studies in which one can possibly engage is the study of the material symbols and the manifestations in human form of Jesus Christ, the Son of

God, prior to His incarnation. Theologically these are called Christophanies, or appearances of Jesus Christ before His advent into the world. We do not here indicate these material symbols nor the manifestations in human form, because that would demand too much space. In order to lead up to what we wish to state we would simply call attention to the fact that these are to be found many times in the Old Testament. The identity of the material symbols of the preexistent Christ with His manifestations in human form is clearly evident from the passages in which they are referred to. We ask the reader to turn to Exodus 3:2; 13:21-22; 14:19 as proof references. There can be no doubt that these symbols and theophanies were manifestations and appearances of the preexistent Christ. We read again and again in the Old Testament of "the glory of the Lord" and "the Word of the Lord," which are names for the sensible representations of God. The former, "the glory of the Lord," appealed to the eye; the latter, "the Word of the Lord," appealed to the ear. The one was SEEN and the other was HEARD, and both were representations of the Lord; that is, of Jehovah.

In his blessed Gospel concerning the Son of God, in the very first chapter, the Apostle John applies these same descriptive expressions to Jesus Christ, referring to Him as THE WORD and speaking of THE GLORY. In verse fourteen we read, "And THE WORD was made flesh, and dwelt among us, and we beheld HIS GLORY, the glory as of the only begotten of the Father, full of grace and truth." Corroboration of this fact is found in the Targums, or Chaldean paraphrases of the Old Testament, which were made for the use of the Jews who returned from the captivity in Babylon and could not understand Hebrew. There the expression *Word of the Lord* is commonly substituted for the name Jehovah. Thus we read in Genesis 3:8: "They heard the voice of the *Word of the Lord* walking in the garden." Again in Genesis 28:20: "And Jacob vowed a vow to the *Word*, saying, If the *Word of the Lord* will be my help," etc. Obviously, therefore, the Jews to whom John wrote his Gospel were familiar with this expression, *the Word*. They knew and understood the Chaldean Targums and knew that the expression *the Word*, was a reference to Jehovah. Of course John himself so understood it. Dr. Wickes says, referring to the *logos* or *Word*

of John 1:1, 14: "It is not possible to vindicate the apostle's reputation as a man of common sense and honesty, if he employed this term out of its usual meaning, without giving an intimation of the fact. He of necessity used the term in its commonly accepted meaning."

John opens his Gospel by the use of the term *the Word* and teaches that Jehovah of the Old Testament became incarnate in the Christ of the New Testament. His Gospel is the good news about the divine-human One. He did not feel the necessity of proving the Deity of Jesus Christ, but began from the fact that He of Whom he was writing, the only begotten Son of God, the second person of the Trinity, was Jehovah of the Old Testament, become incarnate in Jesus of Nazareth. In this fact alone lies our hope of eternal life. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31).

\* \* \*

## THE SUPREME MIRACLE

The supreme miracle of history is the story of Christ's career. He is a Man Who was born in an obscure village, the Child of a peasant woman. He grew up in another village just as obscure. He worked in a carpenter shop until He was 30, and then for three years was an itinerant preacher. He never owned a home. He never wrote a book. He never held an office. He never had a family. He never went to college. He never put His foot in a big city. He never did one of the things which usually accompany greatness. He had no credentials but Himself. He had nothing in this world but the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying, His executioners gambled for the only piece of property He had on earth—His coat. When He was dead, He was taken down and laid in a borrowed grave, from whence He arose triumphantly and later ascended into heaven. Nineteen centuries have come and gone, and today He is the surprise of the human race and the leader of the column of progress. His triumphs in these centuries that have passed, challenge our admiration and wonder.

—The Religious Telescope



# Jesus Christ, JEHOVAH SAVIOUR

BY THE EDITOR

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, Which is Christ the Lord" (Luke 2:10-11).

An angel of the Lord made proclamation to a company of shepherds, as they were watching over their flocks by night. In the darkness of the night, amid its stillness, the sound of the angel's voice floated out over the air, reaching through a halo of glory, the ears of the shepherds. The very atmosphere must have been astir as the angel heralded the "good tidings of great joy, which shall be to all people." That night was the night of the nativity of our Lord and Saviour Jesus Christ, and what a night it was!

The announcement of the angel was good news indeed; it was the message of the birth of a Saviour. It was not only good news in general, but the good news in particular that the Saviour was born unto THEM: "There is born unto YOU . . . a Saviour." But He was not only born to the shepherds, but unto all men, for the "good tidings of great joy . . . shall be to ALL PEOPLE." The Saviour, Who was born that night, is a world Saviour. He did not come to a few select and elite people, but to the whole world at large. He came to be a universal Saviour.

The birth of Christ was the greatest and the most wonderful event that ever had taken place throughout all the history of time. It outshone and eclipsed every other preceding event. It was the incarnation of the "Word"—the eternal God (John 1:1, 14). It was the coming-down of God into the world He had created, to be Jehovah-Saviour (Matt. 1:21, 23).

In this wonderful event three things in particular stand out in manifest prominence; that is, first, The Advent of the Lord the Saviour; second, The Person of the Lord the Saviour; and third, The Mission of the Lord the Saviour.

## I. THE ADVENT OF THE LORD THE SAVIOUR

"Unto you is born this day . . . a Saviour, Which is Christ the Lord."

1. *The Advent of the Lord the Saviour Took Place by a Birth.*

Christ the Lord, a Babe! The Saviour of man, a helpless infant! What a mystery and what a glorious wonder! This is enough to baffle human reason and to stagger worldly wisdom. Here is a fact which is eternally beyond the power of science to discover. It will ever be a stumbling-stone for those who set reason above revelation. Man in his wisdom can never grasp it nor understand it. Faith and faith alone can apprehend this sublime and glorious mystery.

Christ the Lord might have descended from heaven as a mighty archangel clothed with brilliant glory and gorgeous apparel. He might have come into the world in a manner more befitting a prince or king. He might have come into the world as a full-grown man like Adam. But He came in an altogether different way, as a helpless Babe, the object of a tender mother's care. Thus the incarnation takes on a significance that could have come in no other way. God might have given such a revelation of Himself, that the glory of His majesty and power would have struck the world with awe and astonishment. Instead of that, He manifested Himself in a Babe in a stable. He could scarcely have given a humbler yet more significant revelation of Himself.

2. *The Birth of the Saviour, Christ the Lord, Was "Good Tidings of Great Joy, Which Shall Be to All People."* The great spiritual darkness that had covered the earth for thousands of years was to be penetrated by heavenly light.

The way to forgiveness of sin, free justification from all guilt, fellowship with God, eternal life and glory was about to be opened to mankind.

The seed of the woman had come and was shortly to bruise the head of Satan.

Liberty was to be proclaimed to the captives, and the Gospel was to be preached to the poor.

Salvation was about to be fully accomplished, and the types and shadows of the Old Testament economy were about to be fulfilled.

Christ the Lord had come and was soon to go to the cross and there bear for the whole world the wrath of God against sin, and to make it

possible for God to be just, and yet, for Christ's sake, the justifier of the ungodly. Salvation by grace through faith was soon to be offered to all men because the Saviour had come.

## II. THE PERSON OF THE LORD THE SAVIOUR

"Which is Christ the Lord."

1. *The Saviour Born Is "Christ the Lord."* This is His title name. The Saviour is the Christ and also the Lord. What a name! Yes, what a person! The title is fully befitting the person, and the person is fully deserving the title. This title expresses the dignity of His person.

The title "Christ" is the Greek translation of the Hebrew word "Messiah." It means the "Anointed" (John 1:41; 4:25). It is the official title of our Lord (Ps. 2:2; 45:7; Isa. 61:1).

The title "Lord" is very significant; it denotes His deity and His sovereignty. In the Holy Scriptures the title "Lord" is very frequently given to the Trinity. It has been computed that it appears about 1,855 times. When printed in capital letters, it denotes that the original word is Jehovah.

It is applied to God the Father (Gen. 2:4).

It is applied to God the Son (Ps. 90:1; Luke 2:11; Acts 2:36; 10:36; Phil. 2:11).

It is applied to God the Holy Spirit (II Cor. 3:17; II Thess. 3:5).

The word occurs in various combinations throughout Scripture, as for instance, "the Lord thy God," "the Lord our God," "the Lord your God," etc. These titles are more frequently found in the book of Deuteronomy, recurring in several chapters (Deut. 16, 30). By the careful reading of these chapters, it will be seen that these titles recur in almost every verse; they recur, it is said, more than 280 times in the whole book.

The title "the Lord thy God" is interwoven with the first five of the Ten Commandments (Exod. 20:1-17).

It is interesting to note that the title "I am the Lord," occurs constantly in the book of Leviticus, giving the divine sanction to the various ordinances of the law.



## 2. *The Lord God of the Old Testament Is the Lord Jesus Christ of the New Testament.*

In Luke's Gospel, the Gospel of His humanity and manhood, the title "Lord" occurs at least nine times in speaking of Christ. The title "the Lord Jesus" was given Him more fully and more frequently after the resurrection. In Luke 24:3, after His resurrection, He is first called by this title.

It is computed that the Apostle Paul in his writings applies the title "Lord" to Christ about 220 times, and in about 100 cases it is joined to some other title, either Jesus or Christ.

The Lord is designated in Scripture as being:

"The LORD our righteousness" (Jer. 23:6)

"The LORD of glory" (I Cor. 2:8)

"The LORD of all the earth" (Ps. 97:5; Josh. 3:11-13; Mic. 4:13; Zech. 4:14; 6:5). This denotes universal sovereignty

"The LORD of peace" (II Thess. 3:16)

"The LORD of the Sabbath" (Mark 2:28)

"The LORD of all" (Acts 10:36)

"The LORD both of the dead and living" (Rom. 14:9).

Christ's lordship is in heaven and earth, over all things visible and invisible, though He is not manifestly exercising it at the present time. When He returns to earth again, He will be "King of kings and LORD of lords" (Rev. 17:14; 19:16; I Tim. 6:15).

### III. THE MISSION OF THE LORD THE SAVIOUR

"For unto you is born this day in the city of David a Saviour."

1. *Christ the Lord Came to Be a Saviour.* The Apostle Paul says, "Christ Jesus came into the world to save sinners" (I Tim. 1:15). These words express the purpose of Christ's coming into the world. He came to "save sinners." He came to die for sinners and to make reconciliation with God. He came to work out redemption by dying on the cross. He finally did die at Calvary and finished the work of salvation (John 19:30; 17:4). He has gone to heaven and lives there to save unto the uttermost (Heb. 7:25).

Christ Jesus came to SAVE sinners. He did not come to condemn the world, but to seek and to save that which was lost (John 3:17; Luke 19:10). He did not come to reform and to Christianize sinners but to deliver them from the guilt and power of sin. He did not come to help men save themselves. He did not come to half-save them. He

did come to SAVE sinners unto the uttermost all who believe in Him and accept Him as their Saviour.

Christ came to save SINNERS. He did not come to save the good and the righteous, but the lost, the bad, the unrighteous, yea, sinners. The tidings of the coming of the Saviour is the message of great joy, the best tidings that were ever told to the sons of men.

2. *The Salvation of Mankind Is in and through a Person.* It is clearly evident that since salvation is in and through Christ, it is embodied and personified in Him; it is not merely something we receive from Him, but Himself, the personal Christ. The Scriptures speak of Christ:

(1) As "the Author of eternal salvation" (Heb. 5:9)

(2) As "the Captain of salvation" (Heb. 2:10)

(3) As "the Horn of salvation"—raised up for His people (Luke 1:69). A "horn" symbolizes power, authority, and might; therefore, in Him we have "a mighty salvation"

(4) As a "Prince and a Saviour" (Acts 5:31)

(5) As "the Mighty Saviour" (Isa. 63:1)

(6) As "the Divine Saviour" (Matt. 1:21). His name denotes His office, mission, and qualification: JESUS—Jehovah-Saviour

(7) As "the Only Saviour" (John 10:9; 14:6; Acts 4:12. Compare Isa. 45:21-22; 59:16).

What a wonderful Saviour! Well says Philip Doddridge in his beautiful poem:

*Hark, the glad sound, the Saviour comes,*

*The Saviour promised long!*

*Let every heart prepare a throne,*

*And every voice a song.*

*On Him the Spirit, largely poured,*

*Exerts His sacred fire;*

*Wisdom, and might, and zeal, and love*

*His holy breast inspire.*

*He comes the prisoners to release,*

*In Satan's bondage held;*

*The gates of brass before Him burst,*

*The iron fetters yield.*

*He comes, from thickest films of vice*

*To clear the mental ray;*

*And on the eyes oppressed with night,*

*To pour celestial day.*

*He comes, the broken heart to bind,*

*The bleeding soul to cure;*

*And with the treasures of His grace,*

*To enrich the humble poor.*

*Our glad hosannas, Prince of peace!*

*Thy welcome shall proclaim;*

*And heaven's eternal arches ring*

*With Thy beloved name.*

3. *The Lord of All Is the Saviour of Lost and Ruined Mankind.* Christ the Lord was "God manifest." He is the WORD, God HEARD; the LIGHT, God SEEN; the LIFE, God

FELT. Christ is not one of the world's greatest men. We talk of Alexander the Great and Napoleon the Great, but Christ was incomparably greater than they. Who would speak of Jesus the Great? No one, indeed, save those who put Him on the same level with mankind and reckon Him to be the highest type of manhood, the greatest and best product of evolution. Jesus is above mankind. He is *unique*. He is not "the great." He is "THE ONLY." He is *Christ the Lord*. His character is blotless, His life spotless, His perfection has no parallel, no approach. Such a divine and glorious Saviour He is to all lost and ruined, but believing, sinners.

4. *Salvation Is in and through Christ the Lord Alone* (John 14:6; Acts 4:12).

Bishop Ryle has aptly said, "The bankrupt who asks a bankrupt to set him up in business again is only losing time. The pauper who travels off to a neighbor pauper and begs him to help him out of his difficulties is only troubling himself in vain. The prisoner does not beg his fellow-prisoner to set him free. The shipwrecked sailor does not call on his shipwrecked comrade to place him safely on shore. Help in all these cases must be sought from some other quarter." Reader, it is just the same in the matter of salvation from sin's guilt, penalty, and power. Only a divine Saviour will suffice to lift the guilt and to break the power of sin. Only Jehovah-Saviour can save a lost sinner.

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## CHAPEL ECHOES

*By Dolores Teander*

### CONCERNING KOREA

"In 1884, when the Presbyterian Board of Foreign Missions began its work in Korea, the population, twenty million, worshipped an aggregate of eighty million devils. The church of Jesus Christ has grown phenomenally there. The reason for this is the Book . . . Korea has had from the beginning a Bible-believing, Bible-honoring church.

In Korea, no one is baptized until he wins someone else to Christ. Therefore, nine-tenths of the new Christians come into the church by the preaching of ordinary lay-Christians . . . The Christians in Korea know their Bibles about ten times as well as the average Christian in our country. For example, one old grandmother, eighty-two years of age, came to the missionary desiring to recite the entire Gospel of John. Today in America we are raising up a whole generation of biblical illiterates."

—Rev. C. A. Clark, Presbyterian Board of Foreign Missions



# The God-Man

BY LEO C. LAPP

Godless men in Jesus' day no more understood the "God-man" in their midst than does the present, evil world understand godly men in its midst.

The evil world of Jesus' day and of today is the same world, but godly men of all ages are made possible only by the God-man of yesterday. The incarnation of Deity is the sublime, unique revelation of all ages. The incarnation, the enfleshing of God, the eternal Spirit, is the most stupendous, yet most possible event of the world. Should one be surprised at the incarnation when in the beginning God made the body of man to be the temple or abiding place, of the Holy Spirit of God? In his day Paul, the apostle, marvelled that an enlightened people did not know that the body of man was the temple of and for the Holy Spirit of God. We should not be surprised that once in the world's history there should have been a complete and full revelation of God, as the Spirit, in a human body. Jesus of Nazareth was a complete unveiling of God, as Spirit, in a human frame. Jesus of Nazareth was the God-man.

Sometimes the children and young people ask: how can I know God? or, how can I see God? The proper reply is: read the four Gospels of the New Testament in the light of the Old Testament, and you will see God walking about on earth. The statements of the Gospels could not be simpler. Jesus of Nazareth was God manifest in flesh. Jesus of Nazareth also made the accomplishing of godliness possible. He set the pattern for godly men in all ages. Abraham in his day saw Jesus of Nazareth as the Messiah, Saviour of men, and was glad, just as did Simeon when Jesus was born. Jesus of Nazareth was the author and perfecter of faith. He is the originator and consummator of godliness. In His incarnation, Jesus is the light to lighten the Gentiles and the glory of the people of Israel (Luke 2:32).

One cannot fully explain nor understand the incarnation, but it can be realized. There are certain stated facts about the incarnation which one must believe and accept by faith before the results of the incarnation are appreciated in salvation. We outline briefly some of these.

## JESUS, THE MESSIAH, WAS GOD

Jesus Christ, the God-man, was God. He was divine (Matt. 1:23). He was the only begotten Son (John 1:18). He is the First and the Last, the Alpha and the Omega (Rev. 22:12), the Beginning and the Ending. He is the Lord, the Holy One. He the Lord of glory (I Cor. 2:8), our great God (Tit. 2:13, R.V.); He is God blessed forever (Rom. 9:5). He is Emmanuel, which is by interpretation, God with us (Matt. 1:23).

Jesus Christ had the attributes of omnipotence, omniscience, omnipresence, and eternity ascribed to God.

Jesus Christ, as Messiah and Saviour, is the judge of all living and dead (II Tim. 4:1, R.V.; Acts 17:31). He gives eternal life (John 10:28), and is able to transform bodies (Phil. 3:21, R.V.). He forgave sins (Mark 2:5-10), and raised the dead (John 6:39-44). He is the creator and unholder of all things (Col. 1:16; Heb. 1:3).

Jesus Christ of the New Testament is said to have done many of the things that Jehovah of the Old Testament did (Heb. 1:10-12). Jesus said He was one with God (John 10:30). He accepted the worship and praise of men and angels (Luke 24:52; Heb. 1:6).

It is at this point that the question of the subordination of the Son to the Father must be discussed in theology. The subordination of the Son to the Father is known as the *Kenosis*—or the "emptying of Himself"—problem.

## THE KENOSIS PROBLEM

The Bible states clearly that for a time Jesus voluntarily laid aside certain of His qualities or rightful powers to become the Son of Man, the Redeemer.

*Ekenosin* from Philippians 2:7 is translated, "He made Himself of no reputation" (A.V.), "emptied Himself" (R.V.), "He did empty Himself" (Young's translation). The corresponding Greek noun, *kenosis*, originally referred to the humiliation of Jesus as the Son of God in the incarnation. More recently it has acquired the restricted sense of the Son's emptying Himself of certain of His rightful powers during His life on earth, especially the power of

omniscience.

Limitations upon the knowledge of Jesus are declared in Scripture (Heb. 4:15). Jesus could be amazed (Matt. 8:10) and tested (Heb. 2:18). He learned obedience by suffering (Heb. 5:8). He was not aware of the exact time of the *parousia* (Matt. 24:36; Mark 13:32); only God the Father knows that.

God is sometimes spoken of as having an *omniscient intellect* but this cannot be when we accept the definition of intellect to be the ability to follow logical steps of reasoning from a correct basis. Omniscience, as spoken of God, is an entirely different quality or attribute than is reasoning. God knows without reasoning. God knows all things of all times all at once. The human mind finds it difficult to conceive of such a state, and it is at this point that Jesus emptied Himself.

In this behalf, God the Father was greater than Jesus (John 14:28). God begat Jesus (Heb. 1:5). Jesus lived because of the Father (John 6:57). He did nothing independently of the Father (John 5:19), and was sent by the Father (John 8:42). Jesus had His authority and commandment from God. He had a kingdom appointed by the Father (Luke 22:29), and He will ultimately deliver this kingdom again to the Father (I Cor. 15:24) and subject Himself willingly (as always) to the Father (I Cor. 15:27-28). In these respects Jesus emptied Himself. This emptying was voluntary, and it must not be over-emphasized. The emptying was probably of glory rather than of the attributes of God (See Phil. 2:5, R.V.). Thus, Jesus was true God Who voluntarily laid aside the aspects of His glory to become the unweaver of God to men, and the Redeemer of men to God. The characteristic of God in redemption is that He *voluntarily* gave Himself for the unlovely and for sinners and for His enemies. God did this because it was in His nature to do so, and wherever this characteristic is manifest in a human body, the power is of God. That is the supreme manifestation of the Holy Spirit. Jesus had this spirit without measure from God.



## JESUS OF NAZARETH WAS TRUE MAN

Seventy-seven times Jesus was called the Son of Man in the New Testament. This was true after His ascension (I Tim. 2:5) and in glory (Acts 7:55-56).

Jesus was of human parentage. Mary, His mother, was a true Israelite of the seed of Abraham and of the lineage of David. Her son, the baby Jesus, was Emmanuel, God with us (Matt. 1:23; Acts 13:23). The man, Jesus of Nazareth, had the physical limitations of weariness, hunger, and thirst. He had need of sleep and experienced physical agony and death. Jesus was tested (Heb. 2:18), but without sin. He received His power to work miracles by the authority of and in answer to prayer by the Holy Spirit being in and coming upon Him. Jesus was in every respect a real man, yet here one must guard against swinging to Monarchianism, which makes Jesus a mere man and only a man.

The highest level of Christology in the Bible is found in the statements of II Corinthians 4:4; Colossians 1:15; and Hebrews 1:3 where Jesus Christ is said to be the *image of God*. We quote Colossians 1:15: "Who is the image of the invisible God, the firstborn of every creature." As the image of the invisible God, Jesus Christ is the visible representation and manifestation of Him. Jesus of Nazareth was the objective expression of the divine nature. Jesus is the face of God turned toward a sinful world. He is the exact likeness of the Father. Jesus is the facsimile of God, and it was in the incarnate state that He became the way unto God for us sinners (John 14:6). Jesus was and is the image of God in His pre-incarnate and exalted states. At the incarnation He adapted Himself to human senses and human needs. What the logos is to the ear; the image is to the eye, whether as *eikon* or *character* of God.

### THE TRINITY

The God-head, that which is divine or more concretely, the Deity, is so constituted and so organized in His being, nature, and attributes, that slow-minded mortals find it difficult to comprehend Him as one person and as one personality. God as a Spirit (John 4:24) is one (a unity) in His being, essence, and attributes; but human beings, apart from revelation, cannot reconcile the love of God with the justice of God. They cannot reconcile the mercy of God and the righteousness of God into one person. They seem unable to reconcile the unlimited power of the Creator with the limited manifestations of God in Jesus Christ and in the power of the Holy Spirit working

salvation for the vilest of sinners.

So in their efforts to reconcile these seemingly contradictory manifestations of God, Christians have so spoken and written of Him as to be accused by the Jews of having and of worshipping three Gods—Father, Son, and Holy Spirit.

The plurality of persons in the God-head is clearly indicated by God in the usage of "we" and of "us" in Genesis, chapters one and two, as well as in all of the Bible. The Scriptures speak plainly of God as a plurality in unity, but it was Tertullian, the Montanist, A.D. 200, who first used the word *trinity*, as applied to the Father, Son, and Holy Spirit. Since that time, there has been so strong a tendency in Christendom towards trinitarianism that one branch of the Church has swung back to unitarianism, thus refusing to admit of any plurality in the God-head. Another group in the Church recognizes the different manifestations of God. They say that God is One, but He manifests Himself by different modes. They say that in the Old Testament God was manifested to men as Jehovah; in the New Testament He was Jesus, and later, the Holy Spirit. This is a model trinity though there is but one God. This teaching denies the plurality of the God-head taught in the Bible.

Indeed the incarnation of Jesus as God is so vast and so vital a subject that as many viewpoints have been taken of the topic as there seemed to the blind Indian admirers to be parts to the elephant. Each admirer felt a different part of the great beast, but could not see the whole. Each supposed his part was the only part and argued that that with which he came in contact was not the same as the others described. So is the God-man. He is beyond our complete knowledge. He is as Ezekiel's description of the likeness of the glory of the Lord (Ezek. 1:28). He is as wheels within wheels and with living creatures which move every way—dreadful and full of eyes.

### THE MARVELOUS MYSTERY OF GODLINESS (I Tim. 3:16) IN THE INCARNATION HAS SEVERAL PRACTICAL VALUES TO ALL

*First*, by the incarnation one learns the reality of the spirit of antichrist. The spirit of antichrist is the spirit that denies the reality of the human body of Jesus Christ, both before and after the resurrection (Luke 24:39; John 20:27; Acts 7:55-56).

*Second*, since Jesus really has a human body in glory, He will come again as the Son of Man, and our bodies shall be transformed into the likeness of His glorious body (Phil. 3:21). Hallelujah!

*Third*, the path to godliness and the power of godliness is found in the incarnation.

Godliness, or God-likeness, denotes character and determines conduct by the principle of the love and the fear of God. God-likeness is the problem of faith. It is the firm conviction that God is and that He has set a pattern for men in the universe. Godliness hold that God is and that He is a rewarder of those who diligently seek Him.

The *fourth* and final practical aspect of the doctrine of the incarnation is very real—too real, indeed, for some. They do not believe.

Jesus Christ was born into this world, not from it. He cannot be a product of the human race at all. He is God in the flesh—not man becoming God. He was God coming into human flesh from the outside. Our Lord came into the human race from above, and just as He came into the human from the outside, so He must come into each of us from the outside. We all must allow our personal human life to be a place for the birth of the Son of God. The characteristic of the new birth is that we must give ourselves so completely to God that Christ is formed in us. Immediately He is born in us, His nature begins to work through us, and God is manifest in the flesh. That is the reality of the incarnation.

As one last thought about the incarnation, we quote a selected phrase. The world says, "If God were good, the sin of the earth would break His heart." To which we reply, pointing to Calvary, "See, there is the broken heart." What have you done about it?

\* \* \*

## CHAPEL ECHOES

By Dolores Teander

"Man is looking for better methods, but God is looking for better men."

"Jesus first said 'GO,' then, 'LO, I am with you always.' Only as you go where He wants you, can you claim His presence."

"We want to use the Holy Spirit in our work, whereas the Holy Spirit wants to use us in God's work."

"The devil's master strategy is to keep the Christian dealing with generalities rather than definite things, in prayer."

—Rev. Edw. Haugh, Deputation Secretary for E. U. S. A.

"A real sense of need makes for real prayer. How much babbling and talking there is, and how little praying!"

—Dr. W. S. Hottel

"There is thunder in silent fidelity."

"The triumph of man is the triumph of God over him."

—Dean Leo C. Lapp



# Could our Lord have Sinned



BY I. M. HALDEMAN

There are those who teach that He could. His nature, it is said, was completely human.

He had all the innate normal desires and passions that were in Adam before he fell.

When Adam was created, he was without sin, yet he yielded to temptation and fell.

Satan was created pure and perfect in all his ways, yet he yielded to the temptation of his own perfections, and fell.

No matter how pure and perfect then was our Lord, He could have said, "Yes" to temptation, sinned and fallen.

If this were true it would be setting-up redemption on a basis of possible overthrow.

That much must be said, and said plainly.

It must be said that the whole scheme of redemption, predetermined in the counsel of the Godhead, was unsettled till after the temptation; that during the temptation it was in the balance.

Such a proposition goes back to the covenant; it goes back to the purpose of God, and renders the decrees of God not fixed or settled or determined from the beginning; but fixed, settled, and determined only in time by the final human action of the Lord.

Our Lord Jesus Christ, on the side of His mother by birth, and on the side of Joseph by law, was the heir of David's throne and the Messiah ordained of God. His sin and fall would in no degree have changed His essential or legal relation to the throne, nor denied His title as Messiah. Thus had He sinned, we should have had the spectacle of an ordained,

but sinful, Messiah.

Our Lord was the Lamb "foreordained before the foundation of the world." A lamb to be accepted for sacrifice must be "without blemish and without spot." As the antitype, the Christ must be sinless from an essential point, and without sin because of victory over it. Had He yielded to temptation and sinned "psychologically," His fall could not have changed the fact that He had been ordained as the Lamb of God. If that ordination remained, we should have had the fixed, ordained Lamb of God guilty of sin, and denying the very demand of both type and principle that He should be without sin. If the ordination were set aside because of the secondary fact of discovered sin, we should be carried back into the unfixedity and, therefore, uncertainty of the decrees of God.

If our Lord as Messiah of Israel and Lamb of God could have sinned, He would, as the only begotten Son of God, have failed to be the Redeemer of men.

What then?

Had God another virgin in reserve; had He another begotten Son in view?

The question, "What then?" must remain unanswered. To attempt to answer it brings us face to face with suggestions that seem blasphemous, even in their inception.

To counter this line of thought with the premise that while our Lord could have sinned, nevertheless it was ordained that He should not sin, is to destroy the whole ground proposition of volition in respect to "Yes" and "No."

The Scripture gives no warrant for the teaching that our Lord might

have sinned.

The illustrations from Satan and Adam cannot come into court.

Satan was a created angel.

Adam was not the begotten Son of God, but a creation of God.

Our Lord Jesus Christ was not a created angel.

He was not a created man.

He was begotten of God from the seed of the woman, by and through the Holy Ghost.

That which was begotten was not a person, but a nature—a human nature.

This human nature was holy. Scripture calls it "that holy thing."

It was the holiness produced by and out of the Holy Ghost.

It was the holiness produced by and out of God.

It was, therefore, in its quality the holiness of God.

Since its quality was the holiness of God, there was no sin in it, and no possible tendency to sin.

This holy, sinless, human nature was indissolubly joined to the eternal personality of the Son.

His human nature could not have sinned without the consent of His unique personality; that personality would have to say "I will" to sin.

Since the personality of our Lord Jesus Christ is the personality of God, it was impossible for that personality to consent to sin.

Since His personality could not consent to sin, it was impossible for Him in His human nature (because that human nature was inseparably joined to His personality) to have sinned.

What then was the meaning of His temptation?

There ought to be no difficulty in answering.

The first man was tested as the head of the race and failed.

Our Lord was tested and tried as the **Second Man**—not to see whether there was any weakness or tendency to sin in Him, but to bring out the supreme fact that there was no sin in Him and no possibility of failure.

The process of temptation demonstrated that sin had no place in Him. He was not only impeccable God, but impeccable man.

He is therefore presented to men, not as an example to be followed, but as the object upon which faith may rest with unshaken confidence.

To teach that His temptation is to be held up as an example to us when tempted and tried is a blunder in exegesis.

Lay down that postulate and the logic of it is inevitable.

To be an example to us, it must bring Him, as the tempted one, into



the region of our weakness, and, therefore make it possible for Him to sin; that, like Him, we may resist and overcome sin.

To teach that His temptation and victory over sin are to be held up as an example to those of us who carry all the weight of antecedent, fallen human nature, is to vitiate the entire meaning of the temptation, and hold out a broken reed to the tempted and tried.

At no time is the temptation of our Lord so held up.

All statements made that it was not a real temptation if He could not have sinned, sadly fall short of the high purpose of the supreme hour.

The assertion that had He not been free to say, "Yes," to the tempter, He would have been no more than an automaton, and the scene without meaning or avail to us, misses the true category in which the temptation is to be placed.

It is set before us on the same principle as His death, resurrection, and ascension into heaven; that is, as a fundamental part of the redemption in which He is the revealed, foreordained, perfect Redeemer and Saviour.

He is brought before us as the Second Adam, predestinated through death and resurrection to be the eternal head of a new race—the new source of life, spiritual and eternal for men. He is tested, and no fault or flaw being found in Him, is set before us—not as an example—but as the perfect and sustaining object of faith.

Let it be repeated and kept in mind by all who would honor the person and work of our Lord (and without losing consciousness of it for a moment) that He is not an example in the temptation; but by reason of that temptation, the revealed and perfect object of faith.

He is the object of faith, and not otherwise.

As the tempted and tried, we are not to look to the scene upon the mount and endeavor, as the Lord did, to overthrow, but, rather, to look away from self, or any hope in self, and look to Him now upon the throne as the always perfect One, able to succor and deliver all who shall come unto Him. We are to draw near that we may find "grace to help in time of need."

He is the incarnate God in Whom we may safely trust, and to Whom we may confidently approach.

As supplementary to this it may be asked: if our Lord could have yielded to temptation and thus have sinned, why could He not yield to temptation now and sin?

There is no record that He re-

ceived a change of nature after the temptation. There is no record that He received a second birth as to His nature.

Unless a change can be shown in His human nature since the temptation, then, seeing His will was free once in respect to sin—it is, unless it can be otherwise proved, just as free now.

What guarantee have we, therefore, that He will not some day be lifted up with the contemplation of His own glory, and fall from His high place?

Once admit that our Lord could have fallen, and you have introduced a broken link in the whole chain of redemption and incarnate Deity.

But Scripture has given a smashing finality against this blasphemous teaching: it is to be found in these words:

"HE CANNOT SIN, BECAUSE HE IS BORN OF GOD" (I John 3:9).

This is spoken of the ordinary, regenerated child of God; as it is written: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born (has been begotten) of God."

It is the declaration that the Christian does not sin in the nature which is begotten of God, but only in and through his old Adam nature.

Now let it be noted, nor ever forgotten — God's Christ never had Adam's nature. He had a new distinct humanity, begotten by God Himself from the seed of the woman—a nature begotten of God; and the nature born (begotten) of God, says Holy Scripture—cannot sin.

Here is the end of controversy.

Whatever mystery may remain unsolved in the union of the two natures in the person of our Lord, the fact also remains that the human nature of Christ could not sin.

Some years ago I spent a summer in the upper part of New York State among its mountains. A new railroad had been opened to the interior. A bridge had been thrown across a great chasm, hundreds of feet deep, through which a rushing, boiling, lashing torrent swept on its way to the great lake beyond.

My room was so situated that I could look out upon the wide sweep of country, the distant mountains, and in the foreground the railroad bridge spanning the deep gorge. From there I could hear the sound of the roaring waters. It was a tumultuous and fascinating music by day; and at night, as the rising and falling notes mingled with the drive of the winds from old White Face, I was again and again lulled into that helpful and continued sleep I had sought else-

where in vain.

One day, sitting in my window, looking out on the ever-appealing landscape and listening to the ceaseless roar of waters, I heard a new sound. My ear was instantly alert. I listened. The sound approached. At once I realized, a train—the first train on the road—was approaching. There was the shrill warning of the whistle, and the nearing thunder of the coming wheels. Presently, I saw two huge locomotives drawing slowly up to the bridge. They passed on till they reached the center; there was a sharp, challenging whistle from each. I heard the brakes crash down, and the two pulsing, throbbing machines came to a dead standstill.

I wondered what was the matter. I waited. There was no movement. The steam rose up in white, piled, cloud heaps, and blew off in thin, fringed streamers to the mountains like banners of greeting to the woodlands now, for the first time, invaded by the iron monsters.

Then I saw one of the engineers lean lazily out of the cab window of his locomotive, with a pipe between his teeth, sending forth from time to time, easy and regular puffs, as if he had all the day before him. I looked at the companion locomotive. Engineer and fireman seemed at ease, and their attitude implied they expected to stay a long while in that strange position in the center of the bridge, high in the air, with the dashing, smashing waters underneath. The engines looked so massive—the iron and steel work of the bridge so like a spider's web supporting them.

What could it mean?

What do you think it could mean?

Do you imagine for a moment those men kept those tremendous tons of iron beating and quivering upon the bridge for nearly half a day, sat in their cabs, smoked their pipes, laughed and chatted with seeming indifference while suspended in mid-air, because they wanted to find out whether there was any inherent weakness in the newly-built structure? Do you imagine they were watching to see whether the bridge would say, "Yes," to the tempting, aggressive mass of railroad iron and steel straining at every bar and bolt of the construction beneath?

If you think that, then are you as a fool for the pains of your thinking.

Nay! These men, who loved life as well as you or any other human being, took those great locomotives on the bridge not to prove there was a possible inherent weakness in it and that in some sudden moment it might give away, men and engines being precipitated to the flood below; they took those locomotives to the bridge, kept them there, and themselves remained at ease and in quiet, that



# Ecclesiastes & Ephesians

BY CHARLES M. NEAL

## CHAPTER THREE

*I will prove thee with mirth . . .*

Paragraph 3; Chapter 2:1-11

"I said in my heart, Come now, I will prove thee with mirth; therefore enjoy pleasure; and, behold, this also was vanity. I said of laughter, It is mad; and of mirth, What doeth it? I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, and I planted trees in them of all kinds of fruit; I made me pools of water to water therefrom the forest where trees were

reared; I bought men-servants and maid-servants, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem; I gathered me also silver and gold, and the treasure of kings and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced because of all my labor; and this was my portion from all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and,

behold, all was vanity and a striving after wind, and there was no profit under the sun."

*Therefore enjoy pleasure . . .*

So far as the moral significance of the word "pleasure," as used in the Bible is concerned, it may mean "good, bad, or indifferent." The character of the word must be determined from the context in which it is found. The English dictionary defines the word as follows: "The gratification of the senses or of the mind; agreeable sensations or emotions; the excitement, relish, or happiness produced by enjoyment or expectation of good." We find as synonyms such words as "enjoyment," "gratification," "sensuality," and "self-indulgence." The Hebrew word *ayden* from which we have the word Eden means "pleasure or delight"—thus Eden was

they might demonstrate to all the people who watched with curious eyes and wondering mind; kept them there to demonstrate to every onlooker that there was no inherent weakness in the bridge; and that it could not break down under the temptation of the weight upon it; that there was no tendency in it, in any part of its make-up, to say, "Yes," to this iron temptation—to break down. These engineers and firemen kept the panting, quivering, locomotives on the new and before-untried bridge to prove and demonstrate to all who saw them that this bridge was worthy of their confidence; that they might venture upon it, trust themselves to it unreservedly, and without shadow of a fear. In short, this great temptation or trial was intended to set the bridge before the people as entirely worthy of their unshaken faith and unhesitating confidence. It was the indisputable assurance that no innate weakness was in this bridge nor any possibility at any time in which it could have said, "Yes," to the temptation.

What more then shall I say?

It is not necessary for men to say more. You may say it if you like, because you yourself must see it.

Here it is:

All the weight of temptation was crowded on our Lord Jesus Christ in that hour when the devil met Him on the mount. He was tempted in "all points" as we are, from animal

appetites and desires, to the highest reaches of ambition for self-gratification and power.

He was tempted and tried, not to find out whether there was any inherent weakness or tendency to sin in Him; not to see whether He could say, "Yes," to the subtle suggestions; not to prove He was a free agent, and could, if He had wished, have given way, flinging His covenanted, foreordained, and promised redemption into the rushing, mad gulf of utter failure and absolute destruction; not to demonstrate He could, if He had wished, have carried all the hopes of humanity down with Him in endless ruin: no! and even the suggestion seems like a cruel and wanton blasphemy against Him, and all the sweet fairness of His holy life. No! I repeat, He was tempted and tried and tested at every point to prove and demonstrate both to angels and to men that He could not say, "Yes," to the temptation; that He could not have sinned; that it was no more possible for Him to have sinned than it was possible for God to have lied when He sent Him forth as the predetermined and promised Redeemer for us men and our salvation; that He was tried and tempted there, not that He might be set up as an example and encouragement to us in our hours of desperate temptation that we might be inspired to take hold on ourselves and resist as He did; but, rather, that we might see in Him a Second Man, a new Adam, Who was holy, with the be-

gotten holiness of God, impeccable, incapable of sin; that we might see Him as the majestic, unbreakable bridge across the deep chasm of sin and death; and so seeing, fling ourselves without reserve, and in unhesitating confidence upon Him as the one and only supreme object worthy of our unfaltering faith and profoundest adoration.

Those engineers tried the bridge across the chasm because they knew it could not break down; and because they wanted the people to put their trust in and commit themselves in fullest confidence to it.

God, the eternal Father, gave our Lord Jesus Christ, His own very Son, and God the Son, over to the power of the tempted (and He was led up of the Spirit into the wilderness to be tempted) because God the Father, God the Spirit, and God the Son Himself knew He could not sin, and could not break down; and because the eternal and covenant God wanted all the world to know that upon this Second Adam, this new and federal head of the race, every human being might cast himself and herself in full surrender of faith and with joyous confidence in His unfailing care—His swift defense.

\*The above article is printed in place of an article on the same subject promised by Dr. Thomas Murray, a member of the Faculty of the Institute, who, due to the fact that he was called out of the city on important business, was unable to provide his article.



the garden of pleasure and delight. On the other hand the "pleasure" that comes from the relation of the sexes (Gen. 18:12), is translated from the same word. A word coming from the same root means "voluptuous" (Isa. 47:8) where it is translated "given to pleasures." The word "pleasure" as used by Solomon means "to be or do good." The enjoyment which grows out of *being good* or *doing good* is here called "pleasure."

#### *The natural man at his best . . .*

In the paragraph above we have gone into the meaning of the word "pleasure" for the purpose of showing that Solomon's proposal to try *pleasure* does not have in it the idea of sensuality. Solomon uses the same word in twenty-four other places in Ecclesiastes where it is translated "good." Our general topic for this book is "The Natural Man at His Best." At no place in the whole experiment does he stoop to the lower level of the powers and possessions of the natural man which we so often see debased. Pleasure, and all the other list of things which Solomon chose to test, were being abased by the men of Solomon's day, just as in our day, but he conducts this test far above the level of the average man of that day. The natural man at his lowest level presents a very different picture. The reader may see that picture by reading Romans 1:18-32. The man of whom Solomon writes is the one who is often called "the good moral man."

#### *What it was good for the sons of men . . .*

Here we find the same word from which we derive the word "pleasure." It is translated "good" and might just as well have been translated "pleasurable"; in other words, Solomon is looking for good things which will give *pleasure* to the sons of men. In our present paragraph this exact meaning is elaborated most clearly. All the enterprises entered into are good things and perfectly right to do. There is no indication that any of them were carried to excess. The "wine" mentioned does not mean beverages with such alcoholic content as to debase and make drunken. The great works and houses and vineyards and gardens and parks are such as we see in our present civilization. What person of today has not heard much about "tree planting" and "pools of water" and stock farming and many other such emphasized private and public works? Who today has not heard of the gathering and hoarding of gold, such as the twenty billion dollars buried in Kentucky at this present moment? It seems that Solomon was in the *souvenir* and *antique* business, the very thing people are seeking pleasure in at this time. There was also on dis-

play that great collection of musical instruments from all quarters of the world with the experts present to use them. Vocal music of both the classical and more stately down to the warbling and yodeling of the "hill-billies could be heard at any time." From the very character of Solomon and the nature of things being tested, it is not likely that the Psalms of David, his father, so spiritual in nature, were played very frequently.

#### *And whatsoever mine eyes desired . . .*

The short list of things given above is but a sample of the line of things tested. In the actual test nothing was omitted. What his eyes desired or his heart conceived to be desirable and enjoyable were granted. No labor was too hard and no price, too high. In and through it all he did not lose his head; his wisdom remained with him. His wisdom prevented him from being prejudiced in favor of the one or the other and enabled him to render a correct appraisal. What, may we inquire, was his decision about the pleasure-giving quality of these things? Do these things, when followed assiduously and attained successfully, bring real soul satisfaction? Does he recommend to his fellow-men any or all of these good and pleasurable things, as a satisfactory means of reaching the greatest good in life? Let us let him answer in his own words: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun." Let the reader remember that the question is not, "Is it right to do these things in the interest of supplying our physical needs or enjoyments?" But the real question on which this search was instituted is, "Does the pursuit of things and the possession of them satisfy the reason for a man's existence on the earth?"

#### *So I was great, and increased more than all . . .*

The pleasure of the natural man at his best centers around ego—around himself. For this reason it is not strange to find in this one paragraph of eleven verses, the pronoun "I" is used 20 times. "I gat me" in substance permeates all. Counting the "me" and "my" words in the same paragraph we have 24 more *ego* words, making 44 in all in just 11 verses. Such selfishness is *sin* and you will notice that a big I is at the center of that word. In the verses from 1:12 to 2:26 that big "I" is found 41 times, and that is an excess of "I." The "I" sections of the Bible always end up badly. The Pharisee used 5 in his 35-word prayer and got nowhere (Luke 18:11-12); Paul,

with the natural man in the lead, used 30 in 19 verses and ended up with "Wretched man that I am" (Rom. 7:7-25); and Paul's "folly" chapter has 44 of them (II Cor. 11). I have before me a copy of a religious journal in which the name of the preacher-editor occurs 70 times, and the pronoun "I" for himself is found 271 times, making a total of 341 times. The name of Christ Jesus, however, is found but 13 times, and that is an excess of "I." In another issue of the same journal, his name occurs 119 times and the name of Christ Jesus, 5 times. There can be no lasting peace and pleasure centered around self, even for those who live in a fool's heaven.

#### *Wisdom, and madness, and folly . . .*

##### Paragraph 4; Chapter 2:12-17

"And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been done long ago. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head, and the fool walketh in darkness: and yet I perceived that one event happeneth to them all. Then said I in mine heart, As it happeneth to the fool, so will it happen even to me; and why was I then more wise? Then said I in my heart, that this also is vanity. For of the wise man, even as of the fool, there is no remembrance for ever, seeing that in the days to come all will have been long forgotten. And how doth the wise man die even as the fool! So I hated life, because the work that is wrought under the sun was grievous unto me. For all is vanity and a striving after wind."

#### *I turned myself to behold . . .*

Our present paragraph reflects the same kind of works that were mentioned in the former one, but from a different standpoint. All through the former operations Solomon had retained his wisdom, and all that he had done was with skilfulness. In this paragraph he observes the same things done in madness and folly. In fact he is more than an observer, for the text indicates that he actually entered into madness and folly. Wisdom, madness, and folly—a look at these three words will help us to enter into his experiment with more sympathy. The word "wisdom" is used 28 times in the book, and in each place it means to be "wise in mind or word or act," carrying with it the idea of skilfulness. The works of Solomon had been performed in that way. He now wishes to evaluate the same things as performed in madness and folly. "Madness" is used 6 times and in each place it means "to make a show or boast." "Folly" means to "be silly or act silly." Sol-



omon wished to know whether a sprinkle of madness or folly or both together would yield any more soul satisfaction than the skilful operations had brought him. A little of this seemed to have satisfied Solomon that the *big blow* or the plunger had nothing for serious consideration. His conclusion is that "wisdom excelleth folly, as far as light excelleth darkness."

*I perceived that one event happeneth to them all . . .*

The skilful worker who wrought with success, and let his works declare his wisdom; the worker who did not or could not do so well, but tried to make up for the deficiency by boasting and boosting his results; the plunger who acted with no wisdom, but who seemed to come out well sometimes—these all out of their wisdom or madness or folly, came to the same place. Death soon overtakes them all and the next generation will soon forget them. After all, what is the one better than the other, except for the brief moment. There is no lasting good to accrue to the one above the other. In this vein of thought he renders his conclusion concerning his little excursion into the realm of madness and folly: "So I hated life, because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind."

*And I hated all my labor . . .*

Paragraph 5; Chapter 2:18-23

"And I hated all my labor wherein I had labored under the sun, seeing that I must leave it unto the man that shall be after me. And who knoweth whether he will be a wise man or a fool? yet will he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This also is vanity. Therefore I turned about to cause my heart to despair concerning all the labor wherein I had labored under the sun. For there is a man whose labor is with wisdom, and with knowledge, and with skilfulness; yet to the man that hath not labored therein shall he leave it for his portion. This also is vanity and a great evil. For what hath a man of all his labor, and of the striving of his heart, wherein he laboreth under the sun? For all his days are but sorrows, and his travail is grief; yea, even in the night his heart taketh no rest. This also is vanity."

*This also is vanity and a great evil . . .*

After Solomon had made his trip of investigation and observation and experience into the field of the world's labor and achievement, and had been thoroughly convinced that the operations performed with wisdom were much more desirable, he

fell to thinking about the final disposition of the results of his labor. Three times in these six verses he says, "This also is vanity." With the middle one he adds, "and is a great evil." In the first case he regrets that the man who steps into his shoes may be a fool, or one of those plungers he had seen operating so hazardously, or perhaps one of those big wind bags. His trouble at this point is expressed aptly in our day in the saying that "He would turn over in his grave if he knew that!" Solomon has the same trouble by anticipation—a kind of pre-grave turning over that gives men a bad disposition in the morning. In the second place he has a bad case of anticipating—a bed-tossing performance, which drives him to the very edge of despair. The results of his labor, which were wrought with wisdom and great success, will likely fall to some lazy and worthless fellow who has had no share in the creation of such wealth. He says this is not only vanity but a great evil. In the third place he laments that the returns of his labor and the strivings of his heart and the days of his travail and grief and wakefulness of nights are so meager and fleeting. After a night of worry and tossing he drops off to sleep saying, "This also is vanity." The day following was worse than the night and his conclusions belittle a man of wisdom—but after all, it is the natural man at his best.

*Man hath no preeminence above the beasts . . .*

Paragraph 8; Chapter 3:16-22

"And moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there. I said in my heart, God will judge the righteous and the wicked; for there is a time for every purpose and every work. I said in my heart, It is because of the sons of men, that God may prove them, and that they may see that they themselves are but as beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preeminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth? Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?"

*All go unto one place; all are of the dust . . .*

Full of pessimistic broodings, after

a night of tossing to and fro on his bed, Solomon visits his well-ordered stock farms. Large herds of fat and sleek cattle browsed on the hills of luxuriant pastures; great flocks of contented sheep fed here and there or reclined by the brook. Their satisfaction reproached his troubled soul. He almost envied them their lot. Out of this trip came such reasoning as our present paragraph sets forth. His business with the judge of the court had given him an insight into the wickedness which all too often sways decisions; the reverend gentleman with whom he was acquainted reflected the wicked practices that are often found in places of righteousness. But here are these cows and sheep innocent and contented. After all, how much better is a man than a beast? All live on the same earth and all die and go back to dust—man worries himself sick and the beasts are contented with the simple requirements of food and drink. No one knows the direction the spirit takes when it leaves the body of either man or beast. Man has no preeminence over the beasts. In this mood he draws his conclusion: "Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for this is his portion: for who shall bring him back to see what shall be after him?" So far as we know, this is the only place in the Bible where the beast is spoken of as having a "spirit." The natural man could easily make a mistake at this point, for the truth of the "spirit" comes by revelation from God.

*I said in my heart . . .*

Let the reader observe the source of this pronouncement. It is not attributed to a higher source than the heart of the natural man. Such instruction is of no more authority for men to found their faith upon or to order their lives by than the sayings of some wise but natural man of our own day. If one does not see the truth of this as a basis for the study of Ecclesiastes, he will constantly be in a state of confusion trying to reconcile such items as this with the truths as elsewhere revealed from God through the Holy Spirit. When once the fact is perceived that the book of Ecclesiastes purports to be no more than the investigations, observations, and experiences of a wise but natural man, it will clear up many difficulties. The one great lesson of the book is that natural man cannot find satisfaction apart from God.

*All the labor of man is for his mouth . . .*

Paragraph 19; Chapter 6:7-9

"All the labor of man is for his mouth, yet the appetite is not filled. For what advantage hath the wise



# What God Is Doing in Ethiopia

BY F. DELMAR STEVENS



Rev. and Mrs. Stevens are missionaries of the Back to the Bible Broadcast. They sailed the latter part of February for Africa under the Sudan Interior Mission. They will be located at Minna, Nigeria, British West Africa for a time, after which they hope to press on into Ethiopia.

The question—"At the judgment seat of the great white throne, what will God do with the heathen who have never heard the Gospel?"—is one that is frequently raised. It seems to us that a far more pertinent question for the Christian to face is: "What is Christ at His judgment

seat going to do with the Christians who have had the Gospel and have refused to give it to those who are in darkness?" Too many of God's people do not face their responsibility to give the Gospel to those who do not know Christ. They have "no vision" and are not able to see "afar off." If they recognize their responsibility at all, they confine their efforts to those about them.

The Lord has plainly dealt with us about the great need of laborers in the land of Ethiopia. In response to His dealing we told Him that we were willing to go, and asked Him to close the door if this were not His will for our lives. God has marvelously opened doors ever since that decision was made, and has shown us that this is His will. Never before were we as happy as we have been since that day. It made a difference in our lives, in our prayers, and in our service. I am sure that there is no experience so precious, so peaceful, so joyous as that of being in the center of God's will.

God makes even the wrath of men to praise Him; and during this terrible war He has done much to make it possible for more people to hear the Gospel of Christ. Impenetrable territories have been opened by invading armies and made accessible to missionaries carrying the good news of salvation. In Ethiopia God has worked miracles through the present war to facilitate missionary work. We have heard from the lips of missionaries who have been there, that instead of seventy dialects and lan-

guages, as there were before the Italians came in, there is now to be only one national language, the Amharic, which is being accepted and taught as rapidly as possible in all parts of the "Rainbow Empire." Instead of rocky, rough roads which greatly handicapped missionary effort, there is now, due to the painstaking labor of the Italians during their short stay in the land, a fine road system by which good transportation throughout the land is available. Instead of having, as formerly, an emperor crowned and controlled by the Coptic church, Ethiopia now has its emperor, Haile Selassie, back on the throne of his liberated country, with all the power that he can desire. Missionaries, who know him personally, testify to the fact that he is a truly born-again Christian. His desire to give and teach the Bible to his people and his assistance in its translation into the Amharic tongue, is good evidence that he is a child of God. Truly God has worked all things together for good during this war; but He has done greater things than have yet been mentioned.

Before the Italian invasion there were few missionaries in Ethiopia who were faithful witnesses to our Lord Jesus Christ. With anxious hearts they were forced to leave their small groups of believers, clinging to the hope that God would keep the churches from being scattered. We rejoice to tell you, however, of the amazing harvest which God has given from the seed which was so faithfully sown. The number of God's children has not decreased but rather has multiplied and increased. The government count of the Christians in Ethiopia is 19,000; while an estimate by the missionaries is much more than that.

This increase of the church of Christ in Ethiopia despite a period of  
*Continued on page 111*

more than the fool? or what hath the poor man, that knoweth how to walk before the living? Better is the sight of the eyes than the wandering of the desire: this also is vanity and a striving after wind."

*What is man the better? . . .*

Paragraph 20; Chapter 6:10-12

"Whatsoever hath been, the name thereof was given long ago; and it is known what man is; neither can he contend with him that is mightier than he. Seeing there are many things that increase vanity, what is man the better? For who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?"

*Many things that increase vanity, what is man the better? . . .*

We have followed Solomon through a maze of things in his search for pleasure. He started out in good spirits. He wrought in every line and saw life from every level, but it proved unsatisfactory. After trying the best way, he shifted over to madness and folly and came away disgusted; he borrowed the trouble of thinking how his goods would be passed into the hands of a fool, or perchance to a lazy lout or worthless whelp. He fed his soul on self-pity and talked of his sleepless nights; he decided that man hath no pre-eminence above the beasts. As we leave him brooding he has decided that all things are vanity and that man is no better than the things

with which he works. Shall a man live for pleasure? Is that the place to find the real joy of life? Nay! He has followed a dead-end street. His quest has been for soul-satisfaction; he knocked, but no door opened; he sought, but did not find. His useless task has been repeated millions of times in every generation from that day to this, but the search has been fruitless. Millions are now engulfed with sorrow in the same ceaseless and unsatisfying search for joy, because they seek it in earth and of themselves rather than of God.

*Pleasures of life so seemingly sweet; Fail at the last my longings to meet; Only in Thee, my bliss is complete, Only, dear Lord, in Thee.*

(Note: American Standard Revised Version of the Scriptures quoted throughout.)



# Bible Study

## for Personal Growth and Blessing

BY MAURICE G. DAMETZ

### INTRODUCTORY TO THE PRINCIPLES OF BIBLE STUDY

The Epistles are that part of the Bible which especially belong to the Church age, being a pattern for the Church to follow. They hold very few exhortations to activity, and many to growth in the spiritual life. The divine order is set forth in Colossians 1:9-10, in which three things are clearly seen: Paul's prayer is a threefold request that believers: (1) might be filled with the knowledge of His will, (2) that ye might walk worthy, (3) being fruitful to every good work. The divine sequence is to KNOW in order to BE in order to DO. Thus spiritual knowledge and growth precedes fruitfulness and activity.

Likewise the book of Romans follows the same sequence. It may be placed into an outline as follows:

Chapters 1—8, Full Salvation

KNOW, assurance of salvation

Chapters 9—11 are a parenthesis setting forth the Jew, past, present, and future.

Chapter 12, Yieldedness

BE, living sacrifice

Chapters 13—16, Service

DO, direction for service

Thus, the divine order is, knowledge and assurance; then, yieldedness in view of knowledge; finally, service, the outcome of that knowledge.

### PERSONAL GROWTH THROUGH BIBLE STUDY

Many Christians do not seem to grow. While it is God's purpose that we grow spiritually, many are stunted, dwarfed. There is arrested spiritual development. We hear people give the story of their conversion twenty-five years ago, but nothing seems to have happened since. In nature there is a phenomenon called arrested development. Sometimes the mind remains infantile while the body grows vigorously, or the reverse may occur. The same phenomenon occurs in the spiritual realm. E. J. Pace has portrayed this in one of his famous cartoons. He has pictured the Church as a woman wheeling a baby carriage occupied by a whiskered saint who is holding on to a milk bottle and nipple. Others matured in face but baby in stature and dress are tugging at her skirts. The cartoon truly pic-

tures the spiritual condition of multitudes whose lives are a prolonged infancy because of the lack of proper food.

Malnutrition retards Christian growth. Peter exhorts baby Christians to desire the sincere milk of the Word, that they might grow thereby (I Pet. 2:2). Paul tells us that the Word is milk for babes and strong meat for men (Heb. 5:12-14; I Cor. 3:1-2). It is the Word of God that nourishes growth. Dr. Torrey was once calling upon a member of his church. He put to her the question, "How are you getting along in the Christian life?" She replied, "I am not getting on at all; my Christian life is a disgrace to me, a disgrace to the church, and a disgrace to Jesus Christ." He then asked, "Are you studying the Word daily?" She replied that she was not. No wonder that her Christian experience was not satisfactory. A little baby was lying in the carriage nearby. Dr. Torrey pointed to the baby and said, "Suppose you fed this baby every two hours today, once every six hours tomorrow, not at all the next day, and for three or four days without feeding; how do you think the baby would thrive?" She replied, "I do not think the baby would thrive at all, but would die." "Well," replied Mr. Torrey, "that is the exact way in which you are treating your soul."

What is it to grow by the Word? One may come to a well-spread table and take a specimen of food for critical analysis; then he is a higher critic. One may come hungry to be fed. Then, what must he do? He must eat, appropriate, masticate, ruminate, and digest. We must take the food for ourselves. We consider the words and their meaning until we are possessed of them, and then, meditate upon them, applying them to ourselves. And beyond that we can do nothing. It is the office of the Holy Spirit to turn spiritual food into the blood and bone and brawn of a vigorous Christian life.

### PERSONAL BLESSING THROUGH BIBLE STUDY

What do we mean by blessing? Commonly we mean something in the sphere of the emotions, such as happiness or joy. That is legitimate.

Christ desires that His followers should be joy-filled (John 15:11). But the Bible means more than an ecstatic state.

Turning to the Beatitudes we read, "Blessed are the merciful." This teaches that mercifulness is a state of being, not feeling. How does it feel to feel merciful? Again, "Blessed are the meek," not those who are trying to become meek. Those who have become meek are blessed. None are merciful or meek by nature. These are the attributes of God, and they are reproduced in us by the Holy Spirit. Happiness, joy, happy feelings, then, are a by-product of these blessed qualities wrought into the soul by the Holy Spirit. The first aspect of Bible study for blessing is such study as shows us what the blessed qualities and fruits of the Spirit are, that we may yield ourselves unto the Holy Spirit for His reproduction of them in our lives.

Another kind of blessing is the blessing of appreciation and appropriation of what Christ has done for us, and what we possess in Him. "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7). Blessing is the present enjoyment of what we have and are in and through Christ. The Christian believer is therefore blessed as he reads and studies the great passages of Scripture which reveal to him his security and exalted position in Christ.

Think of how the face of Christendom would be changed if the world were filled with growing and happy Christian people. Nothing is so attractive as growth; nothing is so winsome as blessedness. The present-day weakness and powerlessness of the Church manifests the lack of growth and blessedness among Christian people. Only systematic Bible reading and study yields these blessed results. The church has been suffering from the tragedy of a neglected Bible. The only hope for the church to be vigorous is for her ministers and people to get back to Bible preaching, teaching, exposition, and study. With this, let ministers and people also go to their knees before God.

The next installment is entitled, "Spirit and Method in Bible Study")



# PROMOTION

# DEPARTMENT

## ENGAGEMENTS FILLED BY THE EDITOR

Sunday morning and afternoon, January 9, the Editor taught the Word in the First United Brethren Church at South Bend, Indiana, in connection with the Twelfth Annual Midwinter Bible Conference held in this church. This was the opening day of the Conference and the tenth appearance of the Editor on the program. Dr. Bob Jones, Jr., President of Bob Jones College, Cleveland, Tennessee shared the program this first day of the Conference. Other brethren joined him Monday and on through the week. On previous occasions the Editor shared the program with other brethren for three days, while this year he brought only these two messages and then went on to two other conferences which were conducted simultaneously with this one. Dr. Roscoe Wilson, the pastor of the conference church and the director of the conference, also arranged for the other two conferences. It was a great joy to meet again Dr. Wilson, Dr. Bob Jones, Jr., and the brethren at South Bend. It is easy to teach the Word to such a responsive congregation as gathers for this conference. The Lord has used Dr. Wilson in this church and community to establish a conference that is far-reaching in its blessing and influence. We believe it is one of the best conferences to be found.

The first of the other two conferences was held in the Baptist church at Kewanna, Indiana, and opened Sunday night, the ninth of January. It closed the Wednesday night of the twelfth. The second of these conferences was held in the United Brethren church at Fulton, Indiana, Thursday through Sunday nights, January 13—16. The speaking at these conferences was shared with the Editor by the pastors of these respective churches, the Rev. Stacy Shaw, the pastor of the United Brethren church at Fulton, sharing the program at Kewanna, and the Rev. Hugh Hall, the pastor of the Baptist church at Kewanna, sharing the program at Fulton. Rev. Arthur, the pastor of the Baptist church at Fulton, cooperated in the services as did also his people.

These conferences were seasons of rich blessing and delightful fellowship. It was refreshing to hear these young pastors preach the Word and

to note their loyalty to the Lord Jesus Christ and to the Word. The Word was well-received in both churches, which clearly shows that the people are being constantly taught the Word. We praise the Lord for these three fine, earnest, and faithful pastors and their churches. Our ministry was warmly received and appreciated. Quite a number of the friends subscribed for *Grace and Truth*, and we know will be interested readers of its pages.

From Fulton, Indiana we proceeded to Johnson City, New York for a conference opening Wednesday night, January 19, and closing Sunday night, January 30. This conference was held in the Primitive Methodist Church, the Rev. Joseph C. McGuinness being the honored pastor. Our long-time friend, Rev. John Young, had charge of the music and also brought helpful and stirring messages in song. The regular choir of the church, also a young ladies' chorus and the choir of the Main Street Baptist Church cooperated splendidly, furnishing excellent music. Students of the Baptist Bible Seminary and the John Davis Memorial Bible School also furnished some good singing.

During our stay in Johnson City we were also privileged to speak to the students and members of the faculty of the Baptist Bible Seminary and the John Davis Memorial Bible School. It was a pleasure to meet and have this time of fellowship with these fine young students, and with the leaders and members of the faculty. We were sorry to miss the presence of Dean Bancroft of the Baptist Bible Seminary, who, because of physical weakness, could not attend the meeting. His son substituted for him. We ask our readers to remember these fine institutions in prayer.

Saturday night, January 29, we brought a message at a community-wide youth rally. The meeting was held in Kelurah Temple, in Binghamton. It was estimated that about 600 people had gathered for this meeting. Rev. Franklin Holden, a young Baptist pastor, was the founder and is the leader of this work. He is well-fitted for this work, and, if he moves forward and seeks the will and the glory of God in all things, he will have a wide and blessed ministry among the evangelical

forces of this large community.

These were ten busy days, but they were blessed and worthwhile. The conference was owned and blessed of God. The people really enjoyed the Word. A number of ministers were in attendance during the conference. The pastor of the church, Rev. Joseph C. McGuinness, is a man of God, a man true to the Word and to the Lord, and also a man of good sense and sound judgment. He pastors a great church with a large Sunday school. He informed us that 165 of their young people are in the service of the country. We had a delightful time of fellowship with him and his family; also with John Young and his family. We have been invited back for another conference.

\* \* \*

## FUTURE ENGAGEMENTS

The Lord willing, the Editor will conduct a Bible conference in the Madison Avenue Baptist Church, Cleveland, Ohio, April 2 to 9, 1944. Anyone wishing further information please write to the pastor, Dr. J. F. Cuthriell, 2015 West 95th Street, Cleveland, Ohio.

The Second Annual Convention of the National Association of Evangelicals is next on the program. This convention will convene at Columbus, Ohio, April 12 to 17, 1944.

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## PRAYER AND NEWS BULLETIN

Carl C. Harwood  
610 So. 11th Ave., Yakima, Wash.  
February, 1944

To Our Friends and Prayer Partners:  
*Rejoice in the Lord alway; and again I say, rejoice (Phil. 4:4).*

These should be days of rejoicing rather than of sorrow, for "our redemption draweth nigh." As wars rage, bombs burst, and shells scream through the air, the Christian can look toward that place of peace and rest where sorrows are no more.

*There is a place I long to be,  
Where all is peace and rest;  
Where Jesus reigns and men are free,  
And sin cannot molest.  
I know it must be grand up there,  
And it is not a dream—  
That love is pure and all is fair,  
Where Jesus reigns supreme.*

—A. W. Agno

## Report of Activities

During the past two weeks our  
*Continued on page 89*



# Prophetic and Dispensational Studies

BY THE EDITOR

## THE FIRST BIBLICAL PREDICTION CONCERNING THE ANTICHRIST

*And the Lord God said unto the serpent, Because thou hast done this, thou are cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel (Gen. 3:14-15).*

In the first place, the serpent is cursed. The serpent is a personal creature and, as such, is none other than Satan himself. The language here is highly figurative, as the word "serpent" itself is figurative. When, therefore, it is said, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," we are to understand that Satan is to be utterly humiliated and degraded (Mic. 7:17). Sin always degrades whoever is guilty of committing it.

In the next place, there is a promise and a prophecy of the coming Redeemer. In this marvelous promise the infinite grace of God shines out once again. Before God acted in judgment, driving man out of the garden, He displayed His mercy, giving them a promise of hope in a coming Redeemer. In this promise He also assured them of the final and ultimate defeat and overthrow of Satan, who had accomplished their sin and fall. The coming Redeemer was to bruise his head. The woman, who was deceived by Satan, was the chosen channel through whom the Redeemer should come. The coming Redeemer was to be the SEED OF THE WOMAN. This promise is also a prophecy. Here is the acorn promise and prophecy of the Scriptures. This is the GERM promise and prophecy of all the promises and prophecies in Scripture. This promise and prophecy embraces a large scope of biblical teaching. It is so comprehensive in its content that we can present but a bare outline of its teaching.

### I. WE NOTE THE ANNOUNCEMENT THAT THERE SHOULD BE ENMITY BETWEEN SATAN AND THE WOMAN

This announcement is one of great significance. The "woman" here means a particular people through whom, by a woman, the Redeemer, according to the flesh, should be born

into the world. The "woman" here typifies Israel, of whom God made choice some time later to become the depository of the SEED. This "woman" is seen in her typical character in the twelfth chapter of Revelation.

We observe that in this first and acorn promise and prophecy of a Redeemer, there is the beginning of the "highway of the Seed." The line is that of Abel, Seth, Noah (Gen. 6:8-10), Shem (9:26-27), Abraham (12:1-4), Isaac (17:19-21), Jacob (28:10-14), Judah (49:10), David (II Sam. 7:5-17), Immanuel—Christ (Isa. 7:9-14; Matt. 1:1, 21-23).

The discerning student of Scripture will readily discover that the Children of Israel, the nation which sprang from Abraham, were by divine choice and purpose made the depository of the Seed, the Redeemer and Saviour of mankind. The Children of Israel being the appointed channel through which the Redeemer and Messiah was to come, became the object of Satan's bitter and hateful assault, an enmity and assault which is relentless and continued. How marvelously this prediction has already been fulfilled, all students of Scripture know full well.

Satan's enmity and assault really began the moment the prediction had been made, even before Abraham was called, and in him the nation of Israel. The awful corruption of mankind in the days of Noah was Satan's attack upon the woman, in which he sought to so dreadfully corrupt the whole race of mankind that God would be forced to wipe them all out, and thus be thwarted in His purpose to bring in the Redeemer. After the call of Abram and in him the nation, Satan's attacks and assaults became very manifest and also very fierce. They are seen in the edict of Pharaoh to destroy all the male children (Exod. 1:15-22), the Egyptian attack at the Red Sea (Exod. 14), the assaults of the Canaanites when Israel was in the land (the book of Joshua), the plot of Haman to kill all the Jews (Esther 3), and in the action of Athaliah in killing all the seed royal (II Kings 11:1-3). They are also seen

in the continued persecution of the Jews by the Gentiles all down through the centuries, and they will be seen in the yet future opposition to and persecution of the Jews by the Antichrist and his armies, so vividly predicted in the prophetic Scriptures of both the Old and the New Testaments.

### II. WE OBSERVE THE REFERENCE TO TWO SEEDS IN THIS ANNOUNCEMENT, "THY SEED" AND "HER SEED"

The reference is to Satan's seed and to the woman's Seed. The woman's Seed signifies our Lord Jesus Christ. This is the first announcement of the supernatural birth of the Lord Jesus Christ, the announcement that He should come into the world in a unique manner. The Redeemer is to be the woman's Seed, not man's seed. It is a physiological fact that a woman has no seed, so that the supernatural conception and birth of our Saviour are clearly implied. Centuries after this announcement was made, the prophet Isaiah predicted that the Messiah and King of Israel should be born of a "virgin" (Isa. 7:14). About four thousand years after the initial announcement was made, a virgin was "with Child of the Holy Spirit" (A.S.V.) and brought forth a Son, the Redeemer, the Lord Jesus Christ (Matt. 1:18-23; Luke 1:26-35; 2:1-11). Thus "God sent forth His Son, MADE OF A WOMAN" (Gal. 4:4).

Now since the "Seed" of the woman consummated finally in a single personality, it is just logical and proper that Satan's seed should do likewise. We must, therefore, look for Satan's seed in the field and realm of a single personality. Satan's seed signifies the coming Antichrist. God anticipated the very ending of the dispensations in this remarkable prediction. In the words "thy seed" we have a clear reference to the supernatural and satanic nature and character of the coming Antichrist. Satan always has been an imitator of the things of God, and his work of imitation will reach its climax in finally setting up the imitation of our Lord and Saviour Jesus Christ, a false and counterfeit christ, the Antichrist. In this being and personality Satan will somehow imitate the hypostatic union of the two natures in

*Continued on next page*



# ANSWERING YOU

BY HAROLD A. WILSON

*Revelation 22:8-9 says, "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things."*

*"Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God!"*

*Continued from previous page*  
our blessed Lord—His humanity and His deity. The Antichrist will be the Man of Sin and the Son of Perdition; he will sit in the Temple of God and be worshipped as God (II Thess. 2: 1-4).

The Antichrist will be the "seed" of the devil, a man born of a woman, possessed with a satanic nature, just as the Lord Jesus Christ was the Son of Man and the Son of God in one Person.

Therefore the enmity predicted by Jehovah God between the seed of the serpent and the Seed of the woman, will be really and fully realized only in the last days; that is, in the days when the Antichrist will be manifested and will reign.

### III. WE NOTE THE REFERENCE TO A DOUBLE BRUISING IN THIS ANNOUNCEMENT

The woman's Seed shall bruise the serpent's head, and the serpent shall bruise His heel. The last clause in this prediction already has been fulfilled. The bruising of the heel of the woman's Seed is a figurative reference to the sufferings and death of our Lord Jesus Christ. The "heel" signifies the mortal humanity of our Saviour. The bruising of the heel took place when Jesus was crucified and died, being "wounded for our transgressions," and "bruised for our iniquities" (Isa. 53:5). The reference, therefore, in this clause, is to Calvary's cross and Christ's death upon that cross.

The first of these clauses, however, still awaits fulfilment. The bruising of the serpent's head will take place when our Lord returns to this earth again in person and in power, and when the Antichrist will be dethroned and overthrown and "the dragon, that old serpent, which is the devil, and Satan," shall be bound for a thousand years and cast "into the bottomless pit" and finally into the lake of fire (Rev. 20:2-3, 10. Compare II Thess. 2:8; Rev. 19; Rom. 16:20).

*Does this mean that the angel was a man—one of the prophets?*

As the English of the King James Version reads, this might appear to be the meaning. But this would contradict the general teaching of the Scriptures, which indicates that angels are a separate race of beings from men: a separate and distinct creation. Contrary to popular ideas on the matter, angels never were humans, and humans will never be angels. But this does not adequately answer the question raised by this reader. It is not enough to tell what any given Scripture does *not* mean. To satisfy the mind of the sincere questioner we must consider what it *does* mean.

The Greek construction (in the Greek N. T.) makes very plain just what is meant here. If the angel's words meant that he was a human being, from among the prophets, etc., the construction would undoubtedly have been the preposition *ek* (out of, from among) with the genitive. But this is not the case. Instead, the simple genitive is used, so that the translation literally would be, "I am a fellow-servant of you, and of your brethren, the prophets, and of those who keep the words of this book." From this translation it will be seen that the emphasis should be on the word "fellow-servant," and that each in the series of genitives is linked with this word. The meaning is, clearly, that the angel says he is a fellow-servant of John, a fellow-servant of his brethren, the prophets, and a fellow-servant of those who keep the sayings of this book. This interpretation is in full harmony with the teaching of other Scriptures, which indicate that the angels are the servants of the Lord (Heb. 1:14; Ps. 103: 20-21).

The translation suggested above, and the meaning which it brings to light, is supported by other translations.

Moffat renders it thus: "I John saw and heard all this; and when I heard and saw it, I fell down to worship before the feet of the angel who had shown me it all. But he said to me, 'No, not that! I am but a servant like yourself, and your brothers the prophets, who lay to heart the words of this book. Worship God!'"

Weymouth's translation reads: "I John heard and saw these things; and when I had heard and seen them, I fell at the feet of the angel who was showing me them—to worship him. But he said to me, 'Oh, do not

do that. I am a fellow bondservant of yours, and a fellow bondservant of your brethren the prophets and of those who are mindful of the teachings of this book. Worship God.'"

And the American Revised Version reads, "And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith unto me, 'See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God!'"

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## PROMOTION DEPT.

*Continued from page 87*

daughter, Mary, and I made a missionary tour of northern Washington, speaking in the towns of Wenatchee, Pateros, Chelan, Methow, Carlton, Twisp, Winthrop, Brewster, Okanogan, Omak, Tanaset. These meetings were arranged in schools, halls, and churches by a godly minister who took his car and drove from place to place because we lacked gasoline to travel so far.

All of you dear people must have been praying very much for us, for everywhere we went, we found hungry people by the hundreds just waiting for us to break the Bread of Life to them. One woman who was unable to be in the evangelistic service in her town, drove 40 or 50 miles to be in another service. She thought the service was to be at the little church, whereas it was held in the school building, and again she missed the service. She was so disappointed she wept. The next day she and her family drove 65 miles to attend the service, and when it was over she wept again, this time for the joy of hearing the Gospel presented. Churches were wide open to us and to the Child Evangelism program, and pastors all along the line cooperated. During the week in the Methow and Okanogan Valleys, 715 accepted Christ as Saviour. Altogether in the two weeks, 865 came to know our Lord Jesus Christ. That was the greatest missionary journey I have ever had the privilege of taking. We had from 5 to 8 services daily during the last week. From this field we went to Spokane for a day and met with teachers, workers, and friends of Child Evangelism, seeking to encourage them to press on in the battle for souls.

We are ministering this week to a little community called Harrah. Last night twelve came to confess Christ as Saviour and fifteen to renew their covenant with God. We covet your continued prayers for us in the days that are ahead.

Yours to do His blessed will,  
Carl C. Harwood



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## THE WORLD CANNOT BURY CHRIST

The earth is not deep enough for His tomb; the clouds are not wide enough for His winding-sheet. He ascends into the heavens, but the heavens cannot contain Him. He still lives—in the Church which burns unconsumed with His love; in the truth that reflects His image; in the hearts which burn as He talks with them by the way.

—Edward Thompson

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The Church is a recruiting station from which men should go out to fight the battles of the Lord; not a hospital in which to live idly upon His pension. —*Presbyterian Record*

\* \* \*

## THE BIBLE LIVES!

Generations follow generations—yet it lives.

Nations rise and fall—yet it lives.

Kings, dictators, presidents come and go—yet it lives.

Torn, condemned, burned—yet it lives.

Hated, despised, cursed—yet it lives.

Doubted, suspected, criticized—yet it lives.

Damned by atheists—yet it lives.

Scoffed at by scorners—yet it lives.

Exaggerated by fanatics—yet it lives.

Misconstrued and misstated—yet it lives.

Ranted and raved about—yet it lives.

Its inspiration denied—yet it lives.

Yet it lives:

As a lamp for our feet

As a light to our paths

As the gate to heaven

As a standard for childhood

As a guide for youth

As an inspiration for the matured

As a comfort for the aged

As food for the hungry

As water for the thirsty

As rest for the weary

As light for the heathen

As salvation for the sinner

As grace for the Christian

To know it is to love it.

To love it is to accept it.

To accept it means life eternal.

—Willard L. Johnson

## THE LIKENESS OF JESUS

A friendless boy, who had known nothing but unkindness and want throughout his life, lay ill with fever in the hospital. He was visited by a gentleman who brought him medicine and food and fruit. The child was silent for a long time as he watched the visitor move around the room, then he asked, "Sir, are you Jesus?"

That poor lad's question may sound ignorant to you and me, but what a beautiful thing to be asked! And, after all, it was the spirit of Jesus that was working through that gentleman. Could any one mistake you for Jesus? Are you so kind, so gentle, so loving that you bear the likeness of Him Who "went about doing good"? —*The Challenge*

\* \* \*

## THE GREATEST INCENTIVE TO ENDURE

There is a story told of a man in the days of the World War, a man right out in the front trenches, who could not stand the strain any longer. His nerves broke down, and in the darkness of one night he slipped away from his regiment, and found his way back out of the firing line, into the open country. He was lost and did not know which way to turn, and then stumbling against what he thought was a signpost, he decided to climb it, and by the light of a match, to find out where he was. He struck a match, only to discern that he had climbed up a wayside crucifix! Confronted with that cross, he suddenly thought of his Lord, the One Who, for the joy that was set before Him, endured the cross and despised the shame. Slipping down from that wayside cross, the deserter found his way back to his regiment, and in the morning was at his post of duty.—A Lindsay Clegg, in *Life with a Capital "L."*

\* \* \*

## AND HOW WITH YOU?

A Yorkshireman who enjoyed his Christian experience every day, had a happy Monday, a blessed Tuesday, a joyful Wednesday, a delightful Thursday, a good Friday, a glorious Saturday, and a heavenly Sunday.

—H. S. Dyer, in *Earnest Worker*

Above the door of a church building were inscribed the words, in big letters: "This is the gate of heaven." But on the door in less conspicuous letters was the notice, placed there at the opening of the vacation season, "Closed for the Summer."

—*Western Voice*

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## A PASTOR'S FAREWELL COUNSEL TO MISSIONARIES

On October 28, 1853, a missionary ship set sail from Hamburg for Africa. The vessel had been built by the missionary candidates and others who had been trained in the Mission House at Hermannsburg under the direction of Pastor Louis Harms, a godly man who knew how to lay hold of the resources of God by faith.

There was a farewell service at Hamburg, just before the *Candace* sailed. In this service Pastor Harms insisted upon two rules—the reading of the Word and prayer. "I beg you with my whole heart," he pleaded, "that every morning you will pray; you have such great reason to thank the Lord Who kept you through the night, Who can keep and bless you through the day. And every evening pray; you would be the most ungrateful of men if you did not thank the Lord for all the benefits He has shown you. You must pray every evening for the forgiveness of sins, for there is not a day without sin, and where there is no forgiveness, there is no blessing. Begin all your work with prayer; and when the storm wind rises, pray; when sin comes, pray; when the devil tempts you, pray; for so long as you pray it will go well with you, body and soul."

—From "Life work of Pastor Louis Harms." *Lutheran Publication Society, Philadelphia*

\* \* \*

## A GOOD ADVERTISEMENT

A brick manufacturer, who is a very substantial man, advertised for a boy. A boy appeared, and he was running over with questions. "How much wages do you pay?" was the first question. "Five dollars a week and board," was the reply. "What kind of board?" said the sharp applicant for a position. "Well," said the corpulent and good-natured manufacturer, "I eat it." "Give me the job," said the boy, with a smiling glance at his prospective employer. The proprietor was a good advertisement of the food that he gave his workmen. If you and I should ask some one to become a Christian would he look at the Gospel's results in our lives and say, "I want it?"

—S. S. Chronicle



# Abraham's Vineyard

BY FRED KENDAL

*Superintendent, Hebrew Christian Mission, Detroit*

## A VISIT TO NEW YORK

Your writer has been spending a few days in the center of the greatest Jewish population in the world, New York City, and has sensed the tremendous spiritual need of God's ancient people there. Between two and a half and three million Jews are in this area, and the challenge cries to high heaven. On Sunday evening we attended the First Baptist Church where Dr. Williams gave an address on "Anti-semitism." There were five thousand cards distributed in the neighborhood, which is largely Jewish. The service time found a goodly number of Jews present, and the pastor gave a splendid message. Many hearts were stirred. After the meeting, we met a Jewish lawyer who had been baptized two weeks before and joined the church that morning. He was a former president of one of the New York synagogues and had been active in public life. His shining face brought joy to our hearts. He had brought a Jewish friend along with him. I had the joy of speaking to this visitor, and finding him anxious about eternal things, I took him back into the pastor's study. He accepted Christ as Saviour and afterward confessed to the friends remaining in the church. The following day we visited the Christian Victory Center where the Christian Business Men of New York held their noon-day luncheon. A Jewish soldier and his wife happened to drop in at noon and heard the message from a Hebrew Christian brother. Afterward I met them and found them deeply concerned about eternal things. His wife, a Jewess, had attended a Methodist Sunday school as a young girl. She wanted her husband to accept Christ with her. He was concerned about finding a way to bring about reconciliation between Jews and Gentiles. I showed him that Christ on the cross had broken down all barriers, so that both Jew and Gentile might be united in Him. He heard the Word gladly, and then went with us to a back room and joined his wife in accepting Christ as personal Saviour. Our cup of joy was full. This city is brimful of opportunities like these to win Jews to Christ. There are so many open hearts, so many lives embittered by disillusionment and frustration. Jesus is their only hope. Pray that means may be raised up of the Lord to adequately

bring the love story of Jesus to the perishing multitudes of His own brethren (according to the flesh) who dwell in darkness.

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## THE SHOLEM ASCH MOVEMENT

One of the significant voices raised in Israel during this last generation has been that of Sholem Asch, the greatest Jewish novelist in the world. He has been held in such high regard that a grove of fruit trees was planted in his honor in Palestine. His book, *The Nazarene*, has caused a tremendous stir among his people, and although it leaves much to be desired from a Christian standpoint, yet its importance lies in the fact that it has caused the nation of Israel as a whole to reconsider the life and claims of Jesus. It has placed the person of Christ in the center of the stage for consideration in synagogues, clubs, and lodges. It has put Jesus on the lips of millions of Jews and has opened the way for them to read the New Testament so that they can know for themselves.

Many Jewish leaders have been aroused over this, and Jewish newspapers have attacked him again and again, accusing him of seeking to lead the Jewish nation into the Christian fold. Seven issues of the *Jewish Forward* carried attacks on him, and other papers have followed suit. None of them, however, could stop his prolific pen, and he has continued writing: first, *What I Believe*, and then, *The Apostle*, on the life of the Apostle Paul.

In one issue he said of the second coming, "The whole, tortured world waits for that event." As some one has pointed out: "if there is a second coming, there must have been a first one." It is very evident that Mr. Asch's thoughts are frequently turning to Christ. In another place he speaks of Christ as coming the first time to be a Gentile Saviour and the second time as the Jewish Messiah. Of great moment is the influence he is having in Jewry. Many Jews call themselves followers of Sholem Asch, and we have found them very susceptible to the Gospel influence. Some of the visitors at our Reading Room in Detroit have described themselves as his followers. One caller, a refugee who came by the way of Japan before Pearl

Harbor, told us that he had such veneration for the person of Christ that when he had been tempted to enter houses of vice in Tokyo, he was restrained by the thought that Jesus would not go in there.

Christians should give themselves to pray for Sholem Asch. If he were to come to a saving knowledge of the Lord Jesus Christ, he would be a flame in Israel. Who knows what spiritual portents lie deep in the Jewish breast? Many flutterings in the wind indicate that it may not be long ere we see something happen among the sons of Jacob that will exceed the expectations of Christians. Every Jewish worker witnesses to this attitude toward Christ. The writer was born in a Jewish Mission in London, England, and has spent a generation in the Jewish field. There has been a greater change in the attitude of Jews toward Jesus in my lifetime than in two thousand years. Israel as a nation is traveling fast. She may arrive sooner than we think.

\* \* \*

## PRESIDENT TO APPOINT A COMMITTEE

A congressional move to save Europe's four million Jews from extermination by Nazi Germany was initiated with the introduction of a joint resolution authorizing the President to establish a commission to review the problem.

Sen. Guy M. Gillette (D., Ia.) and Rep. Will Rogers, Jr. (D., Cal.) two of the co-sponsors, told a press conference the purpose of the resolution was to develop some plan which could be put into effect without delay and which would show Germany that the allied nations will count atrocities against Jews in their plan for punishment of war criminals.

### *Suggest Reservations*

Sponsors of the plan also suggested establishment of reservation camps for Jews, under control of the commission, in neutral states. All Jews able to escape to these countries would be admitted. From these camps they would be transferred to Palestine or other allied territory.

Thousands of French, Bulgarian, and Roumanian Jews, now facing death, would be immediately rescued by such a procedure, as was proved by recent action of Sweden in saving 6,000 Danish Jews in a few days.

—B'nai Sholem





# BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

## CHRISTIAN POSSESSIONS

- I. A *Life Which Can Never Be Forfeited*  
John 10:28
- II. A *Relationship Which Cannot Be Broken*  
Gal. 3:26
- III. A *Righteousness Which Nothing Can Tarnish*  
II Cor. 5:21
- IV. A *Peace Which Can Never Be Disturbed*  
Eph. 2:14
- V. An *Acceptance Which No One Can Question*  
Eph. 1:6
- VI. An *Inheritance Which Will Never Fade*  
I Pet. 1:4
- VII. A *Title Which Can Never Be Disputed*  
Rev. 5:9-10  
—J. M. H.

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## ISRAEL'S PRESENT— DISOBEDIENCE

- I. Foreknowledge, Election, and Prophecy
  1. God foreknew Israel (11:2) and elected Israel for a specified place (Exod. 19:4-6; Ezek. 36:24-27; Isa. 61:6-7); He also knew of Israel's rejection of Christ (Acts 13:27) and foretold a long period of blindness (Hos. 3:4-5; Rom. 11:25)
  2. Romans 10 deals with Israel's rejection of Christ and that long period of blindness (cf. Rom. 9:33-34 with 10:1-3)
  3. Law ceases to demand when faith in Christ begins (10:4)
  4. Justification by law comes at the end of life, if it comes at all (10:5)
  5. Justification by faith comes

N-O-W to every believer—no delay is necessary (10:6-8)

6. How justification comes (4:23—5:1; 10:9-10)
7. There is no distinction now between Jew and Gentile (10:12-13)
8. The glad tidings of good things was foretold in Israel's Scriptures—a prophecy relating to Israel's final restoration (10:14-15; Isa. 52:3-12)

## II. Israel's Glorious Future — Her Disobedient Present

1. The glad tidings (see 8 above) was of Israel's glorious future. This is given as a background for Israel's present unbelief (10:16)
2. Israel should see that Isaiah 53 really precedes Isaiah 52 in fulfillment; that it merely precedes but does not annul it
3. Isaiah introduces Messiah in 52:13-15 as both glorious and abased
4. Paul introduces Messiah from Isaiah 53:1 (10:16)
5. Sending the glad tidings of the Kingdom was arranged by Christ (Matt. 10:5-7; Isa. 52:3-12; Rom. 10:15)
6. Sending the glad tidings of the grace of God was arranged by Christ (Acts 26:15-20; Isa. 53; Rom. 10:17)

Note—Do not miss this fact: Romans 10:15 has to do with the Gospel of the Kingdom (Isa. 52:7); Romans 10:16 with the Gospel of grace (Isa. 53)

7. Both messages were widely proclaimed (Rom. 10:19; Col. 1:23)

8. Did Israel know all this? (10:19-21)

A. Moses was clear on that point (Deut. 32:18-21)

B. Isaiah had clearly fore-

told it (Isa. 65:1)

C. And all the day long—through this long period—God reaches out His hands to a disobedient people (Isa. 65:2; 66:1-4; Rom. 10:21)

9. The day of blindness will end (Isa. 66:10-14) and Israel will see (Rom. 11:25)  
—Charles M. Neal

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## PICKED UP HERE AND THERE

Never be so busy for Christ, that you have not time to be with Him.  
—Will Bremner

The prodigal of old was not the only one who had to lose his dollars to find his sense.

Don't think the devil is so busy in Europe that he is not watching for a chance to slip one over on you.

The Christian's aim is victory; it is not freedom from attack.

The man who is sorry he did not do it yesterday is always going to do it tomorrow.

You cannot kill time without affecting eternity.

There are a thousand things you might do in life, but there is only one thing you ought to do. "He that doeth the will of God abideth for ever." "This is the will of God, that you believe."

Life does not come by works but by birth.

"I never give to the cause of missions," whispered a man in church to the collector. "Then take some out of the plate," was the sudden reply. "This money is meant for the heathen."  
—Selected

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6-7).





# IN THE HARVEST FIELD

CONDUCTED BY B. GRACE CROOKS

Let us daily pray for God's protection for Rev. F. Delmar Stevens ('41), Mrs. Stevens (Mary Wood, former student), and Miss Alice Ostrander ('41), who sailed for Nigeria the latter part of February. On this hazardous journey they are accompanied by about eighteen other missionaries of the Sudan Interior Mission.

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Rev. and Mrs. Leonard Parcel ('36) of the Berean African Mission expect, the Lord willing, to sail with their two children for the Belgian Congo in the spring in company with Rev. and Mrs. Irving Lindquist (E.S. '36 and D.S. '38), Dorothy Reich ('39), and Gladys Ewalt ('43). The Parcels plan to join the Lindquists in St. Louis in March and will accompany them in deputation work prior to sailing. Let us join them in prayer for the full provision of their support and passage. Mrs. Jansen (Mamie Fondaw, former student) at Musuku Station in the Congo also needs our prayers. She has not been strong since her appendectomy and has suffered from high malarial fever.

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Rev. Elton W. Crowell (former student), pastor of the Inter-City Gospel Tabernacle in Lansing, has resigned to become a missionary in South America under the New Tribes Mission. He is now in training at the mission school in Chicago, and will sail as soon as arrangements are completed.

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Rev. Donald Virts ('40) and his wife, of Minot, North Dakota, have stepped out by faith into rural child evangelism work. God has blessed in furnishing a car and most of their home needs. The Virts' believe that God is calling them to Africa as missionaries and ask our prayers that God shall lead in a plain path.

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Dolores Teander ('44) testifies of the Lord's leading to missionary work in South America, and has made her application to a faith mission board. The Berean Fundamental Church of North Platte, Nebraska, has undertaken her support on the field. The bulletin of the Berean Church, of

which the Rev. Ivan E. Olsen ('36) is pastor, states that thus far seven months' support has been given.

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An extensive write-up of the Back to the Bible Broadcast, which is sponsored by Rev. Theodore H. Epp of Lincoln, Nebraska, appeared in the January 23 issue of the *World-Herald*. Rev. Ernest Lott ('33) and Rev. Darrel Handel (former student), pastor of the Baptist Church at Nebraska City, Nebraska, sing frequently on the broadcast. Mr. Lott also carries heavy responsibilities in the office, as also do Mrs. Lott (Annie Martin, '34), and Miss Ruth Wood ('37).

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Friends in the Montana area are invited to tune in to the Good Tidings Gospel Broadcast each Monday, Wednesday, and Friday over station KRBM from 2:30 to 2:45 P.M. Rev. H. Laurel Inabnit ('38) of Belgrade proclaims the Word, and the message in song is brought by Rev. Ivan Pulis ('34) of Livingston.

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Rev. James Hanson ('42) writes that he is enjoying his studies at Wheaton College where he has the opportunity of fellowshiping with Rev. Louis Arkema ('37), a fellow student there. Mr. Hanson has the privilege on Sundays of teaching a men's Bible class of 100 members at Aurora, Illinois.

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Rev. Maurice Dametz, ('22), pastor of the Littleton Presbyterian Church and member of the Board of Directors and Faculty of the Institute, was the guest speaker at the annual Seminar of the Boulder Presbytery which was held in Loveland, Colorado, in February.

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## SCHOOL NEWS FLASHES

A fancied visit to Africa was enjoyed by students, faculty, staff, and friends on the evening of February 11 in the Dining Hall at 2047 Glenarm Place. Those who directed our minds toward "thinking black" were Rev. and Mrs. Harold Ogilvie ('18) and Miss Alice Ostrander ('41) of the Sudan Interior Mission; Rev. and Mrs. Irving Lindquist (E.S. '36

and D.S. '38) and Miss Dorothy Reich ('39) of the Berean African Mission. Other Alumni present were Rev. and Mrs. Albert Ostrander ('42 and '41), Mrs. Mark Kinnaman ('42), Mrs. U. B. Newton ('39), Mr. Roderick Morrison ('34), Miss Louise Jackson ('41), Rev. Hilland Stewart ('37), Mrs. LeRoy Sargent ('34), Mr. and Mrs. Clarence Swihart ('42 and '43), and Miss Grace Crooks ('33).

Several students interested in giving forth the Gospel among Spanish-speaking peoples are gaining valuable experience in the Templo Metadista in Denver. A recent church bulletin carried a word of appreciation for the services rendered by Elsie Mott ('45), Lois Woodard ('45), Raymond DeVoe ('46), and Ronald Stevens ('43).

Urgent reminders to pray for our men in the armed forces came home to our hearts through the testimonies in Chapel and devotional services of Clark Wyly, former student and Chief Boatswain Mate in the Navy; Stanley Harwood, former student and private first class in the Army; and Adelbert Fondaw, brother of Claude Fondaw ('43) and Staff Sergeant in the Marines. Others in the service for whom we should pray are: in the States—Howard Comstock ('31), Joe Bird, Lee Hanson, Howard Johnson, Paul Osborn, and James Wood ('38); overseas—Quentin Renn and Louis Sherman; in a Japanese prison camp—Walter Johnson and Charles Benthien, brother of Mrs. Anna Benthien Cassens ('29).

Guest speakers at the President's Hour during February were Rev. R. F. Suerig, pastor of the Twenty-third Avenue Presbyterian Church of Denver, and Rev. Carl Harwood ('37), who came to Denver from Yakima, Washington, as the special speaker at the rally of the National Association of Evangelicals in Denver.

Two new teachers were added to our faculty at the opening of the second semester—Rev. John R. Bradish, pastor of Mt. Hermon Baptist Church; and Mrs. Grace Hardin, Sunday school visitor at Beth Eden Baptist Church. Other faculty members for the second semester are Dr. W. S. Hottel, President; Rev. Leo C. Lapp, Dean; Rev. Maurice Dametz ('22), pastor of the Littleton Presbyterian Church; Rev. Sam Bradford, pastor of the Beth Eden Baptist Church; Rev. Thomas Murray, pastor of the First Avenue Presbyterian Church; Rev. William Ford, pastor of the South Denver Gospel Chapel; Rev. Hilland Stewart ('37) Managing Editor of *Grace and Truth*; Rev. Arthur Hottel, Evangelistic Director; Miss Mary Hughes; and Miss Grace Crooks ('33).



Harlan Gautschi ('39), who for some time has been associated with the Detroit Hebrew Mission, recently visited the Institute en route to California where he will undergo medical treatment.

Violet Anderson ('39) serving the Lord under the Missionary Gospel Fellowship, has been transferred from Avondale, Arizona, to Coachella, California. Miss Neita Smith ('30) continues her ministry at Avondale.

Gratifying reports were received regarding the evangelistic meetings which Rev. Walter Davis, former student, held in February in the Westwood Baptist Tabernacle of Denver, of which Rev. Joe Gooden, former student, is pastor.

During Founder's Week Conference in Chicago, a number of D.B.I. Alumni met for a time of fellowship. Rev. Clarence Harwood ('28) and Rev. A. H. Yetter ('28) of Denver reported having delightful visits with Rev. and Mrs. Elmer Seger ('33), Rev. and Mrs. Pat Clifford ('33), Rev. and Mrs. Max Kronquest ('37), Rev. Duane Jacobs (former student), Mrs. Anna Marie Wilson (former student), Rev. and Mrs. James Hanson ('42), Rev. Louis Arkema ('37), Rev. Ralph Morningstar ('35), Rev. Clifford Nixon ('31), Rev. and Mrs. Ivan Olsen ('36), Rev. Ambrose Badow ('35), and Burt Phelps (former student). The Alumni in the Chicago area are organized and are contributing generously to a Student Aid Fund at the Institute.

Rev. Ed. Hartley ('37), who has ministered the Word in Springfield, Illinois, for several years, is now pastor of the Stonington Bible Church. Each Thursday he holds a child evangelism class in an effort to reach the school children. He also plans to continue the Sunday school in Taylorville which he has conducted for some years.

The Bible Church of Three Rivers, Michigan, of which the Rev. P. J. Clifford ('33) is pastor, was blessed in January by the ministry of John Cararra. During the year of 1943, the missionary offering of the church was tripled — amounting to over \$3,000. Glenn Godshalk, former student, who has been the missionary treasurer of the church, is now in defense work in Philadelphia in a Philco training school. Henry Hyink ('40) and his wife (Ruth Abrahamson, former student) have been fellowshiping with the Bible Church while engaged in rural evangelism near Three Rivers.

Rev. Ernest Lott ('33) writes that on Christmas Day the Nebraska Alumni also met for a time of fellowship. The group included Rev. and Mrs. F. Delmar Stevens ('41), Miss Ruth Wood ('37), Rev. and Mrs.

# The DAYS of YOUTH

## MARY'S MOTHER

BY HAZEL N. JOHNSON



Eagerly Mary looked around the room she had just entered. "Oh," she said in disappointment, "I did so hope she would be home today. Where is Mother, Aunt Elsa?" She addressed the sweet-faced woman who was seated near the window with a well-worn Bible on her lap. She had asked the same question so many times before, and as usual, the answer was: "Mother is playing bridge at a friend's home."

"Again? How I wish she wouldn't do that. I wish she would be home when I get here. The other girls have so much to tell their mothers when they come home from school." Mary looked wistful as she spoke.

"I would be glad to have you tell me some of the things that happened at school, Mary." Aunt Elsa loved this lonely little girl.

"Aunt, why does Mother do the things she does? Once I went with her to a bridge party, and the room was full of women who were smoking cigarettes. Oh! I hated it." Mary, though a child, had very definite opinions.

Aunt Elsa considered a moment—then answered, "It isn't the sort of thing that Christians do, is it?"

"Noooo. I wish Mother loved the Lord instead of loving the things she does," said Mary plaintively.

"Well, you keep praying, and the Lord will hear and answer your prayers. Your mother is a good woman, Mary," said Aunt Elsa wisely.

"Oh, I know she is good. Her heart is so kind, yet at times it seems so—so hard." Mary was wise beyond her eight years.

"Darling, that is because she does not know the Saviour. Sin hardens the heart, you know." Aunt Elsa and Mary were both Christians.

"She loves me, I suppose, but she doesn't seem to care what I do nor how I spend my time. She just doesn't seem

to want to spend time with me like you do, Aunt," said Mary longingly.

"Some day things will be different. I know they will," comforted Aunt Elsa.

"If only Daddy were still living. He was such a good Christian. Oh, if only Mother would become a Christian, our home would be so happy. Some of the girls at school have such happy homes. Their mothers love them so much and make nice things for them." Mary could not quite understand why, if her mother loved her, she did not act as did the other girls' mothers.

"Mary, your mother does love you. Let us stop talking about it and pray right now, shall we? I know the Lord will hear and answer." Aunt Elsa knew the power of prayer and longed as much as did Mary that Mary's mother would be saved.

Earnestly they knelt and both of them prayed for the young mother who was thoughtlessly and even selfishly living with no thought of her child's need. After they had prayed, Mary looked up and said with a smile, "Thanks, Aunt Elsa. I am so glad you are a Christian."

"I am glad, too, Mary," said her aunt. "Now why don't you run out doors and play. The sun is so nice and warm."

"All right, I will. I'll take Raggedy Ann out on the porch and play," said Mary smiling.

"That is a good idea. And I'll get things ready in the kitchen for our evening meal," and Aunt Elsa hurried into the kitchen.

Mary, out on the porch and holding her rag doll, did not feel like playing so she sat down upon the steps and watched down the street for her mother. She was lonely. She needed the love and understanding of a mother. Finally she saw her coming and called, "Hello, Mother! Mother, hello!" To herself she said, "She is so pretty, but I do wish she did not wear so much lipstick. It makes her look terrible. She is smiling at me now." Aloud she said a third time "Hello, Mother."

"Hello, Mary," her mother said. "Oh, getting some sunshine?"

"Yes. Raggedy and I were watching for you, Mother." She was smiling at her mother now.

"I don't see why you insist on playing with that rag doll when you have two lovely china dolls in the house," said her mother impatiently.

Darrel Handel ('38), Mrs. Ralph Morningstar ('37), and Rev. and Mrs. E. Lott ('33 and '34). The Lotts also recently had a farewell service in their home for Delmar and Mary Stevens.

Rev. John Wood ('43) and Mrs. Wood (Donna Hanson, former student) are in Cedaredge, Colorado, where Mr. Wood is pastor of the Baptist Church.



"Well, Mother," Mary began, "Raggedy Ann just seems to be more real, and she understands," said Mary slowly.

"Understands? Understands what, child?" Mary's mother did not seem to try to understand her little girl.

"Mother, Raggedy just seems to understand how I feel," Mary said simply.

"Well Mary, how do you feel?" asked her mother.

Mary clasped her hands around her knees; and, looking up at her mother, said, "Happy sometimes and sad sometimes."

"And which is it today, child?" She started to leave and go into the house, not caring much about whether her child was happy or sad.

"Sad today, Mother," Mary said softly.

"Why, child, are you sad? I have given you everything you could want." To Mary's mother this was enough to make anyone happy.

"Mother," said Mary, catching hold of her mother's hand, "I want to talk with you. I just never get to see you any more. Please sit down for a moment," pleaded Mary.

"No, child, I don't have time. I have to rest a little and get ready for a party tonight." Then she caught a glimpse of the look of disappointment in Mary's face and said, "Well, just for a moment." Seating herself beside Mary, whom she really did love in a passive sort of a way, she said, "Now what is troubling you, child?"

Looking up into her mother's face and searching it, Mary said, "You are, Mother. You know that I have wanted you to become a Christian for so long, and you don't."

"Mary," her mother began impatiently, "ever since you started going to this little Sunday-school over in this part of town you have talked this way. What is the matter with you, child?"

"Mother, I am saved. Jesus has come into my heart. He wants to live in yours, too, Mother." The child was nearly crying.

"But tell me, why are you sad? I don't want you to be sad. Be happy like Mother is." She forced a smile.

With a searching look Mary asked, "Are you *really* happy, Mother?"

"Sure I am." Mother forced a laugh.

"Sometimes, Mother, it seems as though you are just trying to be happy instead of being happy in your heart. You can't really be happy without knowing that if you should die—"

"Die! Who said anything about dying?" Mother was startled.

"We never know, do we, when—" began Mary.

"Mary, you sound just like Daddy used to." Mother was a little impatient now.

"Daddy was really happy in his heart, wasn't he, Mother?" Mary was praying as she spoke.

"Well—yes, he was," admitted the mother reluctantly.

"And he is now, isn't he?" continued the little girl.

"I suppose so. I hope so," said Mother slowly.

"He is with Jesus. I learned a new verse last Sunday which says, 'In His presence there is fulness of joy; at His right hand there are pleasures forevermore.'" Mary loved the Bible and was quick to learn the verses from Sunday to Sunday.

"Mary, you would be far happier if you would think less and play more. Well, I must go in and get rested up for tonight. Is Aunt home?" asked Mother as she rose to go.

"Yes, she always is here when I come home from school." Her mother was gone in, and Mary thought to herself, "She is always coming home in order to go somewhere else. Dear Jesus, make her to want to have her heart changed. I know her heart must change before she can change her life. My Sunday-school teacher said that last Sunday."

The next morning it was Mary's Aunt Elsa who called her for breakfast and who offered to help her dress. As Mary said, "Course, I'm really too big to have you help me, but it's fun just to have you here with me." When she was dressed and in the bath room washing, Aunt Elsa said to herself, "Poor child. She surely is concerned about her mother. I do wish Agnes would get some sense into that pretty head of hers. This child is just starving for a little bit of love. She realizes too that her mother is not saved and is just worrying herself sick."

In the bath room Mary was praying softly, "Dear Jesus, today may Mother be saved. I just could not stand it to have her die and not be saved. May her heart turn to Thee today. In Jesus' Name, Amen."

At the breakfast table Mary said to her aunt, "I wish Mother would get up and eat with me. It has been so long since I have eaten breakfast with her. When Daddy was alive we used to eat together, and then on Sunday mornings Daddy and I would go to Sunday-school together. I have been thinking, Aunt Elsa. I do not think Mother loves me very much, for she never does spend time with me." The child was again sad.

"But Mary, she does love you," Aunt Elsa reassured her.

"She loves her bridge parties, her dances, and her shows more. I know she does, for those are the things she spends the most time with. If she really loved me she would want to be with me more." Mary had reasoned logically.

"Some day it will be different, Mary. I know it will," said her aunt with a smile.

Mary went to school, and about noon of the same day Mary's mother was just eating breakfast. Her sister, Mary's Aunt Elsa, was talking to her. "Agnes, why can't you see that Mary is just

grieving her heart out for your love."

"Why, I love the child," she replied, taking another bite.

"Not as a mother should; else why do you always refer to her as 'the child'? She is your child, you know," said Elsa hoping to pierce through the hardened exterior, to the Agnes she had known as a little girl.

"Of course, she is my child. Don't you think I know it? Whose else would she be?" Mary's mother laughed lightly.

"She is God's child also, Agnes," Elsa said.

"I do not believe it. She is too young," replied Mary's mother quickly.

"If you could only hear her pray for you, Agnes, you would not doubt it. She loves you so much." Elsa was also praying.

With a shrug of the shoulders Agnes replied, "She should love me. I give her everything."

Quickly Elsa came back with, "Everything but the love and comradeship a mother should give her child."

"Oh! she needs comradeship of children, not grown people. I think you spend too much time with her. You put foolish notions into her head. What she needs is to go to a good show once in a while and forget herself." Mother was a little fed up with too much exhortation.

"Listen here, Agnes. Have you become so thoughtless that you would want your child to start the same kind of a life you are living? I happen to know she would not go to a show. She realizes that shows are not for Christians. She knows of the evil suggestions in them. I am ashamed that you, my sister! would suggest that your daughter, whom you should be protecting, should go to a show. Do you want her little mind filled with the corrupt things of the screen on which you seem to thrive? The Word of God says, 'Have no fellowship with the unfruitful works of darkness.'"

"How do you know what they are like?" You never go." Agnes was indignant.

"I used to go, and I still see the suggestive posters advertising them. The world is getting worse and worse and the movies along with it. I know you argue that they are not all bad. Everything has a little good in it to deceive and cover up the bad. The devil comes as an angel of light, you know. Agnes, you seem to forget your responsibilities to Mary. God gave you that daughter, Agnes, to nurture and bring up in the ways of the Lord. That is what her father would have done."

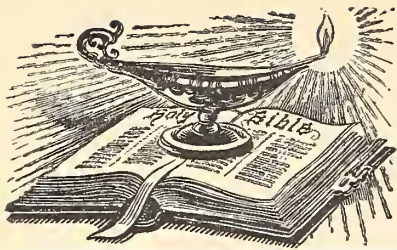
"But I do," started Agnes.

"No, you do not. You do not have a serious thought in your head for anyone but yourself. If you cared enough for your daughter to get up and eat breakfast with her, she would be so happy she just would not know what to do."

"But," said Agnes surprised, "I counted on you doing that."

*Continued on page 112*





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

## SAUL BECOMES A NEW MAN

### SECOND QUARTER

#### Lesson I

SUNDAY, APRIL 2, 1944

Lesson: Acts 9:1-19; 22:6-16; 26:12-20

Lesson Text: Acts 9:1-9, 13-19

Devotional Reading: I Tim. 1:12-17

Golden Text: *If any man is in Christ, he is a new creature.* II Cor. 5:17.

#### Daily Readings

Monday—The conversion of Saul.

Acts 9:1-9

Tuesday—A chosen vessel. Acts 9:13-19

Wednesday—A jailor converted.

Acts 16:25-34

Thursday—A new birth. John 3:1-8

Friday—A new creation. II Cor. 5:14-19

Saturday—A new life. Col. 3:1-11

#### Introduction

For nearly all of this quarter, we will deal with the life and letters of Paul, the apostle. Our aim will be to learn the secret of Paul's greatness as a Christian, and from his life and letters, to find inspiration and guidance for our own lives.

We should, first of all, know a little about the background of this man whose name was first Saul, and later changed to Paul. No better summary is to be had than that given by Saul himself. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day" (Acts 22:3). We do not know much about Saul's home life, except that he was born and raised in Tarsus. No mention whatsoever is made of his mother. In an indirect way, we learn that he had at least one sister, for her son was the means of saving Saul's life on one occasion (Acts 23:16). It is quite probable that Saul, as a youth, learned the trade of tent-making, which was so useful in later years during his gospel ministry. Let no one think that Saul learned the trade of tent-making because of necessity, but rather out of family and racial pride. It was customary for a father to train his son in a trade, so that he might never be tempt-

ed to become a thief. It must have taken a large sum of money on the father's part to send Saul to Jerusalem to train at the feet of the great Pharisee, Gamaliel. Since Saul spent much time in Jerusalem, the question arises as to whether or not he ever met Jesus Christ. Most commentators think that they did not meet, else there would have been in the apostle's writings, a reference to such a meeting. Paul was a contemporary of Christ, and at the time of his cruel persecution of Christians, he must have been about thirty-five years of age. This was a very young age for a man to receive such responsible positions from the Sanhedrin, for he worked as their agent; but we must remember that Saul was a very brilliant and highly-trained young man. God makes no mistakes in His selection of disciples. He needed a man like Peter who was comparatively uneducated. He also needed a man like Saul who had all of the learning that the world had to offer.

#### Lesson Exposition

By ERNEST E. LOTT

#### I. SAUL'S CAMPAIGN

(Acts 9:1-2)

Saul was a very zealous man, who performed each task with an indefatigable zeal, which trait of character served him well when later he became a follower of Christ. He was very indignant at the Galileans, or believers in Jesus Christ, who were later called "Christians." In his defense before King Agrippa, he said that he was exceedingly mad against them (Acts 26:11). The Jewish Sanhedrin, under whose authority Saul worked, exercised a very peculiar right. They seemed to feel that every Jew was under their jurisdiction, even if he were in a foreign land. This accounts for the fact that Saul obtained letters from the chief priest, and was able to go to the city of Damascus, which was in a foreign land. We say that Damascus was a city in a foreign land, because it was at this time under the control of King Aretas who reigned at Petra, the desert metropolis of stony Arabia. We know this because of Paul's own statement in II Corinthians 11:32, where he speaks of being kept a prisoner in the city of Damascus by the governor under Aretas. In his persecution, Saul did not deal with men only, but committed both men

and women to prison (Acts 8:3) and even gave his voice against them in the sentence of death, not stopping with the stoning of Stephen (Acts 26:10). Saul's whole nature revolted in anger and disgust at the claim of these mendicant preachers that the Galilean Peasant, Who had been crucified between two thieves, had risen from the dead, that He was the Messiah of Israel, and that through faith in Him, the world had eternal life (read Gal. 1:13). He did all of this, however, in absolute blindness and devotion, as he thought, to the mighty God in heaven. He refers to it later as being done ignorantly in unbelief (I Tim. 1:13).

Before ending this section, we should not overlook the hand of God. Immediately after the stoning of Stephen, an even greater and more widespread persecution broke out in Jerusalem against these Jewish Christians. We are told in Acts 8:1 that as a result of this persecution, the Christians (except the apostles, who felt constrained to stay in the city) were scattered abroad throughout the regions of Judea and Samaria. We are told in the fourth verse of Acts 8 that "they that were scattered abroad went everywhere preaching the Word." Now at last, the people were doing what God at the Ascension had commissioned the apostles to do. He had told them that they would be witnesses to Him, first in Jerusalem, then Judea, then Samaria, and last of all, the uttermost parts of the earth (Acts 1:8). The lesson that we get from this is that "tribulation worketh patience." Only God can work good out of evil. God has a rich reward promised for those who patiently endure temptation (James 1:12). Such a hard and unenjoyable thing as chastening, yields the peaceable fruit of righteousness (Heb. 12:11). For those who endure light affliction, there is reserved a far more exceeding and eternal weight of glory (II Cor. 4:17). It all sums up to this—if a man is to be a strong, fruitful Christian, he must expect and know how to take persecution, testing, trials, and chastening.

#### II. SAUL'S CONVERSION

(Acts 9:3-9)

As Saul and his party were journeying to Damascus, there suddenly shone round about them a great light from heaven. This light was even greater than the light of the sun. Are we not reminded of the light of the New Jerusalem? We are told that it needeth neither moon nor sun to light it, for the glory of God



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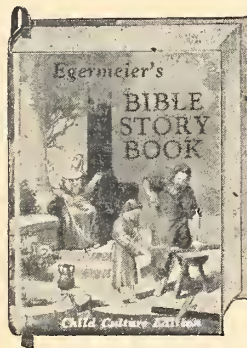
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will furnish the light thereof (Rev. 21: 23). So great was this phenomenon, that the whole party fell to the earth. As they lay prostrate upon the ground, only one of the company, Saul, heard a voice speaking unto him and saying in the Hebrew tongue, "Saul, Saul; why persecutest thou Me? It is hard for thee to kick against the pricks" (Acts 26:14). Doctor Scofield discusses a seeming contradiction between Acts 9:7; Acts 22:9; and Acts 26:14, as follows: "The three statements should be taken together. The men heard the 'voice' as a sound (Gr. phone), but did not hear the 'voice' as articulating the words, 'Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks!'" It should be noted that this voice, which was the voice of Jesus, employed a parable, as was His custom here on earth. The Palestinian farmer used a goad in prodding his oxen to work. When a stubborn ox decided to loaf, he would immediately be pricked by the goad. No matter how determined he was to quit, the goad was always the victor. Thus Jesus is saying to Saul, "Saul, you cannot win against the goad of God." Right here lies the heart of the whole problem. Saul had not known up to this moment that this campaign was against God Himself. He did not know that Jesus Christ and the Father were one. The Pharisees had the same difficulty as Saul—lack of belief in the deity of Jesus Christ. They felt that Jesus Christ was a blasphemer when He called Himself the Son of God. One of the last things the chief priest asked at the trial was, "Art Thou the Son of God?" Jesus' answer to him was, "I am." There can be no fellowship with the Father until the deity of Christ is accepted. There can be no power in a man's ministry and there is no gospel in his preaching unless he believes and proclaims the deity of Christ. This is the chief complaint that we have against the modernists or liberals. They preach Christ as a "good man," but never as a "God-man." They are blind leaders of the blind, and woe be to the man who accepts their philosophy. He will wake up some day to find that he has accepted a "fool-osophy."

It is noteworthy that Saul was convinced that this voice came from God, for his question in verse five is addressed to the Lord. "Who art Thou, Lord?" Jesus immediately identified Himself, and then Saul's quick, pointed reply was, "Lord, what wilt Thou have me to do?" What an inspiration to our souls is this quick response on the part of Saul. (See Luke 3:10; Acts 2:37; and Acts 16:30.)

There is no doubt but that this whole incident made a very deep impression upon Saul. He even uses it as one of the proofs of Christ's resurrection, for in chapter fifteen of I Corinthians he speaks of Christ appearing to him in a special manifestation. We would like to quote the comment of Clarence E.

Macartney on this point: "The means of Paul's conversion was as remarkable as the conversion itself. All men are converted by the influence of God's Holy Spirit, but here is a man who was converted through a special resurrection appearance of Christ. In His other appearances after His resurrection, Christ had showed Himself alive by infallible proof to His disciples. Those appearances were not to convert His enemies, but to confirm and establish the faith of His disciples. Here it was different; Christ appeared in person to Saul of Tarsus. This is why Paul, in his great chapter in I Corinthians on the resurrection of Christ and the immortality of the soul, after he has described the different appearances of Christ, how he was seen of Peter, and of the twelve, and of five hundred of the brethren, and then of James, and then of all the apostles, says, 'Last of all He was seen of me also, as of one born out of due time.' It was that appearance which changed the cruel and relentless persecutor of Christ into His greatest friend and changed, too, the history of the world."

"The results of Paul's conversion are not less remarkable than the conversion itself, or the means by which it was accepted. The bitterest foe became the greatest friend; the blasphemer became the preacher of Christ's love; the hand that wrote the indictment of the disciples of Christ which brought them before the magistrate and into prison, now pens the epistles of God's redeeming love; the heart that once beat with joy when Stephen sank beneath the bloody stones, now rejoiced in scourging and stoning for the sake of Christ. From this erstwhile enemy, persecutor, and blasphemer came the greater part of the New Testament, the noblest statements of Christian theology, the sweetest lyrics of Christian love, the most saintly and heroic personality who has even borne the name of Christ."

The Lord's immediate answer to Saul was that he should arise, go into the city, and wait for further orders. This he did, but he had to be led, because although his eyes were opened, they saw not. He was in this condition of blindness for three days, and he neither ate nor drank. This three-day period reminds us of the three days of Jesus Christ in the earth. Jesus came forth after the three days, with a guarantee of resurrection for all men. Saul came forth from his three days of blindness with the message of the resurrection of life in Christ Jesus for all men.

### III. SAUL'S COMMISSION (Acts 9:13-19a)

A more-or-less inconspicuous man was delegated by God to give the commission to Saul, and to lay his hands on Saul that he might again receive his sight. Ananias at first was full of trepidation because he knew of the character and ambition of this persecutor. Ananias, however, became willing and went to the

house where Saul was. The completeness of this servant's obedience to God and trust in Him, is seen in the words used when he addressed Saul, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me" (Acts 9:17). He could now call Saul a brother. We are not told in the ninth chapter of Acts whether or not Ananias repeated to Saul what Jesus had told him. We refer to the statement in verse fifteen, "For he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." Paul, however, in his defense before King Agrippa, seems to place this commission as having been understood at this time (Acts 26:15-18). Paul's testimony to Agrippa was, "I was not disobedient unto the heavenly vision." At the end of his life, he was still able to say, "I have fought a good fight; I have finished the course; I have kept the faith" (II Tim. 4:7).

Saul began immediately to preach the gospel. We are told in verse twenty that he straightway began to preach Christ in the synagogue, that He was the Son of God. Note two things especially about this: Saul, the boldest of persecutors, now became the boldest of preachers, going into the enemy's tent to preach Christ; and the second point of interest is that he now preached with special emphasis, the thing which had been a stumbling block to him, "the deity of Christ."

It is not wrong for us to use Paul's life as an example for our conduct, providing we realize that he was flesh. We will never make a mistake in following any good Bible character if we accept the truth of Paul's statement in I Corinthians 15:9-10: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

\* \* \*

## THE LESSON ILLUSTRATED

### NEED OF A NEW HEART

One evening the chief of the Delaware Indians was sitting by a fire-side with a friend. Both were silently looking into the fire. At last his friend broke the silence by saying:

"I have been thinking of a rule delivered by the author of the Christian religion which we call the Golden Rule."

"Stop," said the chief. "Don't praise it. Tell me what it is, and let me think for myself." He was informed that the rule was for one man to "do to others as he would have others do to him."

"That is impossible; it cannot be done," hastily replied the Indian.



Silence followed. In about fifteen minutes the Indian said: "Brother, I have been thoughtful of what you told me. If the Great Spirit who made man would give him a new heart, he could do as you say, but not else."

—1001 Illustrations

\* \* \*

## OBJECT LESSON

**OBJECTS:** Soap, basin of water, scrub brush, fancy china vase or dish which is very dirty.

**EXPLANATION:** Talk about the condition of the dish, noting how dirty it is. Even though it is dirty it is still a dish. However, in its present condition it is valueless. Then think of its possible value if clean.

\* \* \*

# CHRIST'S VICTORY OVER DEATH

## SECOND QUARTER

### Lesson II

SUNDAY, APRIL 9, 1944

(Easter Lesson)

Lesson Text: Mark 16:1-8; I Cor. 15

Devotional Reading: Psalms 73:23-28

Golden Text: *Thanks be to God, Which giveth us the victory through our Lord Jesus Christ.* I Cor. 15:57.

### Lesson Setting

Christ's appearance to the women took place near the empty tomb, probably in the garden surrounding the tomb of Joseph of Arimathea. The time was, perhaps, April, A. D. 32. The Corinthian Epistle was addressed to the Greek church at Corinth, between 57 and 59, A. D.

### Introduction

The lesson committee follows the policy of giving a shorter text as the specific part of the lesson. They did so in this case, and it was I Corinthians 15:41-58. We, however, have taken the liberty to include the entire lesson, even though it is somewhat lengthy. We have done this because it is impossible to cover the resurrection of Christ in the few verses given in the latter part of I Corinthians 15. Because of the great number of verses, we will not try to discuss all of them; just those related to our subject matter.

### Daily Readings

Monday—The glory of the resurrection.  
I Cor. 15:41-49

Tuesday—Triumph through resurrection.  
I Cor. 15:50-58

Wednesday—Eternal life with God.  
II Cor. 5:1-10

Thursday—The mind of the Spirit.  
Rom. 8:1-11

You might have several children tell what they think the value might be. (Take the pan of water, soap, and scrub brush and clean the dish until it shines.) After it is clean, bring to their attention its beauty and usefulness. In the beginning it was recognized as a dish, but its beauty and usefulness were hidden underneath the dirt. In God's sight we look like the vase. We are persons, but so covered with sin and so very much in need of cleansing by the blood of Christ that apart from Him we are valueless. Even Paul needed to be cleansed in order that his real life and testimony could be seen. The thought to be emphasized is that every individual must be cleansed by the blood of Christ before his true worth can be seen.

\* \* \*

Friday—Alive from the dead.

Rom. 6:12-23

Saturday—No more death.

Rev. 21:1-5

### Lesson Exposition

By ERNEST E. LOTT

## I. THE FACT OF CHRIST'S RESURRECTION

(Mark 16:1-8; I Cor. 15:1-11)

Jesus rose from the dead. There can be no doubt of this fact for there are too many witnesses for anyone to deny this event which has become axiomatic. In the Mark account, we have a picture of three women—Mary Magdalene; Mary, the mother of James; and Salome—coming early to the sepulchre on the morning of the first day of the week, but not expecting to find the tomb empty. We are grieved over their unbelief, also that of the disciples. None of these could plead ignorance, for they had heard Jesus telling with His own lips that He would die and be raised again. In fact, Peter rebuked Him on one occasion for saying such a thing (See Matt. 16:21-22; Mark 8:31-33; 9:30-32; 10:32-34). Their unbelief, however, is an argument in favor of establishing the fact of Christ's resurrection. These who had been skeptical and unbelieving, were convinced. We are told in verse nine of our lesson that Jesus appeared first to Mary Magdalene. Therefore, these women had not only the evidence of an empty tomb to establish their faith, but also the visible presence of the One Who had been dead.

The apostle Paul, in his letter to the Corinthians, goes even further than this appearance to the women, and says that He was seen by Simon Peter (Luke 24:34), then by the disciples (Matt. 28:16-17; Mark 16:14; Luke 24:36; John 20:19, 26; Acts 10:41). Besides this, He was seen of over five hundred brethren at one time; later He was

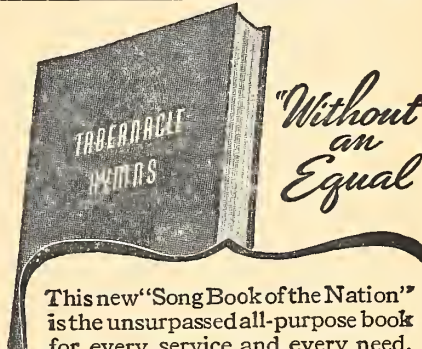
seen by James; and still later on the Mount of Olives at His Ascension to heaven. He was seen again by all of the apostles (Acts 1:3-9; Luke 24:50). Then last, but not least, He was seen by the Apostle Paul himself while he journeyed on the road to Damascus (Acts 9:1-9).

## II. THE IMPORTANCE OF CHRIST'S RESURRECTION

(I Cor. 15:12-19)

It is very apparent that some of those at Corinth did not believe in the resurrection of the dead. This is not strange, for we find that Paul ran into the same condition at Athens when he preached on Mars' Hill. Paul's sermon went along fine until he reached the subject of the resurrection; then there were some who mocked (Acts 17:32). The same thing occurred when Paul gave his testimony, or defense, before Agrippa and Festus. As soon as Festus heard the subject of the resurrection, he accused Paul of being mad through much learning (Acts 26:24). The Sadducees, likewise, did not believe in the resurrection (Acts 23:6-8). Paul's answer to the Corinthian doubters was that if there was no resurrection of the dead, then Christ was not risen.

From this point in the argument, Paul goes further and names two things that must be true if Christ be not risen. The first: that his preaching was vain (vs.



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14); the second: that the *faith* of the Corinthians was vain (vss. 14, 17). In connection with this second text—if Christ be not risen—Paul also warns in verse eighteen that those who are dead are without hope. What a hopeless outlook! The living are yet in their sins, and the dead will never rise, if Christ did not rise.

In verse nineteen, Paul presents still another argument. He argues that if our Christianity is good only for this life, then it is not worth much. This is certainly true. As a Christian, we live a cleaner and happier life now than we did as an unbeliever; but we still must fight against the machinations of our old nature; we must resist Satan; we constantly fight sickness and disease, and must come in contact with the sin and corruption of this wicked, old world. If this is the only heaven that we will ever know, then we must say with Paul that we are of all men most miserable. We have heard some men say that this life is heaven enough for them. We appreciate life, but we, like Paul, long to live in that better land; "to depart and be with Christ which is far better."

### III. THE RESULT OF CHRIST'S RESURRECTION

(I Cor. 15:20-58)

#### A. *The Order of the Resurrection* I Cor. 15:20-34.

Paul's particular burden here is to impress us with the fact that Christ was first in the resurrection program. He uses the term, "firstfruits." Adam was the "firstfruit" of death, and Christ became the "firstfruit" of life. We are very conscious of the fact that there were many individual restorations of life before this great and memorable day, the first Easter. However, it seems to us that in each case the raising was a restoring to the one who had died, the *natural* life rather than a glorified state. This was not true of Christ. He had a resurrection, or glorified, body. There were saints who were also raised about the time of Christ's death (Matt. 27:51-52). We believe that these had the resurrection bodies and that they eventually went to be with Christ, although no Scripture tells us one way or the other. Of one thing we are certain: they did not precede Christ in resurrection (Matt. 27:53). We believe that the summary of the resurrection of mankind as given by the Scofield Bible on page 1228 is excellent, and we quote: "(1) The resurrection of the dead was believed by the patriarchs (Gen. 22:5 with Heb. 11:19; Job 19:25-27), and revealed through the prophets (Isa. 26:19; Dan. 12:2,13; Hos. 13:14), and miracles of the dead restored to life are recorded in the Old Testament (II Kings 4:32-35; 13:21). (2) Jesus Christ restored life to the dead (Matt. 9:25; Luke 7:12-15; John 11:43-44), and predicted His own resurrection (John 10:18; Luke 24:1-8). (3) A resurrection of bodies followed the resurrection of Christ

(Matt. 27:52-53); and the apostles raised the dead (Acts 9:36-41; 20:9-10). (4) Two resurrections are yet future, which are inclusive of "all that are in the graves" (John 5:28). These are distinguished as "of life" (I Cor. 15:22-23; I Thess. 4:14-17; Rev. 20:4), and "of judgment" (John 5:28-29; Rev. 20:11-13). They are separated by a period of one thousand years (Rev. 20:5). The "first resurrection," that "unto life," will occur at the second coming of Christ (I Cor. 15:23), the saints of the Old Testament and church ages meeting Him in the air (I Thess. 4:16-17); while the martyrs of the tribulation, who also have part in the first resurrection (Rev. 20:4), are raised at the end of the great tribulation. (5) The mortal body will be related to the resurrection body as grain sown is related to the harvest (I Cor. 15:37-38); that body will be incorruptible, glorious, powerful, and spiritual (I Cor. 15:42-44, 49). (6) The bodies of living believers will, at the same time, be instantaneously changed (I Cor. 15:50-53; Phil. 3:20-21). This "change" of the living, and resurrection of the dead in Christ, is called the "redemption of the body" (Rom. 8:23, Eph. 1:13-14). (7) After the thousand years the "resurrection unto judgment" (John 5:29) occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire (Rev. 20:7-15)."

#### B. *The Method of Resurrection* I Cor. 15:35-58.

Paul introduces this last section with an argument raised by the opponents to the resurrection. "How are the dead raised up? With what body do they come?" Paul's answer to this is to use the germination of a grain of wheat or any other kind of seed, as a perfect illustration of the resurrection. The seed must die before a greater and more abundant life can come forth. The bare seed is sown, not the full stalk; the full stalk is the result—it is the increase—it is the glory which could only be seen by faith in the bare seed.

Paul's next argument about the method or manner of resurrection is to show that God gives to each part of creation, whether vegetable, animal, or cosmic creation, the kind of bodies, or glory, that it has pleased Him to create. He goes on to show that each of these bodies has its own kind of glory. Since this is all true, why is it strange then that human beings would have a glory all of their own, which is distinct from the glory of these other things? God is not a God of monotony—take, for example, the snowflakes. We are told by those who have photographed many thousands of these delicate crystals, that they have never found any two alike. Is this not true of human beings, that there are no two alike? The same is said to be true of the leaves on the trees. So it is with man—he has his own glory prepared by God. He is sown, that is,

dies in corruption—he is raised in incorruption; he dies in dishonor—he is raised in glory; he dies in weakness—he is raised in power; he dies in a natural body—he is raised in a spiritual body. Adam is the progenitor of this natural, physical body, but Jesus Christ is the progenitor of the spiritual body—that is, He is a life-giving Spirit. (The words, "quickening spirit," in verse forty-five, mean "life-giving spirit.")

In the latter portion of the chapter, Paul leads the Corinthians into a truth which was new to them. Perhaps they had the idea that all Christians would die before Christ returned and then all be resurrected from a condition of death. He tells them, beginning with verse fifty-one, that not all will be dead when Christ returns, but that some will be on earth, very much alive, and will be changed "in a moment, in the twinkling of an eye." He also comforts them by saying that at the same time will occur the resurrection of the dead in their incorruptible state. (This is explained fully in the I Thessalonians 4:14-17 passage.)

Verses fifty-four and fifty-five have been used quite carelessly by some preachers in funeral sermons. We have heard them say, "O death, where is thy sting? O grave, where is thy victory?" The only scriptural way in which these verses can be used, is that they be shown to refer to the second coming of Christ. The very fact that the corpse was in front of the preacher was an eloquent testimony that the grave was still victor. But thank God that there is coming a day when death will be swallowed up in victory, and we can use the present tense instead of the future and shout, "Thanks be to God Which giveth us the victory through our Lord Jesus Christ." In the meantime, we will accept it by faith and enjoy it through anticipation.

The closing verse of the chapter is a challenging one because of its context—the resurrection of Christ. We are convinced that Paul had in mind that the anticipation of such a resurrection from the dead and such a future life with Jesus Christ, should inspire us to always be steadfast, unmoveable, always abounding in the work of the Lord. The glorious prospect of our future possession in the "then and there," should guide our steps in the "here and now." Paul approaches this same subject from a slightly different angle in Philippians 3:10-11: "That I may know Him, and the power of His resurrection." He, perhaps, refers to it again in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me."

We can have a spiritual resurrection here and now in this life. We can die to self and live to Christ. We can have the power of a resurrected Christ in



battling the forces and powers that once held us in their grasp. It can not only be said of us who are Christians, that we "sorrow not as those who have no hope," but also that we live not and think not as those who have no hope.

\* \* \*

THE LESSON ILLUSTRATED

INCOMPLETE MESSAGE

An old verger used to display to visitors the glories of Winchester Cathedral in the South of England. He was enthusiastic about its history, its beauty, its memories; but best of all he loved to stand upon the cathedral roof and tell the story of the way in which the news of Wellington's victory at Waterloo was brought to England. It came by sailing ship, he said, to the south coast and by semaphore was wigwagged overland toward London. In due course the semaphore on the roof of Winchester Cathedral began to spell the message off—W-e-l-l-i-n-g-t-o-n d-e-f-e-a-t-e-d—then the fog closed in, the semaphore could no longer be seen, and the sad news went toward London, plunging the country into gloom—"Wellington defeated!" But, when the fog lifted at last, the semaphore upon the top of Winchester Cathedral began to work again—W-e-l-l-i-n-g-t-o-n d-e-f-e-a-t-e-d t-h-e e-n-e-m-y—and, all the more glorious for the preceding gloom, the wonderful news sped across the land and lifted up the spirits of the people into grateful joy—"Wellington defeated the enemy!"

—1001 Illustrations

So the disciples who had been looking for Christ's Kingdom to be immediately established on the earth were discouraged and despairing because of the death of their looked-for Messiah. C-h-r-i-s-t d-e-f-e-a-t-e-d was the message that weighed upon their hearts. Perplexity and gloom like the pall of night settled down upon their souls. But three days later the completed message came through—C-h-r-i-s-t d-e-f-e-a-t-e-d d-e-a-t-h! By the resurrection from the dead, man's last and most powerful enemy—death—had been conquered. What a message we have for a dying world! What a victory in these days when we are thinking so much of victory. "O death, where is thy sting? O grave, where is thy victory?"

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OBJECT LESSON

OBJECTS: Two flower bulbs, a plant) of the same variety as the bulbs) in bloom, flower pot with soil in it. Daffodils or tulips are suggested flowers. (Do not allow the class to see the flowering plant until later.)

EXPLANATION: Talk about the bulbs first and hold them up that the group may see them. The bulb

looks dead, has no beauty, and is dull and dry-looking. It is hard to believe that anything beautiful could come from it. (Now show the plant in bloom.) The plant is beautiful and lovely to look upon (show one of the bulbs), but not this bulb. Yet if the bulb had been unwilling to be

hidden away in the earth, it would not have produced this lovely, blooming plant. According to the Scriptures, Christ was not beautiful to look upon when He was on this earth, but after His death and resurrection, we read that He was a glorious, beautiful, risen Saviour.

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PAUL'S EARLY PREACHING

SECOND QUARTER

Lesson III

SUNDAY, APRIL 16, 1944

Lesson: Acts 9:19b-30; 11:19-26

Lesson Text: Acts 9:19b-30; 11:25-26

Devotional Reading: I Tim. 6:11-16

Golden Text: *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth.* Rom. 1:16.

Lesson Setting

Time: The apostle Paul's conversion

probably took place in the year A. D. 36, while the beginning of his ministry in Antioch occurred about A. D. 43.

Place: Antioch was a great city of Syria, Damascus being the capitol, on the left bank of the Orontes River, fifteen miles inland from the Mediterranean Sea.

Daily Readings

Monday—Preaching with power.

Acts 9:19b-30

Tuesday—Lives transformed.

Acts 11:25-30

Wednesday—Jesus begins His ministry.

Matt. 4:12-17

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Thursday—The importance of preaching.  
Rom. 10:4-15

Friday—The substance of preaching.  
I Cor. 1:18-25

Saturday—The gospel of Christ.  
Gal. 1:11-17

### Introduction

Even though we already have, in last Sunday's lesson, discussed a little of Saul's biography, we believe it is well for the benefit of the teacher, to review his life. Paul's original name was "Saul" (Acts 8:1; 9:1; 13:9). He is not renamed "Paul" until after his contest with Elymas, the sorcerer, on the island of Paphos (Acts 13:9). He was born in Tarsus (Acts 9:11; 21:39; 22:3); was educated at Jerusalem in the school of Gamaliel (Acts 22:3; 26:4); and was a zealous Pharisee (Acts 22:3; II Cor. 11:22; Phil. 3:5), a Roman (Acts 16:37), a persecutor of Christians (Acts 7:58; 22:4), sent to Damascus with letters for the arrest of Christians (Acts 9:1-2). Events mentioned in his life are: his vision and conversion (Acts 9:3-22; I Tim. 1:12, 15); his baptism (Acts 9:18; 22:16); his call to be an apostle (Acts 22:14-21; Gal. 1:1, 15-16); his preaching in Damascus (Acts 9:20, 22); his sojourn into Arabia (Gal. 1:17); his return to Damascus (Gal. 1:17); his escape by means of a basket (Acts 9:25-26; Gal. 1:18-19); his reception by the disciples in Jerusalem (Acts 9:26-29); his presence in Caesarea (Acts 9:30); his ministry to the Gentiles (Acts 15:2-3, 47-48; Rom. 11:13; 15:16); Barnabas as his companion (Acts 11:25-26); and his teaching at Antioch for one year (Acts 11:26).

### Lesson Exposition

By ERNEST E. LOTT

#### I. SAUL AT DAMASCUS

(Acts 9:19b-25)

Not all men are called to preach or teach, but Paul was both a born preacher and teacher. As soon as he was converted, he began to preach. He went to the synagogue in Damascus (vs. 20) where he, as a Jew, had a right to go. There he preached the deity of Jesus Christ so strongly that he confounded the people (vs. 22). This reminds us of the power of Stephen's preaching. He spoke in the synagogues of Jerusalem with such conviction that the Jews "were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10).

Why was it that Paul had such power in his preaching? The answer is that he had the right message. He preached Jesus Christ and Him crucified (I Cor. 2:2). As Wilbur Smith points out, he did not preach a gospel of social revolution; nor of the abolition of slavery; nor of the prohibition of wine; nor of the evil of war; nor of a new method of raising crops; nor of a scheme for reestablishing the fallen throne of Israel—rather he preached of a Person, Jesus

Christ, Who had appeared to him, and concerning Whom he wanted the whole world to know. Paul gives an excellent vindication of his ministry in the first sixteen verses of Romans, chapter one, climaxing that with that famous declaration of courage in the sixteenth verse: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." This power and boldness which had so impressed Barnabas that he especially mentioned it to the apostles in Jerusalem (Acts 9:27), can be had by any minister of Jesus Christ if he will preach the same message that Paul preached. Paul had no exclusive right to this kind of preaching, but he has ever been an inspiration to those who really wanted to do God's will.

We wish to add a further comment about the quickness with which Paul began to work for Jesus. A Chinese Christian, who was very young in the faith, went out immediately and brought some converts to the mission station. Some there, who were amazed at such quick work, told the young Chinese Christian that they thought he would need to study the Bible for a time and grow in grace before he could accomplish things for God. His answer was, "A candle begins to give out light as soon as the wick begins to burn." You see, a man does not need to be a theologian in order to win souls; all he needs to know is that Jesus Christ saved him. The salvation of men is not accomplished with the enticing words of man's wisdom, but rather in demonstration of the spirit and of power (I Cor. 2:4).

Paul reveals in the book of Galatians (1:17-18) his experience in Arabia which would come in sequence between verses 22 and 23 of our lesson text. He went into Arabia to have, as we believe, a long, personal conference with God. God, in training His servants whom He would use, oftentimes must first "un-train" them from some of their worldly ideas and methods. It was so with Moses and his forty years in the wilderness, and likewise appears to be the case with John the Baptist. After about three years, Paul returned to Damascus and again preached to the Jews in that place. (The time-words, "many days," refer to the period of three years in Arabia.) This time, the Jews were so upset by his preaching that they took council to kill him, and even enlisted the military aid of the governor of the city (II Cor. 11:33). Evidently the houses of that city were built with one wall as part of the city wall. Thus it was easy for the disciples to let Paul down on the outside of the wall and so to provide his escape (II Cor. 11:33). Both Rahab (Josh. 2:15) and Michael (I Sam. 19:12) used this same method. Although Paul had a narrow escape, his body was not even scratched. Later, however, he received thirty-nine stripes, was beaten with rods, stoned, shipwrecked, and left for dead. (II Cor. 11:23-25).

#### II. PAUL AT JERUSALEM (Acts 9:26-30)

Preserved from destruction at Damascus, Paul next turned his steps toward Jerusalem. In Galatians 1:18 we are told the motive for his journey—that he wanted to become acquainted with Peter. This was quite natural, for Peter was one of the pillars of the church at Jerusalem (Acts 15). Paul must have wanted to talk with one who lived with Jesus. We quote from *Conybeare and Howson*: "How changed was everything since Paul had last traveled this road between Damascus and Jerusalem. If, when the day broke, he looked back upon that city from which he had escaped under the shelter of night, and as his eye ranged over the fresh gardens how the remembrance of that first terrible vision would call for a deep thanksgiving to Him Who had called him to be a partaker of His sufferings. What feelings must have attended his approach to Jerusalem. He was returning to it from a spiritual captivity as Ezra had from a bodily captivity; and to his renewed mind, all things appeared new. What emotion smote his heart at the first distant view of the temple—that house of sacrifice—that edifice of prophecy! His sacrifices had been realized; the Lamb of God had been offered; it prophecy had been fulfilled; the Lord had come unto him! As he approached the gates, he might have trod very softly where he had so exultantly assisted in the death of Stephen, but he entered those gates perfectly content, were it God's will, to be dragged out through them to the same fate—a martyr's death. He would feel a peculiar tie of brotherhood to that martyr, for he could not be now ignorant, that the same Jesus Who in such glory had called him, had but a little while before, appeared in the same glory to assure the expiring Stephen.

"Yet, not without grief at all, could he look upon that city of his forefathers over which he now knew that the judgment of God was impending, and not without sad emotions, could one of so tender a nature think of the alienation of those who had once been his warmest associates. The grief of Gamaliel, the indignation of the Pharisees, the fury of the synagogues—all this, he knew well before him.

"But, with fervent zeal and sanguine expectation, he attempted to join himself to the disciples of Christ. But the Jews hated him, so the Christian rejected him. His escape had been too hurried to allow him to bring letters of commendation. Whatever distant rumormight have reached them of his conversion, his conduct at Damascus, his retirement in Arabia, they could not believe that he was really a disciple. At that time Barnabas, already known to us as a generous contributor of his wealth to the poor (Acts 4:36), came forward again as the son of consolation, and



taking Paul by the hand, brought him to the apostles (Acts 9:27). When Barnabas related how the Lord Jesus Christ had personally appeared to Saul, how Christ had even spoken to him, and how he had boldly maintained the Christian cause in the synagogues of Damascus, when the apostles with Peter and James, the Lord's brother, laid aside their hesitation (Gal. 1:18-19)."

This Christian act on the part of Barnabas provokes us to say with MacKay, "We need this open mind still." It cannot be calculated how many are lost to the church by the "cold shoulder" which is given them when they first come into a new congregation. That lonely man and woman sitting near you for years—give them the right hand of fellowship. You need not make them bosom friends; they do not ask nor do they want that. They simply ask you to show that they are welcome to the household of faith. There is also in Barnabas a hospitality to new ideas, and that too, we all need, especially as we get older. We need to remember that God's Spirit is always at work, often in quite new ways from the old path. Like Barnabas, let us ever give the right hand of fellowship to the new man, the new movement, the new method—if it is plainly blessed of God. Paul continued to speak boldly of the Lord Jesus Christ, not being afraid to testify to the Grecian (vs. 29) or Hellenistic Jews. Their answer was an attempt to slay him. Again we must turn to another portion of Scripture to complete the story. In Acts 22:17-21, we have Paul's testimony of the trance into which he fell while he was praying in the temple at which time the Holy Spirit told him to leave Jerusalem, because his special ministry was to be unto the Gentiles. Paul was hesitant, for it seemed to him that it was cowardly to leave Jerusalem in the face of persecution. It seems from verse twenty that he wanted to die. He obeyed, however, and was brought by his Christian friends down to Caesarea, located by the Mediterranean Sea, and was sent to Tarsus. He went by way of Syria and Cilicia (Gal. 2:1), and may have visited Antioch on the way.

#### I. SAUL AT ANTIOCH (Acts 11:25-26)

In order to properly understand verses twenty-five and twenty-six, we should begin with verse nineteen. The persecution which began with the stoning of Stephen, caused the Christians to be scattered abroad (Acts 8:4). Some of them landed in Cyprus and Cyrene. Those who were converted there, in turn went to Antioch. They preached to the Grecians the Lord Jesus Christ, and a great number believed and turned to the Lord. The Jewish Christians who were scattered abroad from Jerusalem spoke to the Jews only (vs. 19), but they began to speak to Gentiles. Conybeare is of the strong opinion that the name, "Grecian," instead of meaning

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Hellenistic Jews, as in some other places, means in this passage "Greeks."

When the news of this fine revival reached the ears of the apostles in Jerusalem, they sent Barnabas to Antioch for the purpose of teaching the new converts. Under the ministry of this good man, who was full of the Holy Ghost, many more people were added unto the Lord (vs. 24). Then it was that Barnabas realized the need of someone else to help him in this great task. Tarsus was not far away, and he went there to seek Paul. Many of the Christians in Antioch were Greeks, that is, Gentiles. There the two men continued a whole year actively prosecuting the sacred work of teaching and confirming those who joined themselves to the assembly of the ever-increasing church. As new converts in vast numbers came in from the ranks of the Gentiles, the church began to lose its appearance of a Jewish sect, and was clearly seen to be a great, self-existent community composed both of Jews and Gentiles. It was then at Antioch about the year A. D. 44, that a new term in the vocabulary of the human race came into existence.

Here we have the announcement for the first time, that the believers of Jesus Christ are called "Christians." It is unlikely that they received this name from the Jews. The children of Abraham employed terms much more expressive of **hatred and contempt**. They called them the "sect of the Nazarenes." It is also unlikely that the Christians gave this name to themselves. We find other terms being used to designate themselves; such as "brethren," "disciples," "believers," "saints." There is little doubt that the name originated with the Gentiles, and more specifically by the form of the word, that it came from the Romans rather than from the Greeks. The name was first used as a term of ridicule and derision, but it has remained as the designation of a called-out people who are proud to be called by it. We say with Paul, "Let everyone who nameth the name of Christ, depart from iniquity." We should ever live so that Christ will not have to be ashamed of us.

\* \* \*

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on fire. I shall never forget the hour I spent in that meeting.' Shortly after reaching England I went to Edinburgh and spent a week there, in hopes that I might hear that one man speak. I went to work to find the report of the speech that my friend had referred to, and it stirred me wonderfully. Dr. Duff had been out in India as a missionary. He had spent twenty-five years there preaching the Gospel and establishing schools. He came back with a broken-down constitution. He was permitted to address the General Assembly, in order to make an appeal for men to go into the mission field. After he had spoken for a considerable time, he became exhausted and fainted away. They carried him out of the hall into another room. The doctors worked over him for some time, and at last he began to recover. When he realized where he was, he roused himself, and said: 'I did not finish my speech; carry me back and let me finish it.' They told him he could only do it at the peril of his life. Said he, 'I will die if I don't do it.' So they took him back to the hall. My friend said it was one of the most solemn scenes he ever witnessed in his life.

"They brought the white-haired man into the Assembly Hall, and as he appeared at the door every person sprang to his feet; the tears flowed freely as they looked up to the grand old veteran. With a trembling voice he said: 'Fathers and mothers of Scotland, is it true that you have no more sons to send to India to work for the Lord Jesus Christ? The

call for help is growing louder and louder, but there are few coming to answer it. You have money put away in the bank, but where are the laborers who shall go into the field? When Queen Victoria wants men to volunteer for her army in India, you freely give your sons. You do not talk about their losing their health, and about the trying climate. But when the Lord Jesus is calling for laborers, Scotland is saying, "We have no more sons to give."'

"Turning to the President of the Assembly, he said: 'Mr. Moderator, if it is true that Scotland has no more sons to give to the service of the Lord Jesus Christ in India, although

I have lost my health in that land, if there are none who will go and tell those heathen of Christ, then I will be off tomorrow, to let them know that there is one old Scotchman who is ready to die for them. I will go back to the shores of the Ganges, and there lay down my life as a witness for the Son of God.' Thank God for such a man as that! We want men today who are willing, if need be, to lay down their lives for the Son of God. Then we shall be able to make an impression upon the world. When they see that we are in earnest, their hearts will be touched, and we shall be able to lead them to the Lord Jesus."

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\* \* \*

### OBJECT LESSON

**OBJECTS:** Several colored candles in candle-holders. Suggested colors are reddish-brown, yellow black, and white.

**EXPLANATION:** Take one candle at a time and tell something about the people of that color. Tell how they need Christ and of His great love for them regardless of their color or race. All need the same message: the good news that Christ died for them, that He rose again that He is now preparing a home for all who believe His Word. Emphasize that all are sinners and need Christ as their Saviour. After the people of one country have been discussed, light the candle of that color. When all the candles are lighted, as them which one shines the brightest. Show that all shine equally bright. It does not matter what the race, all those who have been bought by the same precious blood of Christ are made into His likeness. No they look different because of the color, but in that great and glorious day all who believe shall be like Him.

\* \* \*

## PAUL BECOMES A MISSIONARY

### SECOND QUARTER

#### Lesson IV

SUNDAY, APRIL 23, 1944

Lesson: Acts 13:1--14:28

Lesson Text: Acts 13:1-4; 14:8-20

Devotional Reading: Acts 1:6-11  
Golden Text: *The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* Acts 13:2

#### Daily Readings

Monday—Paul chosen and sent.  
Acts 13:1-7

Tuesday—Paul's healing ministry.  
Acts 14:8-18.

Wednesday—The open door of faith.  
Acts 14:23-28

Thursday—A minister of Christ.

II Cor. 11:23-31

Friday—For the Gospel's sake.

I Cor. 9:19-27

Saturday—A faithful preacher.

I Thess. 2:1-9

#### Lesson Setting

Time: The first missionary journey the apostle Paul probably began A. D. 47 and extended over a period about four years.

Place: Antioch of Syria is located in the northern extremity of Syria on the Orontes River. It is not to be confused with Antioch of Pisidia located in Asia Minor. Cyprus, an island, was directly west of Syria in the Mediterranean Sea. The cities which Paul visited on his journey were, for the most part, in Galatia which would be the south



part of the country now known as Asia Minor.

Introduction

A week ago we left Paul and Barnabas at the Antioch church ministering to the people. At the close of chapter eleven, we learn that certain prophets came up from Jerusalem to Antioch and informed the church that there was a great drought throughout Palestine which greatly affected the Christian brethren who dwelt in that land. This was a challenge to the Gentile Christians, and immediately they made plans to send relief to the brethren in Judea. Barnabas and Paul were selected to take this offering of whatever nature it was, to the elders in Jerusalem. At the close of chapter twelve we find a note telling us that these two men returned from their journey, having fulfilled their ministry and having brought with them John, whose surname was Mark.

Chapter twelve deals with the arrest and miraculous deliverance of Peter from prison. This was the occasion of the angel's appearance to Peter who was led safely through the gates to liberty. We would like to make two observations concerning the incidents mentioned above. First, God could have told the Antioch Church of the difficulty confronting the Jerusalem Church without the instrumentality of any human being. The Holy Spirit, however, did not choose to do this, but rather to convey the message or information to them by means of men. It is our conviction that Philippians 4:19 was just as fully operative here as though the word had come to them directly from God. Thus we believe that God leads most Christian organizations to depend upon free-will offerings for their support, giving full publicity as to their needs, but not begging. God perhaps leads others to say nothing about their needs but to depend upon the quiet reminding of the Holy Spirit to those who can give. The second lesson we wish to note is that Peter came to the house where the disciples were praying and was hardly able to gain entrance. The disciples had been praying that he would be released and yet would not believe the servant girl when she told them that he was outside. Thus you see that the faith of the disciples was not very strong and yet God honored their prayers. This is an encouragement to all of us, but it is not a license to take advantage of God.

Lesson Exposition

By ERNEST E. LOTT

I. PAUL AND BARNABAS CALLED

Acts 13:1-4

The church at Antioch was blessed with prophets and teachers. In the first verse, several men are named who evidently were able leaders and instructors of God's Word. It is no great surprise to us that the Holy Spirit would not let

this condition continue. Why should God permit a lot of good preachers to stay in one place when other parts of the world were without any missionaries and souls were going to hell? Someone has said that every man has more right to hear the gospel *once* than any man has to hear it *twice*. It should be noticed, first of all, that *the call came from God*. In this respect these men were like Aaron (Heb. 5:4). It should also be noted that *the Holy Spirit was to separate these men to a work*. This means that they would leave their friends and relatives and follow the Lord. This thought is implied in Matthew 9:38: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

It is perfectly proper for us to say that these men were ordained as missionaries. The elders of the church, after fasting and prayer, laid their hands on them and sent them away. This was the method that was used in ordaining the first deacons (Acts 6:6). This simple, but impressive ceremony has been used by many church groups even down to the present hour, and is a symbol of acceptance and identification. This procedure perhaps began in the Jewish tabernacle with the laying on of the offerer's hands in the type of the burnt offering (Lev. 1:4).

II. PAUL AND BARNABAS AT WORK

Acts 14:8-18

The first place to which these two men departed was the island of Cyprus. This island was not far from the Mediterranean coast, its mountains being easily visible from the mainland. There were at least two cities on this island—Salamis and Paphos. In the former, Barnabas and Paul preached the word of God in the synagogues of the Jews. There is nothing said either of receptivity or antagonism. We note that John Mark was with them as companion and helper. In the second of the two cities, Paphos, the missionaries ran into difficulty with an emissary of Satan. The deputy of the country, Sergius Paulus, called for Barnabas and Paul to teach him the Word of God. Unlike Agrippa, who was "almost persuaded" to be a Christian, this man was apparently sincere and really wanted to know how to get saved. The devil knew this, too, and his helper, Elymas, a sorcerer, argued with the missionaries and sought to turn the deputy away from the faith. Paul was not the kind of a Christian who would run from the devil or his servants. In the strength of the Lord he faced this adversary and uttered a scathing inditement (Acts 13:10). He even pronounced a curse upon the man and almost immediately the man became blind. We are happy to note in verse twelve that the deputy was saved. In the relating of this particular incident, we find Paul's name changed from Saul to Paul. It seems probable that this deputy was a Gentile

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and that since he was the first Gentile convert on this journey, Paul decided to use from then on his Roman or Greek name instead of his Jewish name, which was Saul.

In Acts 13:13 we have the information that Paul and his company left Cyprus and came to Perga in Pamphylia. It was here that John Mark decided to return to Jerusalem. Evidently he preferred to go to his home rather than endure the perils of the journeys and robbers and persecution any longer. This was a sad incident and later was the occasion of a disagreement between Paul and Barnabas because Barnabas sought to take Mark with them on the second journey (Acts 15:37-39). We are happy to be able to say, however, that later Paul restored him to his fellowship and while a prisoner in Rome wrote that Mark was a fellow-worker in the kingdom of God and a comfort to him, Paul (Col. 4:10 and II Tim. 4:11).

The next place that the missionary party, now minus John Mark, landed was Antioch in Pisidia. There they went into the synagogue on the Sabbath day and sat down. As happened many times in the life of Jesus, these men were invited by the rulers to give a word of exhortation to the people. Paul stood up and delivered a marvelous sermon, being careful to include the resurrection, the deity of Jesus Christ, and the forgiveness of sins through the Son of God Who died upon the cross. We are told in verse forty-three that many of these Jews became followers of the grace of God. The Gentiles were so stirred up by what had happened that they asked to be given a sermon on the following Sabbath day. This was done, and the whole city was stirred. Much persecution, however, came from the Jews, who were filled with envy. It is at this point that Paul and Barnabas made a bold public statement that they were turning to the Gentiles since the Jews had rejected the Gospel. So great was the persecution from the Jews after this announcement that Paul and Barnabas were forced to flee to Iconium.

Again the missionaries were present

in the synagogue and spoke to both Jews and Gentiles, so that many were converted. Again the adversary was at work; this time the men were almost stoned, but learned of the plot soon enough to be able to leave the city without being harmed. This brings us to the material for today's lesson, which begins at verse eight.

At this time, we find the men in Lystra. The first thing that happened of any particular importance was the healing of a man who had been lame from birth. This poor man was evidently seated beside the roadway begging alms—a typical sight. Paul noticed the case and became convinced that the man had faith in God and wanted to be healed. With a loud voice, he commanded the man to stand upright, and the miracle of healing was performed. The man was given complete health and strength. This case is almost identical in every detail with that of the lame man by the gate of the temple, who was healed through the ministry of Peter and John (Acts 3:1-9). We are not told that the man in Lystra walked up and down the temple praising God, as did the man in the third of Acts, but undoubtedly he did. If so, it was probably one of the reasons why the whole city was stirred to the point of believing that these men were gods who had come down from heaven.

In this city of Lystra, we are brought into contact with a totally different condition than in the other cities. Here we find no mention of a synagogue and evidently there were few or no Jews. Here we have heathen superstition and mythology and yet not the superstition of an educated mind such as that of Sergius Paulus, nor the mythology of a refined and cultivated taste like that of the Athenians, but the mythology and superstition of a rude and unsophisticated people. We quote from Conybeare: "It was a common belief among the ancients that the gods occasionally visited the earth in the form of men. Such a belief with regard to Jupiter, 'the father of God and men,' would be natural in any rural district and no-

where should we be more prepared to find the traces of it than at Lystra. Lystra, as it appears from St. Luke's narrative, was under the tutelage of Jupiter and Tutilary, divinities who were imagined to haunt the cities under their protection, though elsewhere invisible. The temple of Jupiter was a conspicuous object in front of the city gates. The expeditions of Jupiter were usually represented as attended by Mercury. He was the companion, the messenger, the servant of the gods. Now after the healing of the lame man, there arose a great tumult of voices from the crowd. Such a cure—so sudden and so complete—of a congenital disease would have confounded the most skillful and skeptical physicians. How much more would illiterate people be filled with astonishment and rush immediately to the conclusion that supernatural powers were present. So these people thought at once of their native traditions and exclaimed that the gods had again visited them in the likeness of men. They identified the persuasive speaker as Mercury and his companion as Jupiter. They identified Paul with Mercury because his eloquence corresponded with one of the attributes of that divinity. Paul was the chief speaker."

It did not take Paul and Barnabas long to protest this worshipping of them as gods. Not so with Herod who revelled in man's worship (Acts 12:22). The oxen were present and the sacrifices were almost ready to be made, but the missionaries ran among the people and, rending their clothes, cried out in protest. They said that they were men of like passions and tried to persuade the people that there was only one God and that His name was Jehovah, the Creator and Provider of all things.

### III. PAUL AND BARNABAS IN TROUBLE

Acts 14:19-20

As the crowd reluctantly retired and led the animals away without offering them in sacrifice to the apostles, one would think that the missionaries would have gained some gratitude and respect because of having been so honest with the people. The opposite occurred, however. These fickle and faithless people had suddenly changed in their attitude toward Paul, for the next verse tells us that Paul was stoned, dragged out of the city, and left for dead. Perhaps this did not all occur the same day. It seems to us that some of the wicked Jews came along and, as in the case of Jesus, began to say that the power of these men—which power could not be denied—was a power that came from the devil rather than from God. We know of no other explanation that would fully explain the sudden change of their treatment of the missionaries. Paul later refers to this incident (II Cor. 1:8; 11:25). Apparently Barnabas was unharmed, but we know that he must have been present, and must have followed these

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wicked people as they took Paul outside the city gates to be eaten by the dogs.

It is our personal opinion that Paul went to the third heaven during this experience. It was there that he saw things which he could not tell us (II Cor. 12:1-4). The Lord, however, was not through with Paul in this terrible ordeal but restored him to health, and as the disciples stood looking upon his body, he rose up and came into the city.

One of the spectators of this persecution and near-murder was a lad by the name of Timothy. We know this because we are distinctly told in Acts 16:1 that Timothy was already a Christian disciple when Paul came back to this city a year or two later. He undoubtedly had accepted Christ during Paul's first visit. We say this because Paul refers to him as his own son in the faith (I Tim. 1:2). Another reason for believing that Timothy witnessed this suffering is because of Paul's statement in II Timothy 3:10-11. This lad became later one of Paul's most trusted and able laborers in the faith.

The reader of this chapter feels rather depressed after all this trouble, but from verse twenty-one through the end of the chapter the depression is changed to one of rejoicing. The missionaries returned to most of the cities that they had before visited and confirmed the souls of the disciples who had been won in those places. Upon their arrival at Antioch, they called the church together and rehearsed all that God had gone with them and how He had opened the door of faith unto the Gentiles (verse 27). We cannot help but think of the promise: "He that goeth forth bearing precious seed, shall doubtless come again . . . bringing his sheaves with him" (Ps. 126:6).

\* \* \*

THE LESSON ILLUSTRATED

At Tahiti, for sixteen years the missionaries, Mr. Henry and Mr. Nott, seemed to have expended their strength in fruitless and hopeless toil, spending themselves for naught. Their tireless zeal, their constant journeys, their faithful testimony, seemed like blows of a feather against a wall of adamant. Not one conversion took place; the idolatries of the natives were an abomination, and their wars a desolation. The directors of the London Missionary Society seriously thought of abandoning the work. But there were a few who rightly read the lesson of this apparent failure. God was rebuking unbelief, and challenging faith in His unchanging Word of promise. Dr. Haweis sent another 200 pounds sterling to the missionary treasury, remonstrating against giving up the mission. Rev. Matthew Wilks, John Williams' own pastor, said, with characteristic zeal and devotion: "I will sell my garments

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from my back rather than that this mission shall be given up"; and instead of cowardly withdrawal, he proposed a special season of prayer for the blessing of the Lord of the harvest. His proposal was accepted; letters of hope and encouragement were written to the disheartened laborers, and prayer went up to Almighty God with tears of sorrow for past unbelief that had made mighty works impossible. And now mark the result. While the vessel that bore these letters was on her way to Tahiti, the ship that crossed her track on the way back to England carried the news, not only of a beginning of a work of grace, but of the entire overthrow of idolatry; and, with these tidings of the new Pentecost, bore

also the rejected idols of that people! "Before they call I will answer, and while they are yet speaking I will hear." No promise was ever more literally fulfilled.

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OBJECT LESSON

OBJECTS: Two fountain pens; one broken or without ink—the other in good condition.

EXPLANATION: Ask the class which pen they think is the best. Then let them tell you how they can find out which is the best. Of course they will suggest writing with it. Let them (if a large group, select a few) try both pens, and after each person has tried them, take a vote that you

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may know their decision. Explain to them that they found the best pen by testing it to see if it would do what it was supposed to do. Now teach the lesson showing the class

\* \* \*

## Paul Wins Recognition for Gentile Christians

### SECOND QUARTER

#### Lesson V

SUNDAY, APRIL 30, 1944

Lesson: Acts 15:1-35; Gal. 2:1-21

Lesson Text: Acts 15:23b-29; Gal. 2:1-2, 9-10, 20-21

Devotional Reading: Eph. 2:11-22

Golden Text: *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* Rom. 5:1.

#### Daily Readings

Monday—When Christians confer.  
Acts 15:1-6

Tuesday—A Christian compromise.  
Acts 15:22-29

Wednesday—Justification by faith.  
Gal. 2:11-21

Thursday—The law and the Gospel.  
Gal. 3:19-29

Friday—Freedom in Christ.  
Gal. 5:1, 13-15

Saturday—Salvation for all.  
Acts 13:44-19

#### Lesson Setting

Time: The council at Jerusalem assembled in about A. D. 50.

Place: Jerusalem was the great city of Palestine in Judea where the council was held, and Antioch, where the trouble first began, was located in the northern part of Syria about 325 miles due north of Jerusalem, close to the Mediterranean Sea.

#### Introduction

As we begin reading from the fifteenth chapter of Acts, we are impressed with the fact that much has occurred to bring about the conditions to which we are introduced in the opening verse. We are told that certain men came down from Judea, teaching some wrong doctrine to the brethren who had been enjoying such wonderful blessing and liberty under the careful teaching of Barnabas and Paul. They sought to force the Gentiles to be circumcised after the manner of Moses in order to be saved.

This is not the first time that feeling had existed within the Christian church between the Gentiles and Jews. There is, for example, the misunderstanding of the Grecians and Hebrews in the days of Stephen (Acts 6:1), the suspicions of the apostles when Paul came from Damascus to Jerusalem (Acts 9:26), the secession of Mark at the beginning of the first missionary journey to the Gentiles (Acts 13:13); and Peter's return

that Paul was tested, watched, and tried by the Christians. After a period of time they found that he could be trusted and accepted him as an apostle.

\* \* \*

from Caesarea where the Holy Ghost had been poured out on uncircumcised Gentiles (Acts 11:1-18). Now we find this smoldering feeling of discontent, which had existed from the first, increasing and becoming more evident as new Gentile converts are admitted into the church. The church at Jerusalem knew about these things because Paul and Barnabas had recently made a trip there with alms for the saints. After their return to Antioch they went on their first missionary journey and undoubtedly readily joined in fellowship with the Gentile Christians at Antioch of Pisidia, Iconium, Lystra, and Derbe, as Peter "at the first" (Acts 15:14) "a good while ago" (Acts 15:7) had eaten with Cornelius at Caesarea. Since Jerusalem was the metropolis of the Jewish world, it is natural that the exclusive feeling, which the Jews carried with them wherever they went, was concentrated in Jerusalem in its most intense degree. It is inevitable that some of the influential Jews who, like Paul, had accepted Christ as Saviour and had become Christians, would carry over into the church some of the antagonistic feelings toward the Gentiles. No doubt, some of Paul's former associates in the persecution of Christians were now in the Jerusalem church, and it looks as though the contest takes the form of an attack made by "certain of the sect of the Pharisees" upon Paul (Acts 15:5). A little later we will see Paul facing these Pharisees directly in Jerusalem, but now at the earlier date, we find false brethren—for that is what Paul calls them (Gal. 2:4)—right in the church of Antioch as spies "creeping in unawares." No, they did not oppose Paul's message of grace openly but adopted the course of clandestine intrigue. It seems that they remained for some time at Antioch, gradually insinuating their opinion that the observance of the Jewish law was necessary to salvation. Paul was not the man to lightly ignore this challenge to the divine revelation which had been given him. He was always ready to go to the extreme in charitable concession when the question was one of mutual understanding, but when the very foundations of Christianity were in danger of being undermined, when the very continuance of the truth of the Gospel was in jeopardy, it was impossible that he should give place by subjection even for an hour. We are told in verse two that there was no small dissension and disputation in the church. The church made a wise decision: they decided to send Paul and Barnabas to Jerusalem since that was where the most important

of the apostles lived, and it was from there that these false brethren were reputed to have come.

The two men named, also Titus, a Gentile, whose name we do not find here but get from Paul's letter to the Galatians (2:1) began their journey to Jerusalem. In verse three, we are told that they were brought on their way by the church. This seems to indicate that the Judaizers had not triumphed, for it seems that only a minority had accepted their teaching. Paul took advantage of every opportunity to speak for the Lord, even stopping at Samaria where Philip had ministered in that great revival campaign, to tell of the conversion of the Gentiles and thus bring great joy unto all the brethren. As soon as the men arrived in Jerusalem, they were cordially received by the church including the apostles and elders, and they had a great time of rejoicing as the men of God from Antioch told of how the Lord had been using them in preaching the Gospel to Gentiles. Immediately, according to verse five, certain Pharisaic Christians rose and insisted that the Gentiles could not be Christians until they had been circumcised and commanded to keep the law of Moses. Nothing could have been better from Paul's and Barnabas' standpoint, because now they did not need to bring evidence from Antioch, but they had it right here before them. The whole course of Paul's procedure among the Gentiles was openly attacked; however, it was not so much the mere opposition to individual missionaries or the severity of any conditions imposed upon individual converts. Rather the question of liberty or bondage for all future ages was to be decided, and a convention of the whole church at Jerusalem was called. After preliminary discussions, the great meeting which was to settle the principles of missionary action among the Gentiles convened. It was a scene of earnest debate and, perhaps in its earlier portion of angry disputing.

Peter was the first to speak and give a word picture of his own ministry to the Gentiles. The next to be heard were Paul and Barnabas who declared the miracles and wonders which God had wrought among the Gentiles by them. They had with them one of the miracles of God's saving grace in the person of Titus. The next speech was given by James, and then comes the portion assigned for today's lesson.

#### I. JAMES' VERSION OF THE COUNCIL'S DECISION

Acts 15:23b-29

We should first of all know the identity of this James. He cannot be James the brother of John, for we are informed by Acts 12:2 that this latter had been killed with the sword. This James was not of the twelve and because of this fact his position in the church at Jerusalem is remarkable. It is most likely



that he occupied such a place in deference to the oriental usage that the eldest male relative of the founder of a community succeeds to his place at his death. Referring to the speech of Peter, which had preceded his, James said that what had happened in Peter's ministry was just what the prophets had predicted, and for proof he quoted from the Greek translation, that is the Septuagint (Amos 9:11-12). The Scofield Bible calls this passage, dispensationally, the most important in the New Testament (see Scofield's note on page 1169). Then came the judgment from James' lips which entirely vindicated Paul and Barnabas in their ministry. In verse nineteen was his recommendation that they in Jerusalem do not interfere with what God had been doing with the Gentiles and that they send a letter, containing their decision to these people in which they require nothing for salvation, save faith in Jesus Christ. He also advised that they make a request of the Gentile believers to abstain from certain things which were stumbling-blocks to Jewish Christians. We will discuss these things a little later.

The apostles and elders and the whole church respected James; in fact, he was called "James the Just." His opinion came with great force to all who heard it, and it was adopted by the assembly. They not only voted to write a letter but to also send of the chief men of their number, Judas and Silas, to confirm that which was on paper.

As we study the letter, we are attracted by the language of verse twenty-four. Strong words were used in denouncing the Judaizers who had troubled the Christians at Antioch. The statement is made flatly that they gave no such commandment concerning circumcision, thereby denouncing the Judaizers as imposters. The literal Greek for "subverted" is "utterly overthrow." This means that had the right of circumcision been accepted, it would have completely overthrown the doctrine of grace. In verse twenty-six we find the testimony to the hardships which Barnabas and Paul had suffered for the name of Jesus Christ. In verse twenty-nine, we have a repetition of the language of verse twenty in which the Gentile Christians are asked to use charity and forbearance and especially in their eating. There are four things mentioned here, but we believe that Robert Young is right in saying that the first two should be connected, thus he makes the passage to read "that they abstain from pollutions of idols, even the whoredom and from things strangled and from blood." This seems logical to us for this reason: the Gentile Christians were not asked to keep from doing these things because they were sin in themselves, but rather because they were stumbling blocks to the Jews. Since this is the case, then pollutions of idols would not be sin, eating things strangled and blood would not be sin, but surely fornication is sin

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for anyone at any time. That is why we believe that it is used in a figurative sense to define idolatry. It seems to be frequently used in other places in connection with warnings against idolatry (See Acts 21:25; Rev. 2:14, 20).

Paul accepted the spirit of this request, for he in turn uses the principle in his epistle to the Romans and Corinthians (Romans 14; I Cor. 8). He knew and was persuaded by the Lord Jesus that nothing is unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean. He knew that an idol is nothing in the world and that there is only one God, but all men have not this knowledge. It is good to abstain from everything whereby a weaker brother may be left to stumble. We believe that God will lead Christians through Spirit-led consciences to apply this principle wherever it should be applied.

We believe a word should be said here about whether this request could be interpreted as giving in on any point to the Judaizers. It certainly cannot be viewed in that manner. On the contrary the great principle was asserted, once for all, that man is justified, not by the law, but by faith. One immediate result was that Titus, the companion of Paul and Barnabas, was not compelled to be circumcised. His case was not like that of Timothy at a later period (Acts 16:3), whose circumcision was a prudential accommodation to circumstances without endangering the truth of the Gospel. To have circumcised Titus at the time of the meeting in Jerusalem would have been to have asserted that he was bound to keep the whole law. Paul won his point, that there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but that Christ is all and in all" (Col. 3:11).

There was great rejoicing in Antioch when the brethren arrived and read the letter which to them was one of consolation (vs. 31).

## II. PAUL'S VERSION OF THE COUNCIL'S DECISION

Gal. 2:1-2, 9-10, 20-21

Paul speaks of going to Jerusalem fourteen years after a former visit there. The former visit could be identified as his first of five distinct journeys made by him to Jerusalem after his conversion. The first was when he escaped from Damascus and spent a fortnight with Peter; the second, when in the time of the famine he with Barnabas took the collection from Antioch; the third or present one, on the occasion of the council in the fifteenth chapter of Acts; the fourth, in the interval between his second and third missionary journeys; and the fifth, when the uproar was made in the temple, and he was taken into the custody of the Roman garrison.

One thing we notice, which is an addition to that which we have been study-

ing, is that Paul testifies in verse two that he went to Jerusalem on this trip by *revelation from God*. Paul, being an apostle, did receive direct revelation from God. This is evident by the many epistles which he wrote and which have become part of the sacred canon.

Another additional point of information is found in verse two: namely, he met privately with the apostles and elders before the general assembly was held. There was wisdom in this move, for in this manner he could find out how these brethren felt toward the important question which was at stake. There was no doubt in Paul's mind as to God's leading in his ministry, but he was zealous to bring harmony out of misunderstanding. God blessed him in his endeavor. Likewise it behooves all of us as much as lieth in us but without compromise to live peaceably with all men.

In verse three he names the third member of their party, Titus, who was not named in Acts fifteen. Paul also explains that he was not compelled to be circumcised. In the ninth verse we learn that James, Peter, and John (the latter apostle was not named in Acts fifteen) gave to Barnabas and Paul the right hands of fellowship which was a benediction on their ministry to the uncircumcision. This is the only meeting of Paul and John recorded in Scripture. John was the beloved "disciple of the Saviour, and while he is not recorded as having said anything during the assembly, at the close of it he expressed his cordial union with Paul in the truth of the Gospel.

Paul, for some reason, leaves out entirely any mention of the request made by the church concerning the practice of the Gentiles of eating meat offered to idols, and eating things strangled and blood. He, however, adds something which was not given in the other chapter; that is, the request that they should again remember the poor of Jerusalem as they worked with the Gentiles in the north (verse 10). Paul was faithful in the discharge of this promise. He gathered contributions from the saints in Galatia, Macedonia, and Achaia (I Cor. 16:1-4; II Cor. 8 and 9), and later took these things down to the Jerusalem church.

Between verses eleven and fourteen, we find the relating of an unfortunate incident in connection with Peter. Peter, who was so outspoken in his endorsement of this liberty at the Jerusalem council, at a later date refused to eat with the Gentiles when at Antioch. Paul was forced to withstand him in public and to rebuke him for his backsliding into Judaism. After showing the sin of Peter's act from several different angles he writes those famous words found in verse twenty.

Paul is afforded another opportunity to emphasize the fundamental truth that "by the works of the law shall no flesh

be justified." We quote an exposition given by Wilbur Smith and quoted from Professor James MacGregor, "The tense is perfect. The death is past; the life is present; the crucifixion is perfect. That is, the crucifixion is not only a fact of past time, but a fact for all time. Paul, once dead with Christ on the cross, is evermore dead along with the blessed One on the accursed tree. Once and forever, believing on Christ crucified, he hopes for justification from his own works of the law no more than if he had been a dead man. This means, and can only mean, that he has once and forever accepted Christ's finished obedience on the cross as the one and only ground of his pardon and acceptance with God. On the cross the believer has died unto the law and has become pledged never more to seek for any justifying righteousness through law works. When men come to die with Christ on the cross, He comes to live in them by the Spirit. The cross is Paul's way, not only to death toward the law, but also to life toward God. Christ being the life in him does not destroy Paul's own personality nor his personal agency. Now and ever the believer lives by trusting in Christ, not only for justification, but for all that is implied in life to be lived by man in the flesh. His conversion was the opening of the window to let in the life-giving light of God in Christ. But the window remains open to all today."

\* \* \*

## THE LESSON ILLUSTRATED WHOSOEVER WILL

"Whosoever will." That reminds me of a penitent in Georgia who came to the altar during a revival service. The preacher went to him and said, trying to encourage him, "Won't you take Jesus Christ as your Saviour?" The young man said: "I am not one of the elect. I am one of the reprobates. I feel it all over." I don't suppose a poor soul ever tried to seek God, that the devil didn't slip up and say: "You are one of the reprobates. God didn't die to save you." The preacher said to him, "Well, my brother, listen to me a minute. If you could see your name, James B. Green, written on the Lamb's Book of Life, would you believe that Christ died for you and that you were one of the elect?" The poor fellow thought for a moment and then said: "No, sir: There are so many more people of that name." "If you could see your name, James B. Green, Screven County, Georgia, would you believe it then?" "No, there might have been other men of that name before I was born." "Well, if you could see it, James B. Green, Screven County, Georgia, the year, 1867, would you then believe it meant you?" "No, there may have been someone else at this time by that name." "Then," said the preacher, "if you could see it, James B.



Green, Screven County, Georgia, the Nineteenth district and the year, 1867, would you believe it was you?" The young man said: "I could not know definitely." "Now," said the preacher, "God Almighty saw all that trouble and He just put it into these two words and said, 'whosoever will,'" and the poor fellow jumped up and said: "Thank God, I know that means me."

— 1000 Evangelistic Illustrations  
\* \* \*

## WHAT GOD IS DOING

*Continued from page 85*

war may cause some to wonder. The explanation lies in the fact that this church has suffered terrible persecution; but because of and in spite of persecution it has grown. Christians have had to depend upon God, not the white man—the missionary; this fact, too, has caused their growth. Their sole guidance has been from the Holy Spirit, Who has given a discipline that tolerates no modernism, a burning passion for souls, and a faith that stands the severest test. Stories of the witnessing and suffering of believers in Ethiopia compare with the persecution of the church in its early days. Once the Italians arrested fifty church leaders from all over the countryside. These were taken to Soddu and punished by receiving up to one hundred stripes with a whip. (One man received four hundred lashes, yet he lives to tell it.) Their backs were so lacerated that they could not lie on them for months. Three of them died while they in prison. At intervals the Roman Catholic priest would visit them to see whether they were prepared to kiss the crucifix and worship Mary. By becoming Roman Catholics they would have at once obtained their freedom; this fact shows that the persecution was of the Roman Catholic Church and that the leaders were not political prisoners. They were taunted, scorned, and ridiculed. A few weak ones fell under this awful trial, but the great majority stood true to their Lord and faced death rather than yielding to Rome's demands. Their churches were burned, and the increasing groups of believers were forced to hold their services after nightfall. While they prayed for these prisoners and while the prisoners encouraged themselves in the Lord, one day something, which otherwise would have been a frightening experience, took place. They heard the roar of planes, the screaming of bombs, the noise of machine guns. The planes of the Allies were overhead; the Italians fled in confusion; the South Africans and others entered; the prison doors were opened; and God's suffering people were freed.

Today there is a great movement

of the Spirit of God over the land of Ethiopia. It is powerful and effects the lives of thousands. Such wicked men as bandits, murderers, slave owners, many rich and poor of every description have been turned from darkness to light. One slave owner, upon receiving Christ as his Saviour, set his one hundred slaves free, and then sought to win them to Christ. The fulfilment of the prophecy which says, "Ethiopia shall soon stretch out her hands unto God" (Psalm 68:31),

is being convincingly foreshadowed in the closing days of this age.

Such heart-stirring news as this makes us even more anxious to be there and have a share in this great revival which is sweeping the land of Ethiopia. We are looking to Him to open step by step the way before us and before the others who are ready and waiting to go, that we may speedily sail to African shores. Will you not come along and help us?

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## THE DAYS OF YOUTH

*Continued from page 95*

"I cannot take your place in her life. I am only her aunt. Agnes, Mary longs to talk with you, play games with you. Every child has a right to that much of her mother's time. Of course, you also know the thing that Mary wants above all else is for you to become a Christian."

"But, Elsa—that is so—so old-fashioned! You know that none of the crowd I go with does it," said Agnes, thinking it a good reason.

"I am sure they do not, else they would not be in the crowd. But of course just because they do not believe in it, does not prove it to be untrue. That crowd does not do enough thinking to realize they are on the road which leads to destruction so fast that they are taking a toboggan-slide right into hell. They are excitedly running from one dance to another, trying to keep entertained, excited, and keyed-up. Why—they would not know how to sit down and enjoy a quiet evening at home."

"That would be terribly dull," said Agnes with a sigh.

"Agnes, why do you not wake up and stop all this running around, and be the mother you should be to Mary? Why do you not become a Christian?" Elsa thought her sister was listening more intently than usual.

"Oh, I do not know, Elsa. Sometimes I do get tired of it all. But it seems there is just nothing else to do," Agnes began to justify herself.

"You haven't tried anything else. Agnes, why not let the Lord fill your heart? I believe you are really just as starved for love as Mary is. You are just as lonely as she is. The Saviour's love can fill that loneliness," said Elsa.

"Me lonely! I'm not lonely. Look at all my friends." Agnes was touched however.

Slowly Elsa answered, "I wonder just how true those friends are. You are lonely, Agnes. You keep yourself in a whirl of parties and activities in order to deaden that loneliness in your heart. Instead of you looking after Mary, she is concerned and praying for you. Your soul's condition before the Lord worries her," said Elsa with a prayer in her heart that she could awaken her sister to her need of a Saviour.

"Oh, Elsa, you just imagine that. Mary is not old enough to realize such things." Agnes sipped her coffee thoughtfully.

"Are you?" asked Elsa quickly.

"What did you say?" asked Agnes, setting her coffee cup down with a bang.

"Are you old enough?" Elsa repeated.

"Of course I am. When I am ready to settle down, I'll begin thinking of such things. There will be time then," said Agnes, rising from the table.

That evening when Mary came home from school she greeted her aunt and

went directly to her room. She did not inquire whether her mother was at home or not. Evidently she thought it useless. Had she asked she would have been surprised to learn that her mother had been home all day and that she was even now in her own room. So great was the burden in Mary's heart for her mother that she dropped down upon her knees by the side of her bed and prayed. She did not hear the door of her mother's room open softly, nor was she aware that her mother was standing just outside the door wanting to come into her little girl. She prayed, "Dear Father, again I come praying for my Mother. I do love her so much. I wish I knew if she really loved me or not. She is so pretty, Lord, and I am so proud of her, but I don't get to see her very much. Jesus, make her so she will love me enough to want to put her arms around me and really show that she loves me. And, Lord, please do something in her heart so she will believe in You and be saved. I want a mother like the other girls at school have, a mother who is interested in me more than in shows and dances and things of that sort."

Mary's mother did not wait to hear more but went softly to her own room and leaning against the door she said to herself, "Elsa was right. She is lonely. She was praying for me—my child—John's and my child! He was such a good man. She is like him. He wanted me to be saved. I wouldn't listen to him, and I haven't listened to Mary. I believe Elsa was right when she said I have been just keeping myself busy running around from one thing to another in order to keep from thinking. Well—I am going to stay home tonight and think: think of how I have wasted my life; think of how I have really hurt my little girl's life by my carelessness. I have been selfish, yes, even cruel to Mary. I see it now. I have been too wrapped up in myself to care for Mary or for Mary's Saviour. I know now after hearing her pray that she is old enough to understand. Yes, tonight I am going to face my past life, and I believe also face the One to Whom Mary prays and with Whom Mary's father is now. For the first time I feel that I have awakened out of some bad dream." She dropped to her knees by the side of her bed and spent much time alone with the One Whom she had so slighted.

The next morning when Mary came down to breakfast there was Mother in the kitchen. She had on a pink apron, and her cheeks were rosy from the heat of the oven into which she was looking at some brown biscuits just baking. Mary stopped for a moment, then cried, "Mother—you? Why?"

"Come here, darling. Look into the oven at what Mother has made you. They are what your Daddy always loved—cheese biscuits," said Mother, smiling and happy.

"Mother, I had forgotten you could

even cook," said Mary giving her mother a big hug.

"I am always going to get your breakfasts from now on, Mary, and your suppers, too." She returned the hug which Mary had given her. There was a strange happy feeling in her heart.

"Mother, I just don't know what to say. I am so happy," said Mary, who in her joy, was close to tears.

"Are you darling? So am I. But let's sit down and eat before the biscuits will get cold. Now—shall we return thanks?" She was a little ashamed as she asked this question, for it was so strange to her.

"But you never do, Mother," Mary returned honestly.

"But things are different now. I will return thanks this morning, Mary. 'Father, I do thank Thee for this food. I thank Thee for my little girl whom I love so much. I thank Thee, Lord, that last night I too became one of your children by faith in Christ Jesus. I know I have done wrong, Lord, but I am glad you died for sinners and that I am now saved. Bless Mary as she goes to school today; watch over her and bring her back safely to me this evening. In Jesus' Name, Amen.'"

Mary was at her mother's side, and with her arms around her neck, she asked, "Mother—Mother, you do believe in Jesus. Oh!—I am so happy. How did it happen?"

"You have been praying for me, haven't you, darling?" asked Mother, gently stroking her little girl's hair.

"Oh, yes, for so long," said Mary.

"Well, Jesus heard your prayers, Mary, and now we are going to start all over and live for Him," said Mother really eager to do just what she had said.

"You mean—you aren't going to do the things—" Mary started.

Mother did not give her time to finish, but said, "No, Mary, I am not going to do the things I have been doing. Last night after you were asleep, I phoned the crowd I have been running around with and told them I was through with it all. I also told them why, and that I was now going to start living for the Lord and for my little girl. It is going to be fun, Mary, being here when you come home from school. Aunt Elsa thinks she will not be able to stay with us much longer, so then there will be just the two of us, Mary, you and Mother, together. Won't that be fine?"

"Oh, yes, Mother. Of course we will miss Aunt Elsa. She has been so good to me. But it will be so much fun, Mother, to have you here to tell things to when I come home from school. To just know that you are here waiting for me. Just you and me and—" Mary hesitated.

"And what, darling?" asked Mother.

"You and me and the Lord," finished this child of His who by her prayers and life had been used by Him to bring her mother to know Him, too.





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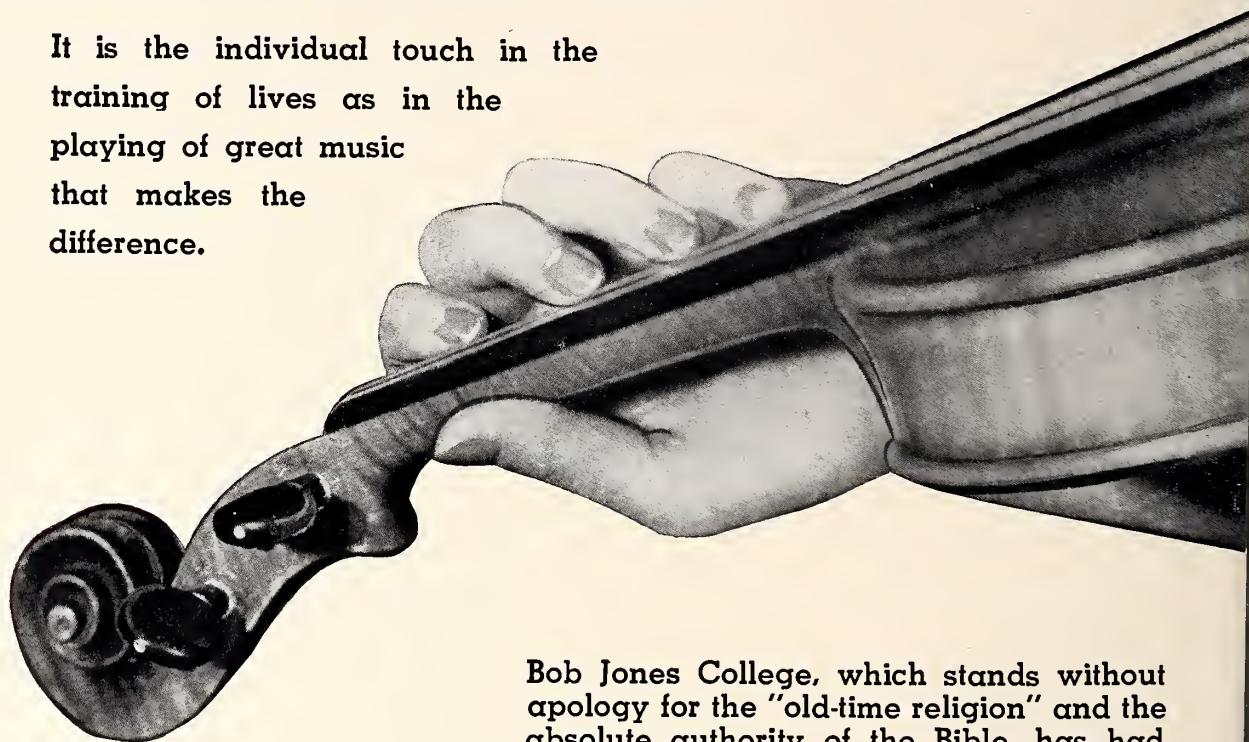
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VOL. XXII APRIL, 1944 No. 4

W. S. HOTTEL, D.D., EDITOR

## DOCTRINAL STATEMENT

of the Denver Bible Institute  
and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

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### IN THE HOLY SPIRIT NUMBER

	Page
Editorial Comments .....	114
Editorial Messages .....	115
The Identity of the Holy Spirit—John B. Kenyon .....	117
The Holy Spirit's Relationship to and Work in the Lord Jesus Christ—Stacy F. Shaw .....	119
The Holy Spirit and the Believer—The Editor .....	122
The Trinities of Scripture—Maurice G. Dametz .....	125
Ecclesiastes and Ephesians—Charles M. Neal .....	126
Prophetic and Dispensational Studies—J. T. Mawson .....	129
Answering You—Harold A. Wilson .....	130
Abraham's Vineyard—Fred Kendal .....	131
Bible Seed Thoughts—Charles R. Johnson .....	132
Helps for God's Workmen—Clarence L. Swihart .....	133
In the Harvest Field—B. Grace Crooks .....	134
Promotion Department—A. H. Yetter .....	135
The Days of Youth—Mrs. Harold Allem .....	136
Light on the Lesson—Sunday School Lesson Staff .....	138



# EDITORIAL COMMENTS

## GIFTS STILL COMING IN

We are glad to report that, in answer to the recent appeal for \$25,000, gifts are still coming in. The amount received is steadily climbing, but we are still far from the desired goal. We are praying God to meet this need, and we are trusting Him for it. In His own way and time, we are confident, He will meet our every need. We are doing His work according to His will, and therefore rest assured that He will do for us what needs so much to be done.

Thank you, one and all, for your prayers, and for your gracious gifts. May the Lord bless and reward you. Please keep on praying for the workers and the work and especially for this need. Let us hold on to God in prayer.

## WHAT THE READERS MAY EXPECT

The May number of the magazine will be another interesting and helpful issue. The special topic for discussion will be **THE CHURCH**.

The Editor will write on "What Constitutes the Church." This will be a very important study.

Rev. Marion L. Lowe, a member of the faculty and an instructor at the Practical Bible Training School, Bible School Park, New York, will discuss "The Mission of the Church." Mr. Lowe is a capable and helpful teacher, and our readers may look forward to an article well worth reading.

Dr. R. S. Beal, pastor of the First Baptist Church, Tucson, Arizona, will furnish an article on "The Making of a Church." This study will deal more expressly with the local church rather than with the Church as an organism. It is a very timely and helpful message.

The Prophetic and Dispensational Department will contain a study by the Editor, captioned, "The Days of Noah and Lot, Typical of the Last Days." This study will contain much food for thought.

Besides all these studies mentioned above, there will appear another in the series by Rev. Charles M. Neal on "Ecclesiastes and Ephesians"; one in the series by Dr. Maurice G. Dametz on "The Divine Principles of Bible Study"; also Abraham's Vineyard by Rev. Fred Kendal; and the Sunday school lessons by Rev. Hilland H.

Stewart; as well as the other regular features.

We urge our readers to pray for each one who shall contribute to the magazine, that they may be led of the Lord and energized by the Holy Spirit. Pray for the magazine itself that it may be graciously blessed and used of the Lord.

We shall appreciate your telling your friends about the magazine. Better still, let them see your copy and solicit their subscription. Let us all unite in an earnest effort toward a wider circulation of the messages carried by this magazine.

## MR. WILSON ASKS TO BE RELIEVED

The following letter from Rev. Harold A. Wilson, who, until now, has written for the Answering You Department of *Grace and Truth*, speaks for itself.

February 16, 1944

"Grace and Truth"

P. O. Box 1617

Denver, Colorado

Attention: W. S. Hottel

Dear Friends:

Enclosed herewith is another batch of copy for "Answering You." I very much fear that this is late, and that you will not have sufficient material for the issue now being published.

I very much regret that I must discontinue writing for this department with the mailing of this copy, which I trust will be sufficient to carry you through until you can find someone who will be able to carry on.

I have reached this decision after prayerful consideration, chiefly for two reasons.

First, I am finding it increasingly difficult to get my copy to you on time, owing to the fact that I have not been able to secure badly-needed secretarial help. I do not feel that it is fair to you to have one of your contributors lagging in the supplying of material.

Second, my own work is making constantly increasing demands on my time, and it is becoming increasingly difficult to keep up with it; so that in fairness to my own church I feel that I must curtail activities which do not contribute directly to the putting over of the work here.

Please believe that it is with sincere sorrow that I communicate this decision to you. I enjoy writing, and I have sincerely desired to make some contribution to the school to which, as a graduate, I owe so much. I do not doubt that my writing for *Grace and Truth* for the past few months has furnished convincing evidence to my personal friends, and those who have confidence in me, that I am whole-heartedly behind you. In so, I rejoice, for I have hoped that this might be one fruitage of this cooperation. If you care to do so, I should be happy to have you say, in making your announcement of a change in the department personnel that it is with keen regret that I find myself unable to continue, owing to the pressure of increased responsibilities in my own work.

God bless you, and multiply His blessing upon you in the months and years to come.

Yours in Christ Jesus,

Harold A. Wilson

We are sorry that Mr. Wilson feels obliged to ask to be relieved from this writing, but under the circumstances that is the only thing we can do. Our readers will understand his position, and as we grant him his request, we say, "Thank you for your acceptable service down through the months. God bless you richly, and may He use you greatly."

In this connection we are glad to inform our readers that Rev. A. F. Yetter, lately appointed as field worker, will take over this department. Mr. Yetter is well-qualified to assume these duties, having been for a number of years an efficient and acceptable teacher in the Institute. Send your questions to Rev. A. F. Yetter, Box 1617, Denver 1, Colorado.





# EDITORIAL MESSAGES

## THE PLACE OF THE BIBLE IN NATIONAL LIFE AND CIVILIZATION

There is a great deal said and written these days about winning the war and also the peace after the war. Great stress is being laid upon the need of manpower, planes, tanks, guns, submarines, and ships. To win the peace, world organization is being advocated and sought.

Science is doing wonders in the field of invention. Education is having its day. All in all, there is a magnificent display of brains and ingenuity. But, in spite of all this, it is the duty of a prophetic ministry to remind our leaders that this war will not be won for righteousness, freedom, and peace simply by having the largest and the greatest number of planes, tanks, guns, submarines, and battleships, neither by the largest and best trained army. Human might is not enough. Armaments alone will not suffice. Industry and education are not enough. We need all these things, to be sure, but we need more—we need God, and we need to turn back to a whole-hearted faith in the Bible as the authoritative revelation from God. We need also to give the Bible its rightful place in our thinking and conduct. We need to turn back to the principles which make for stable and prosperous civilization, the principles of the recognition of God and the Bible, and of old-time evangelical Christianity. The world's ills, are not material, but moral and spiritual. The forces behind the terrible world struggle are moral and spiritual. Civilization is honey-combed with pagan and materialistic philosophies which are contrary to God, to the Bible, and to true Christianity. Indeed, these philosophies are anti-Christian. Society today, led by these philosophies, is in revolt against God. There is widespread apostasy which is revolt against God.

The apostasy now prevailing is the harbinger of the apostasy foretold in Scripture which will lead to a time of unparalleled trouble, designated in Scripture as "The Great Tribulation." The prospect for this godless world is far from pleasing, though of course the world faces its prospect blindly. In its blindness the world rushes on madly seeking to work out its own way. In all frankness, we make bold to say that civilization is gone mad because it has become apostate. The final awakening will be terrible.

We need ever to remember that Christianity is the cornerstone of all true and sound civilization. The apostasy in the midst of the professing church, therefore, is the one chief reason for the apostasy of the masses. Civilization has gone to wreck and ruin because a large element of the professing church has lost its testimony, and therefore has no restraining influence and power. Only a Bible-believing, Bible-loving, and Bible-preaching church is the voice and representative of Christianity, and such a church alone has a restraining influence and power against the forces of evil.

The hour has come for the church to take more aggressively, more intensively than ever before, the offensive in godly living, witnessing for Christ, and real Bible preaching and teaching. The hour has come for a new and stronger emphasis upon Bible teaching. Let us begin at home. We must saturate the minds of our children with the Word of God and inoculate them with the Gospel of Christ. We must be more aggressive in our Sunday school work and lay still more stress upon Bible teaching. All the work among the young people needs a reinvigoration by the Holy Spirit which comes by a fuller abandoning of ourselves to the Holy Spirit. There must be more praying rather than more planning. Our whole church life needs to be lifted upon a higher plane.

We preachers need a deeper conviction concerning the truths of the Bible. We need a greater passion in preaching and teaching. In short, we need a revival of Bible teaching and preaching. Such a revival will bring about a general revival in the church. It is not enough that we pray for a revival. We must also preach for a revival. A church revived in Bible teaching is the surest guarantee of justice, freedom, and peace in the world. Remember that Jesus said, "Ye are the salt of the earth" (Matt. 5:13).

## THE NEED OF SPIRITUAL POWER

When the Lord Jesus was about to leave His disciples and to return to the Father, just before He went to the cross to lay down His precious life for a lost and sinful world, He informed them of their utter inability to do anything of themselves and apart from Him, saying, "Without Me ye can do nothing" (John 15:5).

Again after His resurrection when He was about to leave them, He commanded them to tarry at Jerusalem until they should be endued with power from on high (Luke 24:49). It was not until they had received the endowment with power from on high that they were to go forth and witness for Him, beginning at Jerusalem and continuing until they should have reached the uttermost part of the earth (Acts 1:8). The Lord wished to convey this thought to them: if they would undertake to do work for Him in their own strength and in the energy of the flesh, they would fail of success; for only as they were spiritually empowered and energized by the Holy Spirit would they be enabled to accomplish ought. The presence and power of the Holy Spirit was to be their enablement and empowering.

It must ever be borne in mind that what was true of the disciples of yore is true of the Lord's own people today. We can accomplish no more for the Lord in our own strength and the energy of the flesh than they could. We are just as helpless in ourselves as they were; we are just as much shut up to the empowering of the Holy Spirit and to His enabling energy. If we would be able to accomplish ought for the Lord, we must be energized by the blessed Holy Spirit. All work that is done in the energy of the flesh is just so much religious activity and is therefore, vain and fruitless effort. All that is in this wise seemingly accomplished may be found to be but wood, hay, and stubble in the day of Christ. Our Christian life will bear fruit that abides only as we are in harmony with the will of God, as we are abiding in Christ, and are energized with the Holy Spirit.

There is, however, a marked difference between the disciples of old and the Lord's people of today. The disciples lived before Pentecost, the time when the Holy Spirit was given to indwell believers and to abide with them. They were therefore commanded to tarry at Jerusalem for His coming upon them and for their subsequent empowering.

It was when the Holy Spirit had come upon them and they had been filled with His blessed presence that they possessed spiritual power to witness and to labor effectively for the Lord Jesus Christ, and not until then. Thus, because the Holy Spirit had not yet been given and because His blessed and sacred presence was



not yet indwelling the disciples, they were commanded to tarry at Jerusalem. Today, however, this is not the case.

It will be observed that the coming of the Holy Spirit on the day of Pentecost brought in and inaugurated a new dispensation, the dispensation of grace, during which the Holy Spirit holds a different place from that previous to His coming. During this present dispensation of grace the sinner is born again, and he receives the Holy Spirit the moment in which he believes on the Lord Jesus Christ and receives Him as his personal Saviour. Every believer on the Lord Jesus Christ is indwelt by the Holy Spirit from the moment of faith in Christ, and it is then his privilege and duty to be filled with the Holy Spirit. It is this fullness of the Holy Spirit that enables true Christian living and effective service for Christ. To be filled with the Holy Spirit, the believer needs to yield himself fully to the Spirit's holy sway and to give Him full control of his whole being and life.

Beloved, if we would be energized and empowered by the Holy Spirit to do service for the Lord, we must willingly, gladly, and freely respond to His gentle sway and be utterly yielded to His tender presence. If we thus respond and are thus yielded to Him, He will manifest Himself—His own life, graces, and energy—in our weak and otherwise useless and failing lives.

Bishop Warren has aptly said: "I was in an electric car one day, and it suddenly stopped. The conductor looked up to the wire, and said, 'Lost the power.' Ah, how true! There was plenty in the wire above, but the upraised finger did not touch it." To be effective for service, we must be in touch with the source of power. When we fail in our response to the Holy Spirit, when we "grieve" Him by fleshly, sinful actions or "quench" Him by refusing to accept every revelation of truth in God's Holy Word, we break the connection. It may be truthfully said of many of the Lord's own dear children, "Lost the power." They have broken the connection and are powerless and fruitless. Have you? Have I? If such be the case, shall we not now humbly confess our sins and failures to the Lord and yield ourselves anew to Him? In so doing we will be energized with the Holy Spirit and be enabled for larger service for the Lord than we have ever accomplished before.

## FILLED WITH THE SPIRIT AND THE WORD

*Be not drunk with wine, wherein in excess; but be filled with the Spirit (Eph. 5:18).*

*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Col. 3:16).*

The first quotation from Scripture is an exhortation to be filled with the Holy Spirit. There is no reference to the reception of the Spirit, for already in the first chapter of this epistle the apostle declared that when they believed, they were sealed with the Holy Spirit of promise (Eph. 1:13). By faith in Christ, the Ephesians received the Holy Spirit as the seal of a finished transaction and the divine guarantee of their final and eternal redemption. They were in possession of the Holy Spirit, Who dwelt in them as the new and spiritual life and as the divine nature imparted when they believed on Christ and were saved. Hence there is no reference to the reception of the Holy Spirit in the exhortation above quoted.

Being indwelt by the Holy Spirit, the Ephesian believers are exhorted to be filled with (or in) the Spirit. The word here rendered "filled" carries the thought of being possessed and controlled by the Spirit. A Spirit-filled life is a life controlled and swayed by the Holy Spirit, and this is an imperative necessity, not a mere luxury. It is needful for consistent Christian living, for spiritual warfare, for service for Christ, and for acceptable worship. Hence the exhortation to be filled with the Spirit.

The second quotation from Scripture is an exhortation to be possessed by the Word of Christ in all wisdom. This is a rather neglected phase of teaching. Many preachers and Christians speak of being filled with the Spirit, but very few ever mention being filled with the Word. This writer has heard many sermons in his time on being filled with the Holy Spirit, but does not remember ever having heard a single sermon directly stressing being filled with the Word. This is wrong. It shows an unbalanced state of mind and attitude of heart toward the things of God and the truth of God. It is not right to constantly stress one phase of biblical teaching and neglect another phase of it. The teaching of God's Word should be held and taught in a balanced way. Where this is not done, and one phase of teaching is so constantly emphasized that it is overemphasized, that teaching, though

in itself biblical, may become the source of fatal and damaging error. It is needful to be filled with the Holy Spirit, but it is just as needful to be filled with the Word of Christ.

The Word, to dwell in our hearts, must become a real part of our spiritual constitution and life. It does this as we read it, study it, memorize it, absorb it, and submit to it. Inasmuch as the Holy Spirit dwells in the Word and operates by and through it, He also fills us when we are filled with the Word. Being filled with the Word our spiritual life is vigorous, radiant, and victorious. A true Bible-loving Christian is a Spirit-filled Christian, and he is filled with joy and peace and cheer and courage and song. There is singing with grace in the heart unto the Lord. The indwelling Word is the secret of a joyous and victorious life.

The indwelling Word also preserves against sin and gives guidance. About three thousand years ago the Psalmist wrote: "Thy Word have hid in mine heart, that I might not sin against Thee" (Ps. 119:11). The indwelling Word is a mighty restraint against evil thoughts and sinful deeds. It governs the whole life, leads to noble and holy living, and guides the life in the ways of God's own choice and desire. Solomon gave expression to this fact of teaching when he said: "Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh" (Prov. 3:23-25). "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee" (Prov. 6:22). Beloved, the great need in these days of confusion and evil is that we be filled with the Word of Christ. Let us therefore set ourselves anew to the study of the Scriptures; and as we study thereof let us believe, absorb, and yield whole-hearted submission to the blessed teaching.

—v—v—v—v—v—

*And I will pray the Father, and He shall give you another Comforter that He may abide with you for ever. Even the Spirit of truth; Whom the world cannot receive, because he seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be with you.*

*But the Comforter, Which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:17, 26).*



# TOPICAL STUDIES

## The Identity of the Holy Spirit

BY JOHN B. KENYON

It is remarkable that so little is known about the Holy Spirit. It is remarkable because it is unexpected. We have every reason to expect all men to know Him. We expect all Americans, great and small, to know George Washington; and we would gaze in amazement at one who professed ignorance of that great person. Notwithstanding, there are multitudes who have not so much as heard "whether there be any such Holy Spirit"! How can they be ignorant of such a great One? If publicity be in proportion to greatness, surely He should be the best known of all persons.

While this ignorance surprises us, we can readily see, from another standpoint, that this ignorance concerning the Holy Spirit on the part of the world is inevitable. Being a Spirit, He must be spiritually apprehended. The world is not spiritual, and therefore is not possessed of that medium through which He may be seen and known. Furthermore, He has chosen to reveal Himself in a *Document*, and of that Document the world knows little or nothing.

Christians, however, are in another class. They have both the spirit to apprehend Him and the Word that sets Him forth. Ignorance of Him, therefore, on the part of the Christian, is inexcusable as well as unexpected. Such ignorance is far from being innocent and is certain to make for weakness and relative defeat in the Christian life, to say nothing of the grief it causes Him Who is thus ignored.

The worst form of ignorance in this regard is that ignorance that prides itself in knowing. This is fanaticism. Far better know nothing of the Holy Spirit and be conscious of that fact than to imagine we know that which is not written and is not according to fact. Satan, that other spirit which is eternally opposed to the Spirit of God, is responsible for this. I do not mean to affirm that all those who go into fanaticism are of Satan. I believe that many sincere and spiritual people have been led astray in this most important matter, and Satan, directly or indi-

rectly, is responsible for that leading. He is ever seeking to supplant the Scriptures in the matter of revealing the Holy Spirit and the manner in which He is to be received.

Fanaticism breeds quickly where there is ignorance of the Word. The people need a thorough biblical knowledge of the Holy Spirit. Satan has so counterfeited the work of the Spirit, few recognize the difference between the false and the genuine. He has so caricatured His manifestations and power that many have concluded that if the Holy Spirit be like that they do not desire Him.

Mockery is an effective weapon. A most effective way to overcome a man's arguments is to mock them. The Spirit has been called the Executive of the Godhead, and Satan has undermined confidence in and respect for Him and has mocked His power. *Satan refuses to let the people take the Holy Spirit seriously.* He realizes His importance and power and seeks in every way to forestall any true knowledge of Him and to block His power.

Fortunately for us, "we are not ignorant of Satan's devices." Scripture has forewarned us and therefore forearmed us. Let us be prepared for him. Let us arm ourselves with true scriptural knowledge concerning the Spirit.

### THE HOLY SPIRIT IS NOT A THING NOR AN INFLUENCE BUT A PERSON

This I have already implied by the use of the personal masculine pronoun. In this I have followed the pattern of Scripture. He is in most cases designated "he," "him," "himself," etc. We usually think of a spirit in the abstract. We think, in a way not clearly defined, that a person must be a body, or at least have a body. All persons we ever saw had bodies so we conclude that that which has not a body is not a person. In this, we are not consistent, for we expect to remain persons after we shed these bodies. The departed saints will not have bodies until the resurrection morning, but they cease not to be persons. As my spirit, with or with-

out my body, is I myself, so the Holy Spirit is *God Himself*. Now, there is a practical issue in the fact that He is a Person rather than a mere influence. It is not merely a cold, matter-of-fact dogma but a truth having a warm, practical application. So tangible is sin and so real is our need of strength with which to overcome it that we need a real Person with us. There is a great deal of difference between having a friend close at hand and having his influence, whether we desire him for companionship or protection. Recently I visited my mother, who lives in a distant state. While I was with her, I had her person near me. Now, I have only her influence; we both feel the difference. Much as I love her, I do not think as much about her when she is far away as I did while with her. Now, if the Holy Spirit be only an influence emanating from God, Who is in heaven, it cannot have the practical influence over me that a living, active, indwelling Person may have.

The Spirit is not merely an influence nor is He a figure of speech. He is not to be spoken of as we speak of the spirit of America, or as Colonel Lindberg called his plane, the "Spirit of St. Louis." Countries and planes do not have spirits. These are mere figures. We also speak of the spirit of an agreement, referring to its general purpose and intent. To disobey the Spirit of God is not simply to violate the spirit of His law as in the sense mentioned above, but rather to disobey the Law-giver Himself.

Especially we need a person with us when we are tempted. There is a story of a converted drunkard who was hounded by the temptation to drink and could not escape it. A minister was walking by his side one day as he passed a saloon. The minister stopped and asked the man if he were going in. The man replied that of course he would not do so with a minister present. The minister made clear to him that *Jesus* is always present. The man was cured of the habit. He would no longer frequent questionable places and do questionable things with such a pure



and holy One with him.

If the expectation of Christ's second coming has the effect of making us pure—and it has; may not the practical realization of the presence of Christ in the Person of His Holy Spirit have an even greater influence in that respect? If we would purify ourselves at the prospect of His coming in glory, shall we do less when we realize the fact of His presence now? He dwells in our hearts by faith. It is one thing for Him to dwell in our hearts; it is another thing for us to live in the vital realization of that fact. There is much strength and courage to be had in the realization that a strong, wise, and sympathizing friend is near. In the beginning, God said it was not good that man should dwell alone. No man is alone who has the Holy Spirit in his heart. Although human companionship of the right kind is highly desirable, He will make up for the loss of such when by faith we "practice the presence of Jesus."

While our Lord was here, He was never alone, though often no human being was near. He declared that He was not alone but that the Father was with Him. How else could He have carried on? Only once was He forsaken of the Father, and that was on the cross when He took our place. The greatest sorrow He ever knew was during that forsaking. How often however, Christians seem quite content to be alone, having no consciousness of His presence or fellowship! What a commentary is this on our sense of appreciation! In the measure in which we are Christ-like, we shall delight in the presence of God through His Holy Spirit. When through sin we grieve Him and break fellowship, we shall in a great degree suffer the agony Christ experienced on the cross at being forsaken. Not that God will forsake us in the sense that He forsook Christ, but He cannot fellowship with a sinful child. The child must put away sin and renew fellowship.

#### THE HOLY SPIRIT IS CALLED THE COMFORTER

The Greek word translated "Comforter" has been quite properly rendered, "One called alongside to help." He came to take Christ's place. Christ said, "It is expedient (profitable) for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). In many respects it was advantageous that Christ should go and that the Spirit should take His place here and expand His ministry. The Spirit was sent on the day of Pentecost and it was Christ Who sent Him. The profitability of His coming may be seen in the conversion of three thousand

souls the first day. During Christ's ministry of more than three years, He only secured a total of one hundred and twenty regular followers, and even they were selfish, near-sighted, and cowardly. Compare the number and quality of those disciples with the number and quality of those converted after the coming of the Spirit. Consider also that conviction was almost unheard of until the coming of the Spirit. "When He is come, He will convict the world in respect of sin" (John 16:8, A.R.V.). Those who heard Peter's sermon, which was delivered under the power of the Spirit, were "pricked in their hearts" and cried out, "What shall we do?" Those who heard Stephen were cut to the heart by his fiery message. Is it not remarkable that all the while Christ was here, few—if any—were really convicted of sin, and—it would seem—none came to Him asking forgiveness? They only asked for healing. He forgave sins on some occasions, but I do not recall that in a single instance they asked for forgiveness. How the Church today needs the Holy Spirit to bring conviction for sin! In removing the tumor of sin, the Great Physician uses the lancet of conviction. Without the help of the Holy Spirit, no minister of the Word can bring conviction to the hearts of men.

How much also we need His help each step of the way in the Christian life! "Are we weak and heavy laden; cumbered with a load of care?" Then let us call on Him for help. Christ did not leave us to carry on alone. He did not leave His most important work to be done by feeble, human hands unaided from above. One day, while walking down the streets of Buffalo, New York, I saw a policeman assisting an old lady across the street. I could see that she was saying something to him, but I could not hear what she said. However, I heard his reply, and from it I almost knew what she had said. In a big manly voice, he said, "Oh, that's all right. That's what we're here for!" She had probably told him not to bother because there were more important things for him to do, but he quickly told her it was a part of his job to assist just such needy folk as she. He was there that he might help. Are you in a maze as you attempt to walk through this giddy world? Then be sure and ask the Comforter to help. That is what He is here for.

Have you ever noticed the tense of the verb in I Peter 5:7? He exhorts you to cast all your care upon Him, "for He *careth* for you." It is in the present tense. He does not say that He *will* care for you if you cast your care upon Him, but that He *is*

caring for you whether you cast your care on Him or not. In other words, He is carrying both you and your burden, so you may as well rest yourself. The Christian life is not a care-less life, but a life in which the care is transferred to another. The Christian life is great burden, but He will bear it. Dr. H. A. Ironside tells the story of a farmer who, while driving along in his spring wagon, overtook a fellow planter. The man was carrying a heavy sack on his back. The farmer invited him, in good neighborly style, to get into the wagon and ride. He accepted the invitation, and the farmer drove on. For some time, he did not look back at the man who had crawled into the bed of the wagon, but when he did, he was astonished to find him sitting there with the heavy load still on his back. "Why, my friend," he urged, "why don't you put down your burden into the bed of the wagon and rest your shoulders?" "Well," replied the other, "it's good enough of you to carry me without carrying my burden, too!" Poor fellow! He was like many of us today. We do not like to trouble the Lord with our burdens, when as a matter of fact, He is carrying us and our burdens anyway! Let us lay our burdens on the One Who came to help.

We are so anxious to do something for the Lord; we forget that His chief concern is that He might do something for us. We are like the little boy who was eager to help his mother. He was struggling up the back steps with a load of stovewood far too great for his chubby little arms. His father saw his plight and picked up boy and all and without effort deposited them in the kitchen. What a blessed thing it is to have a mighty helper!

#### THE HOLY SPIRIT IS THE FIRSTFRUITS OF OUR INHERITANCE

It is wonderful how God has equipped His servants for carrying on in this life. (1) He has revealed His wisdom in the Scriptures. (2) He has revealed His power in the resurrection. (3) He has revealed Himself in the Holy Spirit. The Christian may look to the Word and receive wisdom and inspiration for the way. The Word is our road map; and all the intricate ways of life are indicated thereon; the King's highway is clearly marked. No person need be in doubt if he will use this guide. We need also to know God's power. It is not enough that we be wise. The resurrection is God's standard of power. While the creation is a marvelous exhibition of power, it only



exhibits power over *matter*. The resurrection exhibits power over principalities and powers, darkness and sin. The apostles were transformed from cowards into valiant heroes of the cross when reality of the resurrection dawned upon them. The empty tomb had a way of filling their hearts with courage and resplendent hope. Peter may have said after he looked into that tomb, "Like a coward I denied Him, but it was because I feared death. Now I see that He has conquered death, and therefore death has no fears for me. If I die in His service, He will raise me up at the last day, and all eternity will be the sweeter because I did something worth-while for Him. This view of the tomb has transformed my life." And the apostles went out and bore great testimony to the resurrection. One is not satisfied, however, with wisdom and power alone; the earnest heart is only satisfied with God. Said the Psalmist David, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." God gave Himself to us in giving us the Holy Spirit. He alone can satisfy the longing, earnest soul.

While the Spirit is our Helper and Comforter along the way, He is also the earnest of our inheritance. As

Christ, being raised from the dead, was the first-fruits to God of the great harvesting of souls at the resurrection day to come, so the Holy Spirit was the first-fruits to us of our heavenly possessions and the pledge and guarantee that the rest will be ours. There has been an exchange of pledges. We, as it were, sent Christ as our representative up to God, as a forerunner to guarantee that the rest of us are coming. God sent the Holy Spirit down to us as a guarantee that "the inheritance incorruptible and undefiled, that fadeth not away" is being reserved in heaven for us. In a beautiful and graphic way, God has given us the greatest assurance, both negatively and positively. First, He shows us by the resurrection that we need not fear death. Second, He shows us we need not fear missing heaven, for He has given us the Spirit as an earnest of heaven.

A man was asked one day if he had ever been in heaven, and if not, how he knew anything about it. The man replied that he indeed had not been in heaven. "But," said he, "neither have I been in California." Those who have the Holy Spirit have enjoyed the fruits of heaven, and if a tree may be known by its fruit, may the character of a place not be

known in the same way? He not only is an earnest of heaven but a *revelation* of that wonderful place. It may be some time before you enter heaven, but the moment you by faith recognize the Holy Spirit and give Him the right of way in your life, *heaven will enter you*. In a sense, you enter heaven when you yield your all to Him. Some business establishments have a canopied walkway leading from their doors to the sidewalk. Once you are in this walkway, you are within their establishment. God has prepared a vestibule all the way from heaven to earth, and we may enter that vestibule in this life. That vestibule is entered when one is saved and in a more definite sense, when he by *faith* lives in the consciousness of full salvation. Down that vestibule we are privileged to walk, even as did Enoch of old, hand in hand with God, in the Person of the blessed Holy Spirit. Have you entered the vestibule?

(NOTE: This study is taken from a book entitled: "The Bible Revelation of the Holy Spirit." The author is Rev. John B. Kenyon of Athens, Georgia, and it is published by the Zondervan Publishing House, Grand Rapids, Michigan. Permission to reprint this chapter was granted both by the author and by the publishers.)

# The Holy Spirit's Relationship to and Work in the Lord Jesus Christ

BY STACY F. SHAW

The eternal relationship between the Holy Spirit and God the Son are not before us in our consideration at this time. The scope of our scriptural investigation will be limited to the relationship of the Holy Spirit to the Son of God as He lived in the flesh. There will be no attempt to secularize this relationship. To do this, we believe, would cause us to lose the value that comes to us through inspiration and revelation.

Belief in Jesus Christ as the Son of God—Who, though He was God, became man and died for our sins and rose again on the third day—is the only ground that we have for salvation and eternal life (John 20:31). The confession of this great truth is the necessary requirement for Christian fellowship. Those who fail to believe it are lost, and those who fail or refuse to confess it are to be denied the fellowship of other Chris-

tians (I John 4:3; II John 10).

Just as the Christian life begins with the belief in and the confession of Jesus Christ, so the whole of it is made up of understanding more and more about Him. Each thing learned confirms our faith. Indeed it is "From faith to faith." However, apart from the work of the Holy Spirit, it is absolutely impossible to understand the life of Jesus Christ in the flesh.

It was He, the Holy Spirit, Who made the preparation for the coming of Jesus. It was He Who brought about that coming. It was He Who caused that coming to fulfill all of the purposes for which it had been intended. Though it is not a part of this discussion it is well to remember that it is He, the Holy Spirit, Who makes all of these things known to us (I Cor. 2:9-16).

Preparation for such an event as

the advent of the Son of God into the world could never, even in the most inferior manner, be accomplished by even the most ingenious of the lost race of the sons of men. It must be brought about by God Himself, and it was brought about by Him in the person of the Holy Spirit. In this preparation there must be the preservation of the nation of Israel, and of the family of Judah; there must be the continual demonstration of the need of the coming of the Messiah; and there must be that creation of an anticipation in the minds and hearts of nation and family to which He was to come. The preservation was accomplished by the Spirit's doing of two things. He gave the leaders special talents (Ex. 28:3; 35:21; Judges 11:29), and He was continually doing a direct work in the hearts of the faithful remnant of the people (Neh. 9:20).



Many Scriptures point out how the Holy Spirit was demonstrating to the people their need of the Messiah and how He went about creating an atmosphere of anticipation. II Peter 1:21 tells us that "holy men of God spake as they were moved by the Holy Spirit." I Peter 1:10-11 tells us of the prophets "... searching what, or what manner of time the Spirit of Christ Which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Note again and again how Jesus would say that the Scriptures testified of Him. The Apostle Paul, likewise in I Corinthians 15:1-4 tells us that the whole Gospel was according to the Scriptures.

"Great is the mystery of godliness . . ." This is just part of the sixteenth verse of the third chapter of I Timothy, but the rest of the verse tells us that it is a fact without controversy. The mystery is "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This of course refers to the first advent of Jesus Christ. At that time "the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). In considering the subject of God the Son becoming man we are greeted with three words: "incarnation," "humiliation," and "glorification." The second chapter of Philippians sets all three of these before us. Verses five, six, and seven tell us of God Who took on Himself the form of a servant and was made in the likeness of men. His humiliation is set forth in verse eight and His glorification in verses nine to eleven.

The incarnation and life of Jesus Christ brought and brings to realization all of the preparation of the Holy Spirit and fulfills the anticipation that is in the hearts of God's people. Truly it can be said of the marvelous person of Jesus that "He was what He was—God; He was what He was not—man; He will be what He is—both God and man." The whole purpose of His becoming man is that He might be the Mediator between God and man. In order for this relationship to be fully carried out He must, in His human nature, be truly man and subject to all of the things and weaknesses of man, but He must be all of this—yet without sin.

In order for Jesus to be truly man, He must, as man, draw on no sources of power and help except those on which any other can could draw. However, men and women, in order to be saved, must see the eternal Son of God in the person of Jesus Christ and believe that He is there. To bring such a thing to pass would be beyond

the wisdom or the ability of any man.

Scripture must not be mutilated and its plain testimony of the Godhead must not be contradicted in picturing the work of the Spirit in this relationship. There must be no superiors or inferiors in the Trinity as to nature and ability. The eternal relationship of Father, Son, and Holy Spirit must not be destroyed.

With these things in mind let us consider the birth (the incarnation) of Jesus Christ. Jesus was conceived by the Holy Spirit (Matt. 1:18, 20; Luke 1:35) and born of the Virgin Mary. It is not to be understood by this that the Holy Spirit became the Father of Jesus. This would destroy the relationship of the Trinity. In all other human conceptions a human life began. It is well to note in Scripture that it usually says, "she conceived," this referring to the mother. A new life did not begin however in the case of Jesus. He had ever been the Son of the Father. There never was a time when He began to be generated; there never will be a time when He will cease to be. Jesus never said that He came from the Holy Spirit but always that He came from the Father. This is a mystery but nevertheless true. So in the incarnation the Holy Spirit was not the generator of life (the Father) but rather He took a Life that already was and caused that Life to be conceived in the virgin. Since the conception must be supernatural the Holy Spirit did that in the mother which would otherwise have been quite impossible to have been done.

Man can be truly man and receive strength, wisdom, and ability from the Spirit of God. All men may do this. Moreover, all men could and would do this if it were not for the rebellion and sin in their hearts. Christ was like all men in His self-imposed weakness, but unlike every other man in that in Him there was absolutely no sin and no rebellion to the Spirit. In order for Jesus to be truly man and yet without sin, His human nature must be placed absolutely in the control of the Holy Spirit. Not only this but all those events which have connection with the incarnation, humiliation, and glorification of the Man, Christ Jesus, must be in the care of the Spirit.

It must ever be remembered that the Holy Spirit controlled the human nature and body of Jesus by the full authority of and the full permission of God the Son. Because the members of the Godhead are equal it is impossible for One to make the Other do a thing, but the Three are always of one accord about the matter. When Jesus came into the world, it was as if He had said to the Holy Spirit, "I am going down into the world to become man and to be the

Mediator between God and man. In order to be truly man I am laying aside My heavenly glory. From the time that I lay it aside until I take it up again, You are to be in absolute control of My being." Therefore all of the acts of His life, whether in infancy, boyhood, young manhood, or public ministry will be under the direction and power of the Holy Spirit. "... for God giveth not the Spirit by measure unto Him" (John 3:34).

Eleven years of our Lord's life in the flesh are covered in Luke 2:40, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." True wisdom and imparted grace are considered as coming from the Holy Spirit. In those early years the Spirit was in charge and doing His work faithfully.

The boy at the age of twelve years went for the first time (as a human being) to the temple. There because of His interest in the things of the teachers and their interest in Him, His parents started home without Him. When they returned for Him and His mother questioned His actions He responded, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" (Luke 2:49b). Here He plainly points out His divine nature but does not assert it.

Eighteen years of His life in the flesh are summed up in Luke 2:51-52. He was subject to His mother and step-father. "And Jesus increased in wisdom and stature, and in favor with God and man." For the first time in the history of man we have in Christ, growth in all of its aspects unhindered by heredity or acquired defects. In Christ was realized the ideal for humanity. Each year and each stage of development was perfect. Here was One truly justified in all of life's developments and trials (I Tim. 3:16). It must not be thought that in these years He never came in contact with Satan or with temptation. "For we have not an High Priest Which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). The Holy Spirit kept that which was committed unto Him.

Officially in the work that He was to do, something happened at the beginning of Christ's public ministry. There was no change, however, in either His divine nature or His human nature. His divine nature was not subject to change, and His human nature had always been in charge of the Spirit and in favor with God. At the baptism of Jesus He did not receive new power, nor more power. All of the Gospel writers record the story of the baptism and of the descent of the Holy Spirit in the form



of a dove (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32-33). "And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him" (Matt. 3:16). Jesus saw the Spirit, and John said that he also saw the Spirit (John 1:31, 33). Scripture does not speak of anything internal taking place in Jesus at this time but only of the voice of the Father and of the descent of the Spirit.

Jesus in Luke 4:18 gives the explanation of what took place at the baptism. He says that He (that is, the Holy Spirit) was upon Him (Jesus) because He had anointed Him to a certain ministry.

This was the time of the official public anointing of Jesus by the Holy Spirit for the ministry that He was about to perform. He had always been God's anointed, but here He is pointed to before the world as this One. After this experience John could point to Him and say, "Behold the Lamb of God that taketh away the sin of the world" (John 1:29).

Matthew and Luke both tell us that after Jesus left the Jordan, He was led by the Spirit into the wilderness (Matt. 4:1; Luke 4:1). Mark says (1:12), "And immediately the Spirit driveth Him into the wilderness." As true man He must now, in taking up His public ministry, come face to face with the devil. This He did not put off but immediately He went into the wilderness. The Holy Spirit took charge and the Son of God was victorious in every battle. Notice, in His conquest with Satan, how effectively Jesus used the Scriptures which are the sword of the Spirit.

Luke 4:14 tells us that after the temptation was over, "Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about." The Son of God by His self-imposed manhood was obedient to that manhood, but since that manhood was under the power and control of the Holy Spirit, it never failed even in the greatest tests.

Jesus officially announces His public ministry in His home town of Nazareth. There He opened the Old Testament Scriptures and read from the prophet Isaiah, chapter 61, verses 1 and 2. After reading all of this portion of Scripture except that which dealt with the wrath of God, He closed the book and announced that the prophecy set forth was to begin and was beginning at once (Luke 4:16-21). Jesus publicly announced that He was commissioned and empowered by the Spirit of God for the work that He was going to do.

He does not say that He will do it in the power of the Son but in the power of the Spirit.

When the Apostle Peter preached in the house of Cornelius (Acts 10:34-43) he took for his text, "God anointed Jesus of Nazareth with the Holy Spirit and with power" (10:38). He then went ahead with his sermon telling of the miraculous ministry of Jesus and of His crucifixion and resurrection. All of these things were done in and through Jesus by the Holy Spirit.

The miraculous ministry of Jesus can well be summed up in three classifications: His teaching, the miracles that He did, and the casting out of demons. Jesus taught and spake not as other men, but with authority. When He spoke it was the words of God, "For He Whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him" (John 3:34). The commandments that He gave to His disciples, He gave through the Holy Spirit (Acts 1:2).

At the beginning of His ministry (Luke 4:18-19) He said that the work that He was to do, He would do because the Spirit of the Lord was upon Him. If He cast out devils by the Spirit of God, He declared that then the kingdom of God was come to the people (Matt. 12:28). The attributing of His power to some other than that of the Holy Spirit brought the warning from Jesus in regard to the unpardonable sin. The Spirit not only guided and empowered, but also vindicated His every act (I Tim. 3:16).

"Christ, Who through the eternal Spirit offered Himself without spot to God," is a phrase found in the middle of the fourteenth verse of the ninth chapter of the book of Hebrews. Yet it is a phrase that tells the work of the Holy Spirit in the passion of our Lord. God the Father gave the Son to die for the world; God the Son gave His own life as an offering for sin; but it was through the Eternal Spirit that the offering was finally made. Having taken upon Himself the form of a servant (Phil. 2:7) He remained in that form even until death, the death on the cross.

By the sovereign act of the Son He limited Himself to the things of man. As man He was placed under the protection, guidance, and power of the Holy Spirit. His position as man and His dependence upon the Spirit were not changed in the hours of His suffering. He truly suffered as man and died as man and was buried as man. As man He went not merely through physical death but through eternal death. These things would be impossible for any man in his own strength. Even for One

Whose whole life had been by the Spirit such an ordeal would be impossible unless the Spirit continued His work. The Spirit not only gave Him guidance and strength in the hours of His passion but also gave Him grace. Therefore to treat the sacrifice of Christ lightly and to act as if it were nothing is to do "despite unto the Spirit of grace" (Heb. 10:29). Some one has said that as the Spirit hovered over the world in Genesis to bring order out of chaos so He hovered over the cross to watch over the Son of Man until He should cry out, "It is finished."

"Quickened by the Spirit" (I Pet. 3:18) is a positive statement of what happened to the body of Jesus so that it came to life. As all of the other events in the human life of our Lord were in the control of the Spirit, so was the resurrection (see Rom. 1:4; 8:11; Heb. 13:20; Acts 2:24). The Spirit had the power to bring the soul and spirit of Jesus out of Hades and to place them, again in the body of Jesus and to cause that body to live. So real was this quickening that when Jesus breathed on His disciples He could say, "Receive ye the Holy Spirit" (John 20:22b).

The glorification of the Man, Christ Jesus, is well summed up in Philipians 2:9-11. Verse nine reads: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name." The reason for this exaltation was the fact that He became obedient unto death, even the death of the cross. Since the Holy Spirit had part in the life, ministry, and death of Jesus, there is no doubt that He also had part in this glorification. The Spirit's outpouring on the Church comes as a part of this glorification.

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### "HIS LAMP AM I"

*HIS lamp am I, to shine where He  
shall say,  
And lamps are not for sunny rooms,  
Nor for the light of day;  
But for dark places of the earth,  
Where shame and crime and wrong  
have birth;  
Or for the murky twilight gray,  
Where wandering sheep have gone  
astray;  
Or where the light of faith grows dim  
And souls are groping after Him.*

*And as sometimes a flame we find,  
Clear, shining through the night,  
So bright we do not see the lamp,  
But only see the light;  
So may I shine—His light the flame—  
That men may glorify His name.*

—Annie Johnson Flint



# The Holy Spirit and the Believer

BY THE EDITOR

There is much confusion among professed Christians about the teaching concerning the Holy Spirit in relation with the believer in the Lord Jesus Christ. There are those who teach that the reception of the Holy Spirit is a second definite experience subsequent to being saved. They hold that being saved and receiving the Holy Spirit are two separate and distinct Christian experiences, and that one may be saved and not be in possession of the Holy Spirit. Others teach that the believer receives the Holy Spirit the moment he believes in Christ, but needs to be baptized with the Holy Spirit as a second definite experience, to be empowered for service and holy living. While these do not believe nor teach that one may be saved without possessing the Holy Spirit, but they do insist upon a baptism with the Holy Spirit for service and holy living as a definite second experience. Still others teach that the moment the sinner believes in Christ, he receives the Holy Spirit, is in the Spirit baptized into the Body of Christ, sealed and anointed with the Holy Spirit, and that it is now his duty and privilege to be filled with the Holy Spirit. They hold and teach that the secret of power for service and holy living lies in a personal adjustment and response to the indwelling Holy Spirit.

The question quite naturally arises, why all this confusion, since there is a divine revelation? This is a very sensible and reasonable question. Since God has given a revelation we should naturally expect that it be plain and intelligent. A revelation cannot be a mystery, because it is an unveiling and an unfolding. There must, therefore, be a reason for all this confusion, which lies outside of the realm of the revelation itself. So there is. The answer to this question lies in the fact that the dispensational and progressive aspect of Scripture is not recognized nor understood. When the dispensational and progressive aspect of Scripture is understood and recognized, there is knowledge and light which dispels the confusion, and the Bible is a harmonious and intelligent revelation. The revelation contained in Scripture clearly is dispensational and progressive in its character. It shows that God gave to mankind a certain revelation and that He dealt with mankind upon the basis of that revelation, up to a certain crisis in their history. Then

judgment fell because of disobedience, and a new and further revelation was given, which introduced a new beginning and became the basis of God's dealing with mankind from henceforth until the next crisis. These periods are called dispensations because they reveal God's dealings with mankind. By the law of these dispensations the Scriptures contain a progressive unfolding of divine revelation, showing the outworking of the plan and purposes of God, step by step, beginning from eternity past and reaching out into the eternity to come. God did not reveal all truth at once, but He added revelation upon revelation, ever widening the scope and lengthening the out-reach, until the last word had been spoken. This dispensational and progressive aspect of revelation is the key to the understanding of the Scriptures.

The New Testament teaching about the Holy Spirit's relation with the believer is presented in the use of four particular words; that is, **BAPTIZED, SEALED, ANOINTED, and FILLED**. If these words with their intended meanings are clearly understood, there is no room whatsoever for any confusion upon this subject. These words present a practical summary of this teaching. But to understand these words we must permit Scripture to speak for itself, and not set up a certain experience as a standard and thus theorize about Scripture.

## I. THE WORDS "BAPTIZE" AND "BAPTIZED"

John the Baptist used the words "baptize" and "baptizeth," while our Lord Himself used the word "baptized." In Matthew, Mark, and Luke, John the Baptist, in referring to Jesus Christ, says, "He shall baptize you with the Holy Ghost" (Matt. 3:11; Mark 1:8; Luke 3:16). In John it is, "The same is He which baptizeth with the Holy Ghost" (John 1:33). The words of the Lord Jesus to His own disciples are, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). It will be noted that the word rendered "with" in these passages is rendered "in" in the American Standard Version. Rotherham translates it similarly. One commentator says, "This preposition is used in the Greek and especially Hellenistic Greek to signify the instrument, but it also expresses the surrounding influence or element

in which an act takes place" (Carr, in *Cambridge Bible*). The better rendering undoubtedly is "in the Holy Spirit."

The Apostle Paul later on also refers to a baptism with or in the Holy Spirit. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). The American Standard Version renders this passage, "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." We observe the words "in" and "were" and "we." The first suggests element and position, the second, time; and the third, the persons referred to. It is "IN one Spirit WERE we all baptized into one body." The reference is to the believer being IN the Spirit as an element or position he is in the Body of Christ, a vital part of it. It is not a thing which is to take place some time in the future, but which has taken place, as the word "were" clearly indicates. These Corinthians together with Paul were in one Spirit baptized into one body, and they all had received one and the same Spirit, as the word "we" indicates.

The Lord Jesus likewise used the term *endued* in speaking of the Holy Spirit's action upon the disciples in His coming upon them. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). The word *endued* means literally, "be clothed upon, or invested with." It is frequently used in the New Testament, and implies a putting on of something which we do not naturally possess. It is used in connection with putting on Christ, the new man, and incorruption and immortality at our Lord's coming (Rom. 13:14; Gal. 3:27; Col. 3:9-10; I Cor. 15:53). In connection with the apostles this word *endued* has to do with "power from on high." They were to be so fully influenced by the Holy Spirit that the whole exercise of their apostolic function would be stamped with divine authority. The Holy Spirit would clothe Himself with them, and so possess them, that He Himself would act and speak in and through them.

1. IT WILL BE NOTED THAT THE PREDICTIONS BY JOHN THE BAPTIST AND THE LORD



JESUS CHRIST WERE PROPHET-IC, AND THEREFORE APPLICABLE IMMEDIATELY AND DIRECTLY TO THE DISCIPLES ONLY. We need to observe the time element in these predictions. These predictions looked forward to the coming of the Holy Spirit and a new dispensation, since during Christ's earthly life and ministry, as in Old Testament times, the Holy Spirit was not yet here in the world. We read in John's Gospel that "the Holy Spirit was not yet given, because that Jesus was not yet glorified" (John 7:37-39). These predictions looked forward to the time when Jesus would be glorified and the Holy Spirit would be given, and announced what should take place then. The disciples would then be "baptized in the Holy Spirit" and "endued with power from on high." These predictions were fulfilled on the Day of Pentecost, literally and actually, and therefore also finally. They had to do with the immediate disciples of Christ and were fulfilled in and with them. They are not now in force. To make them applicable to the believer today is to put the believer back of the cross, resurrection, and ascension of Christ, and to make Pentecost a constant necessity and an oft-repeated event.

2. IT WILL BE NOTED THAT THE COMING OF THE HOLY SPIRIT ON THE DAY OF PENTECOST INVOLVED CERTAIN GREAT AND BLESSED SPIRITUAL REALITIES. The coming of the Holy Spirit brought in a new dispensation and a new message, and it was the introduction of Christianity in the world. It brought in the dispensation of grace and the message of the Gospel of the grace of God, the message of salvation to all men, as a result of the accomplished redemption by Christ through His death and resurrection. It was the introduction of Christianity and the signal of the utter failure of Judaism. The coming of the Holy Spirit therefore involved certain great and blessed spiritual realities.

(1). *The coming of the Holy Spirit on the Day of Pentecost involved the placing of the disciples in a new element and position and the impartation of the Spirit of sonship.* They were baptized IN the Holy Spirit and were thus placed in the Spirit as an element or position. This is the portion and possession of the believer in the present dispensation (Rom. 8:9; Gal. 5:25). They also received at that moment the Spirit of sonship as children in the family of God. This also is true concerning the believer of the present dispensation (Rom. 8:15-16; Gal. 4:1-7).

(2). *The coming of the Holy Spirit on the Day of Pentecost involved*

*the formation of the disciples, collectively, into the Church, the Body of Christ.* Christ Himself had announced the building of His Church, saying, "Upon this rock I will build My Church" (Matt. 16:18). That the Church began at Pentecost is a scriptural fact, for it is said that "The Lord added to the Church daily such as should be saved" (Acts 2:47). Being baptized in the Holy Spirit, the disciples were, collectively, baptized into the Body of Christ, as the Church is later designated (I Cor. 12:12-13; Eph. 1:22-23).

(3). *The coming of the Holy Spirit on the Day of Pentecost involved the endowment of the disciples, individually, with power from on high.* They were then clothed upon and invested with supernatural and miraculous power as the witnesses to Israel and the nations concerning the Christ Who had been rejected and crucified by the nation of the Jews as well as by the Gentiles. They were then so possessed by the Holy Spirit as to be His instruments, through whom He acted and spake and in whose very lives He revealed and manifested His own blessed character and strength.

3. ON THE DAY OF PENTECOST, IN THE COMING OF THE HOLY SPIRIT, THE BAPTISM AND ENDUEMENT PREDICTED WERE ACCOMPLISHED, LITERALLY AND FINALLY. As previously indicated, the coming of the Holy Spirit inaugurated a new dispensation, the dispensation of grace and of the special ministry of the Holy Spirit, a dispensation in which both Christ and the Holy Spirit hold a different place and perform a different ministry than before. Christ at present holds the place of resurrection and ascension glory, the place of Headship and Lordship to the Church, and He is performing the ministry of intercession for His own. The Holy Spirit throughout the present dispensation is the Executor of God and of Christ in the Church and the world, and He is making effective to the salvation of souls and the edification of the saints, the ministry of the Gospel and the teaching of the Word of God. Now what about the baptism in the Holy Spirit? This question finds its answer in that fuller New Testament teaching that the moment the sinner believes in Christ and is saved and born again, he is in the Holy Spirit baptized into the Body of Christ (I Cor. 12:13). This is the only baptism in connection with the Holy Spirit the New Testament knows anything about, for the present dispensation. What about the endowment with power from on high? This question finds its answer in the fuller New Testament teachings about the indwelling of the Holy Spirit in

the believer and about the fulness of the Holy Spirit, of which we shall speak later. What about the commanded tarrying? This question finds its answer in the fact that the disciples did tarry at Jerusalem, as they were commanded, and that the promised endowment with power from on high was fulfilled to them in the coming of the Holy Spirit on the Day of Pentecost.

## II THE WORD "SEALED"

This word is used three times by the Apostle Paul. It occurs in II Corinthians 1:22 — "Who also hath sealed us." This word occurs again in Ephesians 1:13 and 4:30 where it is "sealed with that Holy Spirit of promise," and, "whereby ye are sealed unto the day of redemption."

1. WE OBSERVE THAT THE HOLY SPIRIT HIMSELF IS THE SEAL. Note the place of the Godhead in this transaction. It is God the Father Who does the sealing; it is in Jesus Christ God seals the believer; and the Holy Spirit is the Seal. The bestowment and impartation of the Holy Spirit to the believer is the act of sealing, and the Holy Spirit in His indwelling presence is Himself the Seal. What does the sealing with the Spirit mean?

(1) *The sealing with the Spirit signifies a finished transaction.* Jesus Christ finished the work of redemption when He died on the cross, and when the sinner hears the Gospel and trusts in Christ and believes in Him, the transaction of his salvation is finished, and God bestows the Holy Spirit upon the act of faith as the seal of a finished transaction (John 19:30; Eph. 1:13).

(2) *The sealing with the Spirit signifies divine ownership.* The believer in the Lord Jesus Christ, having been redeemed by the precious blood of Christ, and being indwelt by the Holy Spirit, is no longer his own, but he belongs to the Lord Who has redeemed him and by Whose Spirit he is indwelt (I Cor. 6:19).

(3) *The sealing with the Spirit guarantees divine security.* The stone rolled before the mouth of the den into which Daniel was cast, was sealed with the king's signet, to guarantee Daniel's safety against escape (Dan. 6:17). The securing of the sepulchre in which lay the body of our Lord, by rolling a stone at its mouth and sealing the stone, was an act of precaution, it was intended to keep our Lord in the tomb (Matt. 27:66). The sealing of the believer with the Holy Spirit is the guarantee of his eternal salvation. Paul's statement is, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). Observe the words "UNTO



the day of salvation." It is not until you fail, fall, and sin, but "UNTO the day of redemption." The bestowment and impartation of the Holy Spirit is God's guarantee to the believer of his final and eternal salvation, the redemption of the body. It is God's guarantee to deliver him into glory and to bring him through to eternal life and salvation.

2. WE NOTE THAT THE SEALING WITH THE HOLY SPIRIT IS THE EXPERIENCE OF EVERY BELIEVER IN THE LORD JESUS CHRIST, AND IT IS SIMPLY BECAUSE HE BELIEVES IN CHRIST. Note the declaration of Paul in Ephesians 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believer, ye were sealed with that Holy Spirit of promise." It is obvious that because they heard the Gospel and believed in Christ, the Ephesians were sealed with the Holy Spirit. This is God's order in the present dispensation. When the sinner hears the Gospel and believes in Christ, he is sealed with the Spirit. The sealing with the Spirit is God's act upon faith in Christ. The whole question is very plain and simple.

### III. THE WORDS "ANOINTED" AND "ANOINTING"

The Apostle Paul uses the word anointed and John the word anointing. Paul says, "Now He Which establisheth us with you in Christ, and hath anointed us, is God" (II Cor. 1:21). John declares, "But ye have an unction from the Holy One, and ye know all things" (I John 2:20). "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (I John 2:27).

1. WE NOTE THE SIGNIFICANCE OF THE ANOINTING. What does the anointing with the Spirit mean?

(1) *The anointing with the Spirit signifies designation, authentication, and consecration.* In the Old Testament times the priests, prophets, and kings were anointed with oil. By this act they were designated, authenticated, and consecrated as chosen and set apart for their work and function. Our Lord Jesus Christ was anointed with the Holy Spirit, and He holds the office of Prophet, Priest, and King. By the anointing with the Holy Spirit He was designated, authenticated, and consecrated to His offices and functions. By the anointing with the Holy Spirit, the believer likewise is designated, authenticated, and consecrated in his place

and position in Christ. He holds his position in Christ by the grace and appointment of God, and he is established in Christ and anointed of God.

(2) *The anointing with the Spirit signifies spiritual discernment or inner knowledge.* There is implied a heart consciousness of spiritual verities. This is manifestly the meaning of the passages in the first epistle of John. The unction brings knowledge and the anointing teacheth of all things. It will be noted that John has a great deal to say about knowing. The words "we know" and "hereby we know" ring out in this epistle, but John does not use the word for know that we generally use, the word which means an intellectual conception or knowledge, but the word which denotes an inner knowledge, a heart consciousness, a spiritual conception and conviction. The anointing of the Spirit brings spiritual discernment. The person who is born again and anointed with the Spirit knows Christ to be the Son of God and Saviour by an inner knowledge, a heart consciousness. He is taught that of Christ and is also taught to abide in Him.

2. WE OBSERVE THAT THE ANOINTING WITH THE SPIRIT IS LIKEWISE THE EXPERIENCE OF EVERY BORN AGAIN CHILD OF GOD. It is not an experience to be sought after one is born again, but a present possession of every new born soul. It is an action of God that is once for all and final. The one who is anointed and has received the anointing will never be anointed again nor receive another anointing. To be saved and born again is to be anointed in Christ and to receive the anointing.

### IV. THE WORD "FILLED"

This word is used frequently in the book of the Acts and once by Paul in connection with the doctrine of the Holy Spirit. This word occurs in Acts 2:4; 4:8, 31; 9:17; 13:9 and Ephesians 5:18. In the Acts passages this word is used, save in 9:7, to declare a fact, while in the Ephesians passage it is used in a hortatory manner.

1. THE WORD "FILLED" IN THE ACTS PASSAGES IS THE GREEK WORD *PLETHO* AND IT MEANS LITERALLY AND FIGURATIVELY TO IMBUE, TO INFLUENCE AND TO SUPPLY. The word filled in Ephesians 5:18 is translated from the Greek word *pleroo*, from *pleres*, and it signifies to make replete, literally to cram (a net), level up (a hollow). This word figuratively signifies to furnish or imbue, diffuse, and influence (see Dr. Strong). To be filled with the Holy Spirit, according to the significance of the

word "filled," is to be wholly possessed of and swayed by the Holy Spirit.

We need to remember that the Holy Spirit is not a mere impersonal force or influence, but a Person, and so does not fill as we fill our lungs with air or a glass with water. These illustrations are faulty and do injustice to the personality of the Holy Spirit. We must find our illustration of being filled with the Spirit in another realm. Being filled with the Spirit is more scripturally illustrated by a house and its occupant. The Holy Spirit occupies and controls the life of the believer whom He fills as the occupant of a house occupies and controls the house in which he lives.

2. GREEK STUDENTS TELL US THAT THE WORDS TRANSLATED "BE FILLED" COME FROM A WORD WHICH IS IN THE IMPERATIVE MODE, PRESENT TENSE, PASSIVE VOICE, AND SECOND PERSON PLURAL. This is a tremendously significant word.

(1) *The imperative mode tells us that this is an exhortation to be obeyed.* It is a command of the Holy Spirit, and it is given because of the importance of this blessed experience. To be filled with the Spirit is not a mere luxury; it is a necessity. To be filled with the Spirit is not a mere privilege; it is a duty and an obligation.

(2) *The present tense informs us that this fulness of the Spirit should be the constant moment by moment experience of the believer, for this tense speaks of durative action in the imperative mode.* This phrase might be translated "Be ye being constantly filled with the Spirit." This is not a once-for-all experience, but it is to be a constant and momentary experience. This is not to be fitful experience, intermittent, and fluctuating, but a permanent moment by moment experience. The believer is to be all the time being filled with the Spirit.

(3) *The passive voice teaches us that we are not to produce this experience ourselves.* This is an utter impossibility. Some one must act upon us if we are to be filled, and that some One is the indwelling Holy Spirit. Our part is to adjust ourselves to the indwelling Holy Spirit that He Himself will arise within us and fill the temple in which He dwells. The adjustment lies in our ready response and yieldedness to the Holy Spirit. We must put our will on the side of the Holy Spirit respond to His gracious will, and yield to His perfect control. The Holy Spirit fills every yielded life and His fulness is the secret of spiritual vigor, energy, victory, and power. The Spirit-filled Christian is a Christ



like and victorious Christian. God grant that we all may know the meaning and blessedness of a Spirit-filled life.

In conclusion we observe that the New Testament teaching about the Holy Spirit in relation with the believer is all very plain and simple

as we recognize the progressive unfolding of revelation. The coming of the Holy Spirit introduced the dispensation of grace and brought a new and fuller revelation. According to this fuller revelation when the sinner believes in the Lord Jesus Christ and is saved, he is IN the Holy Spirit

baptized into the Body of Christ; sealed with the Holy Spirit, by His indwelling presence; anointed with the Spirit in Christ; and it is now his privilege and duty to be filled with the Spirit. Being filled with the Spirit is God's fullest provision for the believer for spiritual power and victory.

# METHODS OF BIBLE STUDY

## *The Trinities of Scripture*

BY MAURICE G. DAMETZ

In our last study on the significance of the numbers in Scripture we witnessed that the number three is expressive of completeness. Let us proceed farther, considering the trinities of Scripture, for, wherever we turn in the sacred pages, we find trinities delightful to behold. Turn where you will; you will discover that the Holy Spirit has delightfully cast divine truth into the form of trinities.

One of the most impressive benedictions of Scripture is found in Numbers 6:24-26. In this threefold blessing the phrase, "The Lord," is thrice repeated. Some scholars see in it a reference to the Trinity. Then in Isaiah 6:3 is recorded the threefold sanctus, "Holy, holy, holy," and this has its counterpart in the apostolic benediction in II Corinthians 13:14, and also in the three "holies" which are found in Revelation 4:8.

### THE THREEFOLD NATURE OF TEMPTATION

Temptation has a threefold nature, and this is summed up in I John 2:16 in the words, "The lust of the flesh, the lust of the eyes, and the pride of life." Man has three enemies: the world, the flesh, and the devil (or demons). Satan has no more tools than these with which to tempt man. He used these tools on the first parents, and they succumbed to the threefold temptation. The appeal to the flesh is found in the words: "Hath God said, ye shall not eat?" (Gen. 3:1). The appeal of the world is seen in the words, "Your eyes shall be opened" (vs. 5). The third appeal is in the words: "Ye shall be as gods" (vs. 5). The result is clearly shown in the statement: "And when the woman saw that the tree was good for food (flesh), and that it was pleasant to the eyes (world), and a tree to be desired to make one wise (demons), she took

of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (vs. 6).

In the testing of the Second Adam, Satan used this same threefold appeal. The appeal to the flesh is seen in the words: "Command that these stones be made bread" (Matt. 4:3). The appeal of the world is seen in the statement: "The devil . . . showeth Him all the kingdoms of the world, and the glory of them" (vs. 8). The appeal to the vain glory of life, or demons, occurs in the command: "If Thou be the Son of God, cast Thyself down" (vs. 6). In each test Jesus appealed to the Scriptures, saying, "It is written," and thus the tempter was foiled and went down in complete defeat.

### THE THREEFOLD CORRUPTION OF GOD'S WORD

To God's Holy Word may be done violence in three ways: in taking from it, in adding to it, and in altering it. In the temptation of Eve, God's Word was done violence to in all three ways. In comparing Genesis 2:16 with 3:2, it will be seen that he omitted the word "freely"; thus he took from God's Word. Comparing Genesis 2:17 with 3:3, it will be noticed that Eve added to God's Word, for she added the words, "Neither shall ye touch it." Comparing the same verses and reading verse four, we notice that the tempter altered God's Word by incorrect quotation, and by the denial, "Ye shall not surely die."

When the Last Adam was tested, He repeated the words, "It is written," three times, as though to call attention to the occasion of the fall of the first Adam in the perversion of God's Word. "It is written," and I will not *omit* anything from the Word. "It is written," and I will not *add* anything to the Word. "It is writ-

ten," and I will not *alter* the Word. What a complete testimony to the sufficiency of God's Word!

### THE THREEFOLD WORK OF THE HOLY SPIRIT

As a representative of the Trinity during the absence of the Son, the Holy Spirit, the third person of the Trinity, has a threefold office. His work in the hearts of men is threefold; to convict of sin, of righteousness, and of judgment; of sin, the sin of failing to believe on Christ the Son; of righteousness, man's utter lack of true righteousness and God's full provision whereby man may be clothed in the righteousness of God; of judgment from which there is no escape, seeing that even the prince of this world has been judged. The work of the Spirit in the believer is also threefold; He empowers for holy living and active witnessing; He reveals divine truth, taking the things of Christ and revealing them unto us; and He indwells the believer as the Comforter.

### THE THREEFOLD PROMISE OF CHRIST

Think of this beautiful trinity—a threefold cord which cannot be broken. Among some 30,000 promises of Scripture are three which Jesus gave to His disciples. (1) "I will build My Church (Matt. 16:18); (2) "I will send My Spirit" (John 14:26); (3) "I will come again" (John 14:3). Think of these promises for a moment. The first promise, "I will build My Church," received its initial fulfilment on the day of Pentecost, because that was the birthday of the Church. The second promise, "I will send My Spirit," also received fulfilment at the same time. All down through the Church Age the Holy Spirit has been active in adding living stones to the Church which is His Body. The third promise, "I will



come again," awaits a like fulfilment. It will as surely be fulfilled as the other two promises were.

### THREE THROUGHOUT SCRIPTURE

There are many other trinities in Scripture, and many significant occurrences of the number three. Let us consider a number of them.

Divine testimony to the well-pleasingness of Christ was given three times (Matt. 3:17; 17:5; John 12:28).

Christ was crucified the third hour (Mark 15:25), and there were three inscriptions on the cross, indicating the completeness of rejection (Luke 23:38).

The river Jordan was divided three times, making the perfection of divine miracle (Josh. 4; II Kings 2:8, 14).

The spies brought back grapes, figs, and pomegranates—three things testifying to the perfect goodness of the promised land (Num. 13:23-24).

Christ has a threefold work as Shepherd: He is the Good Shepherd (John 10:11), the Great Shepherd (Heb. 13:20), and the Chief Shepherd (I Pet. 5:4).

Three Psalms set forth the threefold work of Christ as Prophet, Priest, and King. Psalm 22 is the Psalm of the cross; Psalm 23, the crook; and Psalm 24, the crown. Thus Christ's

atonement, advocacy, and advent are set forth.

The completeness of apostasy is set forth in Jude 11 in the three phrases, "the way of Cain," "the error of Balaam," and "the gainsaying of Korah."

Three times Pilate said, "I find no fault in Him," testifying to the complete and perfect goodness of Christ (John 18:38; 19:4, 6).

At the birth of Christ the wise men brought three things: gold, frankincense, and myrrh (Matt. 2:11). The completeness of Christ's work is displayed as these three gifts are the symbols of His death, intercession, and second coming.

There are three that bear witness in heaven: the Father, the Word, and the Spirit; and these three are one. Likewise, there are three that bear witness on earth: the Spirit, the water, and the blood; and these are one (I John 5:7-8).

A sheet was let down before Peter three times (Acts 10:16), giving the completeness of testimony as to the admission of the Gentiles into the church.

The completeness of divine judgment is set forth in the book of the Revelation in the breaking of the seals, the sounding of the trumpets, and pouring out of the vials.

Notice in chapter one of Revelation the usage of the number three.

This revelation is *divinely given; divinely sent; divinely signified* (vs. 1).

John bare record of *the divine "Word of God"; the divine witness, "the testimony of Jesus"; the divine vision, "all the things which he saw"* (vs. 2).

Notice the divine blessing upon *the reader; the hearer; the keeper of this record* (vs. 3).

The divine being *Which was; and Which is; and Which is to come* (vss. 4, 8).

The Lord is presented as *the divine prophet, "faithful witness"; the divine priest, "first begotten from the dead"; the divine king, "Prince of the kings of the earth"* (vs. 5).

His people are *divinely loved; divinely cleansed; divinely crowned* (vss. 5-6).

The divine revelation "*the things which thou hast seen*"; "*which are*"; "*which shall be hereafter*" (vs. 19). Thus, as we are introduced to a book which gives complete testimony concerning judgment and the things to come, and to which nothing shall be added, nor taken away (22:18-19), we see the number three written indelibly upon it, and woven into its fabric as a sign and seal of its complete revelation.

(The next study in this series will be, "Four, the Earth Number")

# Ecclesiastes and Ephesians

## LIVING FOR WEALTH AND POWER BY CHARLES M. NEAL

### CHAPTER FOUR

*All the oppressions that are done under the sun . . .*

Paragraph 9; Chapter 4:1-3

"Then I returned and saw all the oppressions that are done under the sun: and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead that have been long dead more than the living that are yet alive; yea, better than them both did I esteem him that hath not yet been, who hath not seen the evil work that is done under the sun."

*On the side of their oppressors there was power . . .*

The quest for wealth and power are two consuming passions of mankind. From the dawn of humanity

to this present time the seeking seems to have increased. His quest for wealth and fight for power has continued unabated through every generation. Out of these possessions there comes that inhumanity to man which makes countless millions mourn. Nothing better could be expected of natural man. Man was created to have dominion, and the wealth of the world was laid at his feet. Our father Adam let the dominion slip through his fingers, and his hold on material things was lost. He has never been able to adjust himself to want less than his original grant of power and possession. This desire ingrained into his nature, is a prophecy of what he yet shall be and have.

The longing in man to dominate and possess is not wrong, but the *man* is wrong. He was given these powers to be used in fellowship with his Cre-

ator. By sin he slipped away from God's fellowship, and in sin he went from the garden bankrupt. God withheld the power and limited the means and cut short the span of life. His efforts to regain these much desired things have largely failed. Man is attempting in his own way, and under his father Adam's original right, what he will sometime have in God's way by grace through the headship of the last Adam, our Lord Jesus Christ. Man can not regain dominion of the earth, and the wealth he lost by his own power. He thinks he can and keeps on trying. He will always fail because he seeks it as his right and not as a gift; he seeks it by unrighteous means and not by the grace of a loving, giving Saviour.

*And they had no comforter . . .*

Of the great herds of the chain-gangs of labor throughout the earth



it is said, "and they had no comfort." Of the task-masters who hold the whip and demand and enforce submission, it is said, "and they had no comfort." In our first paragraph on this topic one of those oppressors testifies that there is no comfort on the whip-end of the line. Power; that is, lordship, brings no real satisfaction of life. This dissatisfaction is so marked that the Preacher-King says that it would be better to be dead than alive and in power. Even better than that, it would be better to not have been born.

*Then I saw all labor . . .*

Paragraph 10; Chapter 4:4-6

"Then I saw all labor and every skilful work, that for this a man is envied of his neighbor. This also is vanity and a striving after wind. The fool foldeth his hands together, and eateth his own flesh. Better is a handful, with quietness, than two handfuls with labor and striving after wind."

*For this a man is envied of his neighbor . . .*

In all labor that is performed under the sun—in every possession he may hold—in every power man may exercise, there is one inevitable result: envy on the part of those who behold. The more skilful a man performs his labor, the greater the envy; the greater his possessions and the more extended his power, the greater the envy and the fiercer the expression of it. Envy is an ever present quality of the soul of the natural man. Envy and covetousness are very closely related. We envy men of their possessions and powers, and we covet those very things for ourselves.

*There is no end of all his labor . . .*

Paragraph 11; Chapter 4:7-12

"Then I returned and saw vanity under the sun. There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labor, neither are his eyes satisfied with riches. For whom then, saith he, do I labor, and deprive my soul of good? This also is vanity, yea, it is a sore travail. Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up. Again, if two lie together, then they have warmth; but how can one be warm alone? And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken."

*Neither are his eyes satisfied with riches . . .*

Riches are deceitful. They give one the impression that they have

the power to satisfy, but by investigation and observation and experience, Solomon says that eyes are not satisfied with riches. He was the richest man of all ancient times and perhaps for all time. God never does things by halves, and it was God Who made Solomon rich. God gave him wisdom, riches, and honor, and on the condition of obedience, He would give him long life. The first three blessings were given without condition, and since God was the Giver, He must have chosen to excel all others in the amount given. But poor old-young Solomon could not possess wisdom and riches and honor very long for he would not obey God and died an *old man* while yet young. In I Kings 10:14-22 the reader may find given the enumeration of Solomon's annual income.

*An old and foolish king . . .*

Paragraph 12; Chapter 4:13-16

"Better is a poor and wise youth than an old and foolish king, who knoweth not how to receive admonition any more. For out of prison he came forth to be king; yea, even in his kingdom he was born poor. I saw all the living that walk under the sun, that they were with the youth, the second, that stood up in his stead. There was no end of all the people, even of all them over whom he was: yet they that come after shall not rejoice in him. Surely this also is vanity and a striving after wind."

*In his kingdom he was born poor . . .*

Coming into lordship by birth does not insure wise rulers. A poor but wise youth, chosen for his ability, is better than a foolish king who has not learned, even by experience, to do a respectable piece of work in directing government. He was disqualified by being born of a half-wit and his broils have gotten him in prison. Back on the throne he is unable to be admonished or helped. Position never adds any native power. The one-talent man may be helped by experience but a one-talent king usually grows worse with age. Even the memory of such one is unpleasant. Solomon says the whole thing is a farce—"vanity, and a striving after wind."

*Thou seest the oppression of the poor . . .*

Paragraph 14; Chapter 5:8-9

"If thou seest the oppression of the poor, and the violent taking away justice and righteousness in the province, marvel not at the matter: for one higher than the high regardeth; and there are higher than they. Moreover the profit of the earth is for all: the king himself is served by the field."

*Marvel not at the matter . . .*

Oppression of the poor is as old as the race. It is the natural outgrowth of wealth and power, but there are exceptions. Solomon offers no help to the sufferers of such oppression. The natural man has none. Maintaining as near an equal balance between what is called Capital and Labor is perhaps as good a safeguard as we need to expect before the Lord Jesus comes. When Capital is strong it oppresses Labor, and when Labor maneuvers the masses, the masses become subject to a dominion every whit as oppressive. The profit of the earth is for all, but the masses seldom get more than a tithe. Solomon says that this condition is observed by the higher powers. The higher power does regard it — even God Himself, and eventually something will be done about it. But man must learn the lesson of fellowship with God before such profits can flow down to the masses. From the standpoint of Solomon there is no help, and he suggests none.

*He that loveth silver . . .*

Paragraph 15; Chapter 5:10-12

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity. When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, save the beholding of them with his eyes? The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep."

*Shall not be satisfied with silver . . .*

Loving silver and abundance can never bring any lasting joy. The natural man has never been cured of the desiring and hoarding instinct. Paul, who was spiritual, and speaking by inspiration, says that the love of money is a root of all kinds of evil. Jesus said, "How hard it is for them that trust in riches to enter into the kingdom of God." With Jesus and Paul as teachers, and Solomon as a demonstrator, it seems that men ought to learn that satisfaction in life is not reached in that way—but the mad rush continues.

*The beholding of them with his eyes . . .*

The rich in Solomon's day had an advantage over the rich of this day. They could actually see their riches, but the rich of this day usually see just scraps of paper. In either case the eyes are not satisfied with seeing. The increase of silver does not satisfy, nor does the annexing of lands bring any surcease of desire for more. Amos reproves the seekers of more lands in his day (Amos 2:6-8) in an apt way. He charges that they sold the righteous for silver, and the needy for a pair of



shoes. Their desire for more lands was so insatiable that they even panted for "the dust of the earth on the head of the poor." Then Solomon says, after all, that the laboring man can sleep well on small or full feed which is more than the rich man can do.

*Riches kept back by the owner . . .*

Paragraph 16; Chapter 5:13-17

"There is a grievous evil which I have seen under the sun, namely, riches kept back by the owner thereof to his hurt: and those riches perish by evil adventure; and if he hath begotten a son, there is nothing in his hand. As he came forth from his mother's womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand. And this also is a grievous evil, that in all points as he came, so shall he go: and what profit hath he that he laboreth for the wind? All his days also he eateth in darkness and is sore vexed, and hath sickness and wrath."

*Those riches perish by evil adventure . . .*

Solomon took note also to the mistake of many rich people—the sin of *keeping back* when they should let go, and letting go when they should hold on. It is said, "He that giveth to the poor, lendeth to the Lord." It seems that many rich do not want to lend to the Lord in that way so they "keep back" when the opportunity presents itself. This kept back money gets to crying for increase and the owner invests it in an evil adventure and loses it. In other words, he tries a *get-rich-quick* scheme and buys "green goods" from the confidence man. This leaves the heir nothing, and the man dies penniless.

*Which he may carry away in his hand . . .*

After this evil adventure the man had no enjoyment. He ate his food in his dark, attic chamber, and was sore vexed; and in sickness he looked forward to nothing but wrath. He came into the world naked; he worked hard and saved; he turned down the cry of the poor; he denied himself the comforts of life; he gathered a good sized "nest-egg"; then came the confidence man, and, lo! it was all gone like a burst bubble! He had lived in vain and went away empty-handed. It is said that after conquering the world, and weeping because there were no more worlds to conquer, Alexander the Great, when he died, gave the request that his hands be left outside his shroud. He wanted all men to see that he took nothing with him. This "evil adventure man," whom Solomon saw, was something like that. Men ask of the rich at death, "How much

did he leave?" All too often it must be said, "He left it all."

*It is better . . .*

Paragraph 21; Chapter 7:1-4

"A good name is better than precious oil; and the day of death, than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter; for by the sadness of the countenance the heart is made glad. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."

*It is better to go to the house of mourning . . .*

Out of the many activities and possessions investigated, observed, and experienced, Solomon found some "better things" in the list. The word "better" is found twenty-three times in the book and eight of them are in the first ten verses of chapter seven. The natural man has found out of the value of a good name; it is better than precious oil. "Precious oil" here means "spicery," the same term being used in Psalm 133 where the precious anointing oil poured on Aaron is spoken of. It is better, so the wise man says, to go to a funeral than a feast. It is at the funeral that one is pointed to the end of the way, "and the living will lay it to heart." It is Solomon who says that sorrow is better than laughter, for sorrow makes the heart better. The wise seek out the house of mourning, and the fools seek out the house of mirth.

*It is better to hear the rebuke of the wise . . .*

Paragraph 22; Chapter 7:5-7

"It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under the pot, so is the laughter of the fool: this also is vanity. Surely extortion maketh the wise man foolish; and a bribe destroyeth the understanding."

*Than for a man to hear the song of fools . . .*

Solomon, being wise, took special notice to the fool—as we would say, "that man gets on my nerves!" He uses the word "fool" eighteen times in the book. The Hebrew word means "stupid" or "silly." The corresponding Latin word *follicis* originates from a pair of bellows—"A wind-bag, in allusion to the puffed cheeks of a buffoon." None of us but who has seen the fool operate, and felt very much about him as Solomon describes him.

The crackling of thorns under the pot made a lot of noise but the crackle produced no heat; so the fool

with his song and empty laughter is just so much wind. Some preaching is like that, and much of the world's entertainment is a poor sort of the same. Extorting money and taking bribes and buying and selling votes and a lot of introductions given to speakers by the chairman of the evening is like the crackling of those thorns which Solomon heard. Even worse, for they are a sin before God. The natural man at his best seeks more heat and less crackle.

*The former days were better than these . . .*

Paragraph 23; Chapter 7:8-10

"Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

*Thou dost not inquire wisely concerning this . . .*

As we grow older the zest of life wanes. Our minds hold memories of pleasant excitement of mind or agreeable tastes, and we talk of the good old days of the long ago, or perhaps "the pies that Mother used to make." Solomon had found out that it was not so much the better things or even the better pies that Mother used to make, but the fact that we had lost much of our power of enjoyment. Then another thing Solomon had found out is expressed by the proverb, "He who laughs last laughs best." Just for this world and for the natural man, patience is commended, rather than replying in kind. To harbor anger in the bosom is as bad as keeping the pig in the parlor—either one is the act of fool.

*Wisdom is a defense . . .*

Paragraph 24; Chapter 7:11-14

"Wisdom is as good as an inheritance; yea, more excellent is it for them that see the sun. For wisdom is a defense, even as money is a defense; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it. Consider the work of God: for who can make that straight, which He hath made crooked? In the day of prosperity be joyful, and in the day of adversity consider; yea, God hath made the one side by side with the other to the end that man should not find out anything that shall be after him."

*Even as money is a defense . . .*

The word "defense" is used here in the sense of "that which hovers over one and thus becomes a protection," such as the shade of night.

*Continued on page 151*



# Prophetic and Dispensational Studies

## THE BEAST AND THE FALSE PROPHET

BY J. T. MAWSON

The two beasts of Revelation 13 will be the most powerful personages to appear on earth after the catching away of the Church to heaven, and they will meet their doom by the Word of the Lord at Armageddon. They will be supermen, energized by satanic power. It is said of the first, "The dragon (Satan) gave him his power, and his throne and great authority" (A. S. V.) and of the second, "he exerciseth all the power of the first beast before him." The first three verses of Revelation 13 describe the resuscitated Roman Empire over which the beast will exercise authority; from then onward it is the man who is described. In these two vessels of Satan's will there will be brought into full development the mystery of iniquity that is already working, and the climax of his deception of mankind, which began in Eden, will be reached. He will receive at last that which he has craved from the beginning—the worship of men as though he were God (vs. 4); and he will incite his worshippers to fight against the Lamb Whom he knows is the Heir to the earth by a twofold right.

The first beast is termed the beast always in the Revelation; in Daniel 7:8 he is called the "little horn," and in the first part of II Thessalonians 2 "that man of sin . . . the son of perdition" (vs. 3). It would appear that the second beast is described in verses 8-12 of that chapter, where he is called "that Wicked." Careful study of the whole passage will confirm this, we think.

The second beast is called "the false prophet" in Revelation 16 and 19, and Antichrist elsewhere; he is also called the wilful king of Daniel 11:36-39. With the dragon (the devil) they will form a trinity of evil in imitation of the Divine Trinity. From this evil trinity there will go out an influence and seducing words that will gather the kings of the earth to Armageddon for "the battle of that great day of God Almighty" (Rev. 16:12-14). It is a striking and melancholy consideration that it is among the most favored of mankind that these men will exercise their authority — the beast in Christendom and the false prophet or Antichrist in Judaism. These are they that will make war on the Lamb (17:12-14), but He shall overcome them for "He is Lord

of lords, and King of kings." Where there has been the greatest light, there shall be the greatest darkness; and this is the great apostasy.

These two men will be anti-God and anti-Christ in the full and complete sense of the words. Nothing can be gained by the attempt to identify them with men active in world affairs today. Such men as Stalin and Hitler may be faint foreshadowings of them, as Napoleon was in his day; but the daring and iniquity and power that they will display will be beyond all our present conception of things. In our day the Holy Ghost is here, dwelling in the Church, and His presence holds back the full development of evil. It is when He shall be taken out of the way at the catching up of the Church that the Wicked shall be revealed (II Thess. 2:7-8). Then an indescribable darkness shall cover Christendom, for since men would not receive the truth in the love of it, that they might be saved, God shall send them strong delusion and they will believe the lie, "that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (vss. 11-12). Instead of the light and love and liberty that the Gospel gives, there will be the awful darkness and bondage that the unrestrained power of Satan will impose upon his dupes.

The beast will arise out of the sea; the sea being a symbol of the nations in tumult, a state of things easily understood after the opening of the seals (Rev. 6). He will know no law but his own will, and will tread down all opposition, so that the nations will say, "Who is like unto the beast? who is able to make war with him?" He will unify ten kingdoms within the bounds of the old Roman Empire into one mighty kingdom. Three of these kingdoms will resist him for a while, but he will subdue them. He will pluck them up by the roots, Daniel tells us. We cannot say which of the present kingdoms of Europe these ten kingdoms will be, for the Scripture says, "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast" (Rev. 17:12). It is probable that all present dynasties will be swept away in the tumultuous world condition out of which the

beast arises. Then there will emerge a league of nations in which, "after the beast has shown his ruthless power, there will be no dissentient voice: they 'have one mind, and shall give their power and strength unto the beast' (Rev. 17:13).

The beast will rule from Rome; the Antichrist—the false prophet—will exercise his authority at Jerusalem. There will be a Rome-Jerusalem axis, with complete collaboration between the two. The beast will arise out of one of the ten kingdoms that will make up the Roman Empire; we gather from the fact that he "shall be diverse from the first" that he will not be of royal blood, but a Napoleon or a man probably of the Mussolini type, and he will be the last of the dictators. The Antichrist will be a Jew, for the Jews would certainly acknowledge no leader but one of their own race. Three things are said of him in Daniel 11:37: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god." He will sweep away all regard for God; he will abolish all those natural relationships that are ordained of God for the well-being of mankind and fill his kingdom with unrelieved evil; and he will sweep away all religion except that which will center in the beast himself. There is more said about him than of the beast, and if it is possible where all alike is evil, worse traits will come out in him than in the beast. The beast will be ruthless, daring, powerful; fearing neither God nor man. The Antichrist will be the arch-deceiver; having no military power of his own, he will seduce the Jews and the nations of Europe that shall make up the Roman Empire, according to the working of Satan with all "power and signs and lying wonders, and with all deceivableness of unrighteousness" (II Thess. 2:9-10). He will call down fire from heaven and give speech to an image of the beast and command all men to worship the image. He will proclaim the beast to be God and himself his coadjutor and prophet.

God has set a bound to their evil, for they shall continue "forty and two months" only. The end of their career is given in graphic language in Revelation 18. Gathered at Armageddon for "the battle of that great

*Continued on page 150*



# ANSWERING YOU

BY HAROLD A. WILSON

## Will you kindly explain John 20:7?

This Scripture appears in the midst of a description of the scene in the tomb of Christ, which met the eyes of Peter and John on the morning of the resurrection. To appreciate its full significance one needs to consider also the verse which precedes and the verse which follows. Rather than giving our commentary upon the marvelous significance of these Scriptures, we would like to use a brief quotation from Bishop William R. Nicholson's invaluable booklet, "Six Miracles of Calvary."\* Because Bishop Nicholson quotes these Scriptures, it will not be necessary for us to quote them again. Here is what he says:

"Very early on Sunday morning, Peter and John heard from Mary Magdalene that the body of Jesus, placed in the sepulchre on Friday afternoon, was no longer there. She also announced her conclusion that enemies had taken it away.

"Instantly the two apostles hastened and came to the sepulchre—John outrunning Peter and arriving first. And he, 'stooping down and looking in, saw the linen clothes lying, yet went not in.' But Peter, 'following him, went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself.' After which John also went in, 'and he saw and believed.'

"When Peter and John entered the sepulchre, they did not see the body of Jesus; but they did see the grave clothes. And they saw the clothes in a certain order—'the linen clothes lying,' and the napkin for the head being 'in a place by itself,' and 'wrapped together.'

"Now that this is intended to be the description of a wonderful state of things is evident from the fact that it is the pith and force of one whole Scripture narrative. Just to acquaint us with the exact arrangement of the clothes is the sole purpose of nine verses of the Gospel history. Certainly, so great an expenditure of narrative upon it must show how important it was.

"Accordingly, see further what an impression it produced on the mind of John. He 'saw and believed.'

"Believed what? Mary Magdalene's story of the body not being there? Surely, after he saw it was not there, it was hardly needful to add that he

believed it was not there! Besides, what had the arrangement of the clothes to do with his seeing that the body was not there? Yet it was that arrangement which caused him to believe.

"Or, is it meant that he believed in Mary's conclusion that, since the body was not there, therefore the enemies of Jesus had stolen it? No, for that is what the order and arrangement of the clothes forbade. It is inconceivable that if the body had been stolen, an enemy would have spent the time to abstract it from the clothes and so to arrange them. And why the distinction of John from Peter in regard to believing? Not only is nothing said of Peter's believing, but, as we learn from Luke, upon beholding 'the linen clothes lying by themselves,' Peter merely 'wondered in himself at that which was come to pass,' whereas John did at once 'believe.'

"Is it meant that Peter hesitated at receiving the story of the theft, while John was an easy victim of such credulity? Was Peter so much more unlikely to be misled than John? No, there can be but one meaning. John saw that arrangement of the clothes, and he believed that Jesus was risen. So expressive of a divine interposition was that arrangement, that he became an instant convert to the truth of the Lord's resurrection; although until then, as is added in the next verse, he knew not the Scripture that Jesus must rise from the dead.

"Now such an arrangement of those grave clothes as was fitted to produce an effect like this, must have been a kind of picture of resurrection, and in that light let us proceed to interpret the text.

"He saw 'the linen clothes lying,' that is, not merely remaining on the floor of the sepulchre, but lying there precisely as the body had lain there. There they were in exactly the position the body had occupied. And the napkin was 'in a place by itself'—not confused with the body-clothes, but on the very spot where the head had rested.

"It was also 'wrapped' or rolled 'together,' that is, the head being removed it had collapsed and was shrunken. It had not been unfolded, and none of the fastenings were loosed, indicating that it had not been taken off the head, but that the head had been taken from out of it. There, then, they lay—linen clothes and napkin too—no bandage undone, none of the folds disturbed, no change of position; but only shrunken.

"This description is what the words

fairly give expression to, and it is that which is imperatively required in view of the effect on John. Indeed it is what Luke expresses in his one phrase; for, while he makes no allusion to the napkin, he says that the linen clothes were 'lying by themselves.'

"With reference to what were they 'by themselves'? Evidently the body. They were without the body, and yet they were so lying as to suggest the body. The idea is that without a change of position they could have contained the body, and so were lying by themselves.

"The natural body had dissolved within its wrappings, and become merged in the spiritual body; a transmutation that no fastenings could tie down, and of such buoyancy of life that it could not linger amid the associations of death. It vanished from within the grave clothes, and moved on its way through the great stone at the door of the sepulchre (which as yet had not been removed).

"Springing from the dead seed beneath the ground, disappearing from within the knots and foldings undisturbed, it shot up, through the superincumbent stone, into the glorious flower of resurrection!

"Such is the picture of resurrection left behind in the grave clothes of the risen Jesus, though it is not a description of the act of rising itself. . . .

"The resurrection body, while yet a veritable body, is a body not according to the flesh, but according to the spirit—a real material body, but meanwhile according to the spirit. That is, not that it is itself turned into spirit, but so fashioned, refined, and qualified, that it is perfectly fitted in all regards to be the companion of the human spirit.

"This truth is illustrated for us in that vanishing of the body of Jesus from out of those wrappings of the grave! Jesus left behind him the clothing of the sepulchre, but Lazarus came forth 'bound hand and foot with grave clothes.'

"Now mark the corresponding differences. Lazarus returned to the same life as before; Jesus did not. The former came back to a body according to the flesh, with the same infirmities and liabilities as before; the latter did not. The former died again, and even now awaiteth 'a better resurrection'; the latter dieth no more. What symbolic relics, then, were those deserted grave clothes in the Lord's sepulchre!"

(\*Publishers: Bible Institute Colportage Association, Chicago.)



# ABRAHAM'S VINEYARD

BY FRED KENDAL

Superintendent, Hebrew Christian Mission, Detroit

## SHOLEM ASCH, NOTED YIDDISH NOVELIST, STATES HIS POSITION ON JESUS CHRIST

New York.—Sholem Asch, the noted Yiddish novelist, whose books, *The Nazarene* and *The Apostle*, created a sharp controversy in Jewish literary circles, declared in an interview published in a recent issue of the *Christian Herald* that he considers Jesus Christ to be "the outstanding personality of all time and of all history, both as Son of God and as Son of Man."

Mr. Frank S. Mead, editor of the *Christian Herald*, who conducted the interview with Mr. Asch, quoted him as having made the following reply to the query of why a man of his background should write on Jesus and Paul instead of on such themes as Moses and Abraham:

"I couldn't help writing on Jesus. Since I first met Him, He has held my mind and heart. I grew up, you know, on the border of Poland and Russia, which wasn't exactly the finest place in the world for a Jew to sit down and write a life of Jesus Christ. Yet even through those years, the hope of doing just that fascinated me. I floundered a bit, at first; I was seeking that something for which so many of us search—that surety, that faith, that spiritual content in my living which would bring me peace and through which I might help bring some peace to others. I found it in *The Nazarene*.

"For Jesus Christ, to me, is the outstanding personality of all time and of all history, both as Son of God and as Son of Man. Everything He ever said or did has value for us today, and that is something you can say of no other man, alive or dead. No other teacher—Jewish, Christian, Buddhist, Mohammedan—is still a teacher whose teaching is such a guide-post for the world to live in. Yes, it is true that Buddha influenced millions, but it is also true that only about—shall we say—five per cent of Buddha's teaching has basic value for the Twentieth Century. One or another of these teachers may have something basic for an Oriental, or an Arab, or an Occidental, depending upon where his teaching is best preserved; but every act and word of Jesus has value for all of us, wherever we are. He became the Light of the world. Why shouldn't I, a Jew, be proud of that?

"No other religious leader, either, has ever become so personal a part of people as *The Nazarene*. When you understand Jesus, you understand that He came to save you, to come into your personality. It isn't just a case of a

misty, uncertain relationship between a worshipper and an unseen God; that is abstract; Jesus is personal!

"I suppose the final inspiration to write, the insistence that I write, came to me in Palestine. I saw that I could never write about Jesus until I went to His homeland. So I went in 1907. Then the story really came alive. The whole landscape of the Holy Land held His footprints; every bush and tree and stone was afire with Christ. I made more pilgrimages to Palestine later, but if you want a date, it was in 1908 that the real writing began.

"The beginning was tedious and hard. No man can write swiftly and easily of Jesus Christ, for no man can generalize about Him. There is no easy middle-ground to stroll upon. You either accept Jesus Christ, or you reject Him. You don't 'analyze' Him. You can analyze Mohammed and Mohammedanism, Buddha and Buddhism, but don't try it with Christ or Christianity. You can't be impartial about either; you accept or you reject."

When asked by Mr. Meade whether he planned to write on Peter or James, Mr. Asch replied: "No. I have written what was in me to write. I have made my contribution, and I think I shall write no more." He observed, however, that if he should choose to write again, he would again use the Jesus and Paul theme.

Mr. Asch was also quoted as having made the following statement on the question of Christian-Jewish relationships:

"I think it is time that we Jews and Christians found a closer kinship with each other. Jews should know more, much more, about Christianity, and Christians need to know more, much more, about Judaism. It is one of the most hopeful signs of times that both progressive Jews and progressive Christians seem to be moving toward understanding. Who knows?—maybe, some day, we shall be worshipping under one roof."

—*The Toledo Jewish Times*

## JEWES DIVIDED OVER PALESTINE

There is a large element in Jewry that is entirely opposed to the idea of Zionism. They are not interested in migrating to Palestine. They are satisfied to remain in America and make this their promised land. They have organized a movement in Jewry opposed to the elements who are putting pressure on Washington to interfere with the British Mandate

over the Holy Land. Officially the Jews are split wide open on this question. Recently the group opposed to Zionism bought a full page on the *New York Times* to express their views, and this division has engendered great bitterness in Jewish ranks. Already separated by Reformed and Orthodox Judaism, this latter issue has wrought havoc in Israel.

## BOMBARDIER CARRIES ON DESPITE CANNON SHELL WOUNDS IN HIS BACK

New York, June 22—A 20 mm. cannon shell ripped a four-inch hole in Lieut. Hyman Goldberg's back while he was on bombardier duty over North Africa, but he ordered others of the crew to hold him over his bomb sight, and got his bombs away at enemy shipping.

His story was disclosed today in the citation of his commanding officer, received here by his brother-in-law, Jack Berkowitz. Lieutenant Goldberg, twenty-six, recipient of the Distinguished Service Flying Cross, arrived Saturday from North Africa and was flown to Walter Reed Hospital in Washington.

The citation said the shell "struck and exploded in Lieutenant Goldberg's back, blowing his parachute to bits and inflicting critical wounds with such violence as to throw him from his bombardier's seat to the floor.

"One hole, four inches in diameter, was ripped from the right lumbar area of his back, with two smaller wounds, two inches in diameter, adjacent. In addition, shell fragments pierced and lodged in the peritoneal cavity."

The foregoing item, clipped from the *Scranton Times* and sent to us by one of our readers is a fine example of the heroism which is being shown by many young Jews in the present conflict.

It is the courage of such men as Lieutenant Goldberg that has built the colonies in Jerusalem under such tremendous odds. How we pray that the end of the war will find Palestine with open doors, ready to receive the suffering, persecuted Jews who have been routed out of their homes in so many of the nations of the world!

—*Biblical Research Monthly*





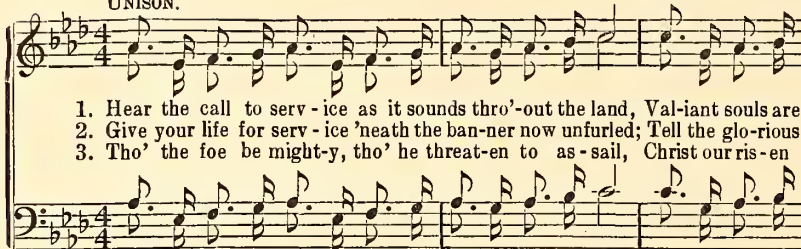
# BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

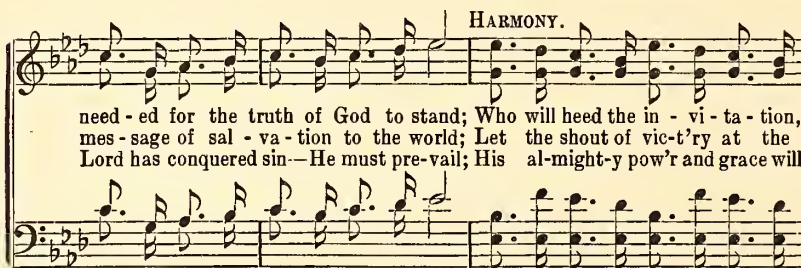
## Will You Enlist?

R. H. UNISON.

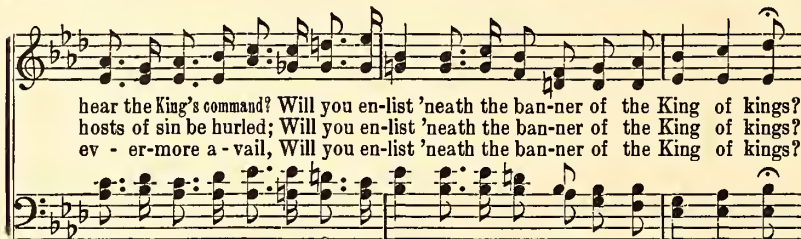
Robert Harkness.



1. Hear the call to serv - ice as it sounds thro'-out the land, Val-iant souls are
2. Give your life for serv - ice 'neath the ban-ner now unfurled; Tell the glo-rious
3. Tho' the foe be might-y, tho' he threat-en to as-sail, Christ our ris-en

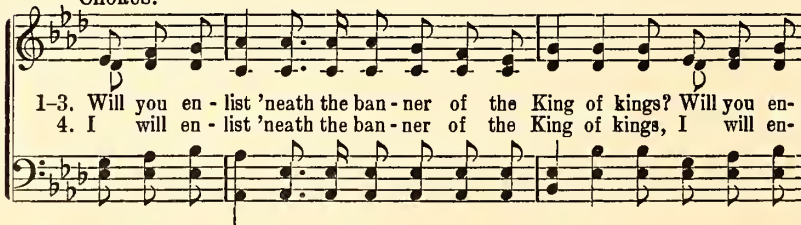


need - ed for the truth of God to stand; Who will heed the in - vi - ta - tion,  
mes - sage of sal - va - tion to the world; Let the shout of vic-t'ry at the  
Lord has conquered sin—He must pre-vail; His al-might-y pow'r and grace will

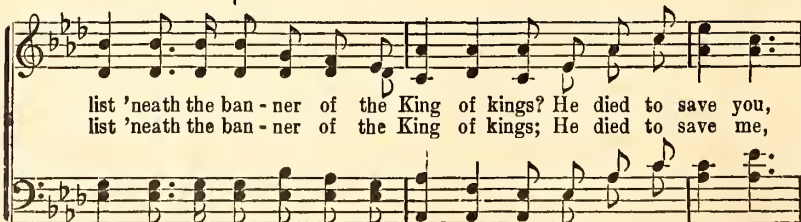


hear the King's command? Will you en-list 'neath the ban-ner of the King of kings?  
hosts of sin be hurled; Will you en-list 'neath the ban-ner of the King of kings?  
ev - er-more a - vail, Will you en-list 'neath the ban-ner of the King of kings?

CHORUS.



- 1-3. Will you en - list 'neath the ban - ner of the King of kings? Will you en -
4. I will en - list 'neath the ban - ner of the King of kings, I will en -



list 'neath the ban - ner of the King of kings? He died to save you,  
list 'neath the ban - ner of the King of kings; He died to save me,

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## THE SHEPHERD'S COMPLETE PROVISION

Psalms 23

- I. I shall not want *rest*  
"He maketh me to lie down in green pastures" (vs. 2)
- II. I shall not want *refreshment*  
"He leadeth me beside the still waters" (vs. 2)
- III. I shall not want *restoration*  
"He restoreth my soul" (vs. 3)
- IV. I shall not want *counsel*  
"He leadeth me in the paths of righteousness" (vs. 3)
- V. I shall not want *companionship*  
"For Thou art with me" (vs. 4)
- VI. I shall not want *comfort*  
"Thy rod and Thy staff they comfort me" (vs. 4)
- VII. I shall not want *provender*  
"Thou preparest a table before me" (vs. 5)
- VIII. I shall not want *power*  
"Thou anointest my head with oil" (vs. 5)
- IX. I shall not want anything *here*  
"Goodness and mercy shall follow me all the days of my life" (vs. 6)
- X. I shall not want anything *hereafter*  
"I will dwell in the house of the Lord forever" (vs. 6)

—J. M. H.

—v—v—v—v—v—

## PICKED UP HERE AND THERE

God will accept a broken heart,  
but He must have all the pieces.

The secret of the Lord is imparted  
to those who have no secrets from Him.

It is easier to *build* temples than  
to *be* temples of the Holy Spirit.

Nothing is so strong as gentleness;  
nothing so gentle as real strength.

He who keeps close to God will  
not be close with God.

GRACE AND TRUTH



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## WHAT IT COSTS TO BE FAITHFUL

It cost *Abraham* the yielding up of his only son.

It cost *Esther* the risk of her life.

It cost *Daniel* being cast into the den of lions.

It cost *Shadrach, Meshach, and Abed-nego* being put in a fiery furnace.

It cost *Stephen* death by stoning.

It cost *Peter* a martyr's death.

It cost *Jesus* His life.

*Does it cost you anything?*

—*The Threefold Cord*

## A STREET CAR CONDUCTOR'S TESTIMONY

As he boarded a street car in company with some fellow students, the young man handed the conductor a religious tract, saying, "Here's my transfer, and it didn't cost a cent." The conductor's face beamed as he looked up and said, "I got that sixteen years ago." Then he continued, "Yes, I have been saved for sixteen years, and in that time I have read the Bible through thirty-six times. I hope to make it a hundred times before I die. I am forty-one now and have been working as a conductor for twenty years. And do you know, boys, during all that time only four instances can I recall when I was given a tract."

—*Students News*

Dr. W. Bell Dawson sends us the following newspaper excerpts (Jan. 23, 1943).

200,000 copies of a book called *God and People, Confession of a German Soldier*, were circulated last spring. The author claims to express himself on behalf of all fighting Germans today:

"In Germany today Christian soldiers do not exist . . . I believe in a God of Power and His eternal Germany . . . Christianity is the religion of the small and weak. The religion of cowardly and pitiable people . . . it is the strong who rule . . . we Germans have by fate been chosen to be the first to break with Christianity. To us it is an honor . . ."

—*Christian Witness*

## THE DANGEROUS LEVEL

A young nephew of mine went out for his first solo flight in an airplane. When traveling over his own house he suddenly crashed. His father ran to the end of the garden and discovered to his surprise and dismay that the airman was his own son. The boy was terribly injured, but thanks to modern medical skill and attention, he is now strong and well again. The cause of the accident can be summed up in a sentence—he *was flying too low!* That is the trouble with many Christians. They are living at a low level of Christian experience, and sooner or later the crash comes.—A Lindsey Clegg, in *Youth With a Capital Y*.

## THE MASTER WEAVER

Are the threads of your life all tangled?

Have the plans that you dreamed gone astray?

Do the bright tones clash with each other,

And the dark ones cloud most of the way?

Remember the Master Weaver

Can straighten the tangled strands,

And weave anew the pattern

If you place the threads in His hands.

The dark days and the bright ones

Will be woven with infinite skill,

For both joy and sorrow are needed

His perfect plan to fulfill.

Some day you will see from the upper side,

In its matchless symmetry,

His plan, with the threads all blended

In an exquisite harmony.

—By Lillian M. Weeks, in

*The Sunday School Times*

## WHAT WE CAN DO

When we bring people to church we provide fish for the net. When we bring a soul to Christ we provide food for the table. When we bring a glowing Christian to prayer meeting we provide fire for the altar. When we lead others into Christian service we provide fellowship for the work.

—F. C. White

## THE LATE DR. C. I. SCOFIELD'S ESTIMATE OF THE BIBLE

If all the books in the world except the Bible were destroyed, this Book alone could make humanity wise unto salvation, could reveal to men the only true God, and Jesus Christ, His Son, could teach all fundamental truth concerning this universe, its Maker and purpose, could give the broad outlines of human history, and reveal human destiny, teaching also every secret of happy and fruitful living.

These lines were written by Dr. C. I. Scofield on the flyleaf of a Bible.

## DEATH NOTICE!

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and spiritual holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

"For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will-power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement. Her older brother, Brother Class Meeting, has been dead for many years.

"Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A post-mortem showed that a deficiency of Spiritual food, coupled with lack of fasting, faith, and heartfelt religion, also shameless desertion and non-support, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers who were urged to tenderly bear her remains away, failed to appear. There were no flowers. Her favorite hymns, 'Amazing Grace' and 'Rock of Ages', were not sung. Miss Ima Modern rendered 'Beautiful Isle of Somewhere,' but no one had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

"In honor of her going, the church doors will be closed on Wednesday nights except on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the men's handball team."

—Selected





# IN THE HARVEST FIELD

CONDUCTED BY B. GRACE CROOKS

The Rural Bible Crusade of Nebraska report that since February over 550 children have enrolled in their Bible Memory Program. Rev. and Mrs. John Paton are devoting much of their time in this effort to get the Bible into the homes through the school children. Mr. Paton ('29) is pastor of the First Baptist Church of Tekamah, Nebraska, and is taking college work at Dana College, Blair, Nebraska. Mrs. Paton (Marjorie Skivington, '27) is engaged as Director of Child Evangelism for that vicinity. In addition to caring for their three children—Ruth, Helen Carol, and Joyce—she teaches eighteen regular Child Evangelism classes each week and three adult Bible classes. The Patons are assisted by Miss Theresa Moore, who is their church missionary. Many wonderful conversions have been brought about through tracts which recently were sent into all the homes on the Tekamah rural routes.

\* \* \*

Rev. and Mrs. Paul Wilson (former students), who have been associated with the Buffalo Hebrew Mission for some time, have been accepted as missionaries by the World Christian Crusade of Fort Wayne, Indiana. They ask an interest in our prayers as they leave for the Republic of Cuba.

\* \* \*

Rev. and Mrs. Harold Ogilvie ('18), who served as missionaries in Nigeria for a number of years, are now in Longmont, Colorado, where Mr. Ogilvie is the Interim Pastor of the First Baptist Church. Among those who fellowship in the services are Mr. and Mrs. Elbert Taft ('29) and their children.

\* \* \*

Through the Sudan Interior Mission we learn that Rev. and Mrs. Delmar Stevens ('41) and Miss Alice Ostrander ('41), who are traveling with a missionary party consisting of twenty-two adults and eight children, have safely reached their first port. Let us continue to remember them in prayer as they journey toward Nigeria.

\* \* \*

Our sincerest sympathy has been extended to Miss Gladys Ewalt ('43), whose mother was called home to be with the Lord. Miss Ewalt is a missionary candidate of the Berean African Missionary Society and expects, the Lord willing, to sail for the Belgian

Congo in June. At present she is visiting friends in the Ozark Mountains, where she labored for some time as a home missionary.

\* \* \*

Rev. Max Kronquest ('37) has been called to the pastorate of the Berean Baptist Church of Santa Fe, New Mexico, where he supplied several years ago. En route to Santa Fe, the Kronquests stopped at the Institute for a visit. Mr. Kronquest writes that the Lord gave them eight souls for Christ in their first service at the State Penitentiary.

\* \* \*

We rejoice to learn that the Rural Bible Mission of Kalamazoo, Michigan, has been granted sufficient gasoline to operate their buses in connection with Daily Vacation Bible Schools in rural districts this summer. During the month of January, 46,377 children were ministered to in the classrooms of the rural schools in Michigan. Among the staff of missionaries engaged in this fine work are Rev. and Mrs. Duane Jacobs (former students), Rev. and Mrs. Donald Kathan (former students), and Rev. and Mrs. Henry Hyink ('40).

\* \* \*

Rev. William MacIntosh ('20), who for some years has served as pastor of the First Baptist Church of Spokane, Washington, is now ministering in the First Baptist Church of Fort Collins, Colorado.

\* \* \*

Anna Thorell ('25) is at present in Maturin, Venezuela, and is rejoicing in the way the Word of God is producing fruit in the lives of some who at first had appeared unresponsive to the Gospel.

\* \* \*

The Denver Sunday School Association conducted a school of laboratory methods for Sunday school teachers for six Friday evenings, February 18 through March 24, in the Beth Eden Baptist Church. The success of the school was due to the enthusiastic leadership of Mr. Alfred Honour, Sunday school superintendent of the Beth Eden Baptist Church, and Mr. and Mrs. T. W. McKee ('39), Child Evangelism Fellowship directors for Colorado and Wyoming. Qualified leaders were in charge of classes for each department of the Sunday school. Special topics—worship, discip-

line, and promotion—were discussed, and attention was given to visual illustration and handwork. Sunday school workers from various Denver churches were in attendance.

\* \* \*

Rev. V. F. Anderson, evangelist, recently held services with Rev. Ivan Pulis ('34) of Livingston, Montana, and with Rev. Harley Pulis ('41) of Manderson, Wyoming. Following this, he held evangelistic meetings in Benkelman, Nebraska, where he was assisted by Rev. and Mrs. C. Reuben Lindquist ('27) of the St. Louis Gospel Center.

## SCHOOL NEWS FLASHES

Guest speakers at Chapel and President's Hour during the month of March were Dr. Norman B. Harrison, noted author of the "His" series of booklets; Dr. Paul Rood, President of the World's Christian Fundamentals Association; Rev. Harold Wilson ('18) pastor of the First Baptist Church of Tempe, Arizona; Rev. Harold Somerville, pastor of the Church of the Open Bible, Amarillo, Texas; and Rev. Paul Palmquist, pastor of the First Covenant Church of Denver.

Alumni and former students living in the Denver area met for a time of fellowship on Saturday evening, March 11, in the Dining Hall at 2047 Glenarm Place. The following responded to the roll-call of the various graduating classes: Rev. Harold Wilson ('18), Rev. and Mrs. Stanley Skivington ('25), Rev. Von Stillhammer ('26), Rev. and Mrs. A. H. Yetter and Rev. Clarence Harwood ('28), Mrs. Von Stillhammer ('30), Miss Grace Crooks ('33), Mr. Roderick Morrison and Mrs. LeRoy Sargent ('34), Rev. Hilland Stewart and Rev. Max Kronquest ('37), Misses Faye and Fern Arbutnot and Mrs. U. B. Newton ('39), Mr. Clarence Swihart and Mr. Ernest Myers ('42), Mrs. Clarence Swihart, Mr. Ronald Stevens, and Mr. William Moffett ('43). Of the Evening School graduates there were present: Mrs. John Woudenberg and Miss Christine Palmquist ('27), Mrs. Dona Hall ('30), Mr. and Mrs. Clarence Martin, Mrs. Emma Miller, and Mrs. Lois Cowles ('34). Former students present were: Mr. and Mrs. Herbert Luft, Mrs. Roderick Morrison, Mrs. Max Kronquest, and Mr. George Watmough. There were also present a number of the Institute Board of Directors, faculty, and staff. The evening was climaxed with a message from the Word by Rev. Harold A. Wilson, a member of the first graduating class of the Institute.

Mr. Howard Herbst, former student and pastor of the Fort Logan Gospel Center, was ordained to the Gospel ministry on March 5 in the Grace Fundamental Church. The ordination service was conducted by Rev. A. H. Yetter ('28), pastor. Others who participated in the service were Rev. Charles John-

*Continued on page 150*



# PROMOTION DEPARTMENT

BY A. H. YETTER

## AN ADVANCE STEP

By the Editor

At a recent meeting of the Board of Directors of the Denver Bible Institute, a call was extended to Rev. A. H. Yetter to become a field worker for the Institute and to take over the Promotion Department. Mr. Yetter is the pastor of Grace Fundamental Church in Denver, the Secretary of the Board of Directors, and has frequently contributed helpful articles to *Grace and Truth*. He is a graduate of the Institute of the class of 1928, and for a number of years has been connected with the school. He has been an effective and appreciated teacher until this school year, when his church desired that he be released from teaching in order to devote more fully his time to the work of the church. The work in connection with the church includes a daily broadcast of fifteen minutes, Monday through Friday, over station KMYR, Denver.

Mr. Yetter is well-known to most of the graduates and former students of the Institute and is beloved by them. He is also widely-known among Christian friends throughout the country because of his oral and written ministry, and has a host of affectionate friends wherever he is known. He is a capable and helpful teacher of the Word, sound in the faith, and sane and sensible in his methods and presentation. The Board feels that in giving him a call to take over the work of promoting the interests of the school, they have been led of the Lord and have taken a wise forward step.

We are, therefore, happy to announce that Mr. Yetter has accepted the call and will, as soon as possible, take over the work. He will be open to respond to invitations for Bible conferences and special meetings, and he will also be glad to arrange for conferences and meetings with members of the faculty on certain suitable occasions. We urge our readers to pray for Mr. Yetter in this new advance step, that the Lord may be pleased to crown it with His blessing. The Denver Bible Institute, being located where it is and standing for what it does, has a large place among Bible institutes. *We must go forward. Please pray for us.*

• • •

## A STATEMENT AND AN APPEAL

It is fitting as I assume the duties of director of the Promotion Department of the Denver Bible Institute

that I make some statement regarding the purpose of this department. I believe that it will also be helpful to our readers to suggest the ways in which they can further this aspect of the work of the school.

In general, we would say, that the purpose of this department is to advance in every possible way, our Lord's work through the ministry of the Denver Bible Institute. This can be done through a number of channels.

It can be done by contacting the members of the Alumni Association of the Denver Bible Institute and also by contacting former students of the school. This contact would have in view the encouragement of these workers in their God-given tasks, and the fostering of fellowship between them and other Alumni and students, and their Alma Mater. Then, since any training school is judged by its graduates, it would be our purpose to let the Christian public know what the graduates and students of the Denver Bible Institute are doing in the Lord's harvest field.

The work of the Institute can be furthered also by the arrangement of either long or short meetings in the churches with some representative or representatives of the Denver Bible Institute. These meetings could be, as the Lord might lead, in the form of evangelistic meetings, Bible conferences, or victorious life conferences. God's people thus could learn by personal contact of the sound, spiritual training which is offered at this school and which merits their prayerful interest and financial support. Furthermore, in this manner, young people could be challenged to offer themselves to Jesus Christ for His most blessed service and could be directed to a biblical, spiritual, and Christ-honoring training school.

The work of the school could also be advanced by securing additional subscribers to *Grace and Truth*, a splendid Bible study magazine, and the official organ of the Denver Bible Institute.

The foregoing will give our *Grace and Truth* family some idea of the purpose of the Promotion Department and will pave the way for the following appeal.

First of all, your writer appeals for your prayers. The task before him is a great task and a spiritual one; hence, it must be accomplished with

the omnipotent and spiritual power of God. As God's servant, Paul, faced his tremendous responsibilities, he revealed his dependence upon the prayer-fellowship of God's people with a tone of confidence—expectant of victory: "I know that this shall turn to my salvation through your PRAYER, and the supply of the Spirit of Jesus Christ" (Phil. 1:19). Furthermore, as he related a trying experience and God's gracious deliverance, he attributes the victory, in part at least, to the prayers of the faithful Christians at Corinth. This we read in II Corinthians 1:8-11: "We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God Which raiseth the dead: Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us; Ye also helping together by PRAYER FOR US, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." Consequently, knowing something of our own limitations and of the greatness of the task before us, and also something of the dynamic power of prayer we earnestly say, "PRAY for us" (Heb. 13:8).

Next, we would appeal to our Alumni and former students especially to consider the possibility of arranging a meeting in your church with some representative of the Denver Bible Institute as the speaker. Our President, Dr. W. S. Hottel, a Bible teacher with a national reputation, is available for special meetings. Dr. Leo C. Lapp, Dean of the Institute, is available for evening and Sunday services in the Denver area, and will have some open dates for conferences this summer. Rev. Arthur Hottel, instructor in Bible Doctrine, is also open for speaking engagements on week-nights and on Sundays in the vicinity of Denver. He also has some time open for this summer. Your writer, Rev. A. H. Yetter, is available for meetings almost any time. He will have pictures of the Institute, portraying in visual form the work of the school, and will be prepared to conduct evangelistic meetings, Bible conferences, or victorious life conferences. He

*Continued on page 150*



# The DAYS of YOUTH

WHEN BOBBY WAS SAVED

BY MRS. HAROLD ALLEM



Bobby Carter stopped writing and sat up straight on the bench. He had been coming to all of the afternoon children's meetings that were being held in connection with the evangelistic services, but this was the first time that he had come to the church in the evening.

Although Bobby's mother and father very seldom went to church or Sunday school, Bobby liked to go. He thought it was wonderful the way his kind, old teacher read stories from the Bible about David, Moses, and Paul. Best of all he liked it when the lessons were about Jesus and about the way He loved everybody and came into the world to save them.

One day in Sunday school they had announced that these evangelists were going to come and as he went home that day someone had handed him a leaflet with their pictures on it. The leaflet said that there were going to be meetings in the afternoon for children and that many of the instruments on the picture would be played.

Bobby had liked the music in those children's meetings and had also enjoyed singing the new choruses and learning the Bible verses. He had wondered about the evening meetings because he didn't know what they were like. Billy Fenwick, his chum at the school, had told him that he had gone in the evening and had received Jesus as his Saviour. Tonight Bobby had decided to come along with Mr. and Mrs. Fenwick and Billy in their car.

The musical part of the service was over and a young man who had told a Bible story one afternoon was telling another story to the older folks, only in a different way. It was a lot longer than the afternoon stories and Bobby started to draw little pictures on a piece of paper while he listened.

Now the preacher was talking about letting Jesus come into the heart to wash sins away by His blood. That is why Bobby sat up. He wanted to have Jesus in his heart and be saved.

"Just pray to the Lord in your heart," said the preacher. "Ask Him to forgive your sins and save your soul forever. Don't forget that Jesus loves you and wants to live in your heart." Then, when the invitation was given asking those who would receive Jesus to raise their hands, Bobby lifted his hand.

There were others who also raised their hands and they all came to the front after the last song to talk to the preacher. Finally it was Bobby's turn. "Well, Bobby," started the preacher, for he had learned his name in the afternoon meetings, "why did you raise your hand tonight?"

Bobby found it rather hard to talk because of a lump in his throat, but he said, "I wanted to accept Jesus and have Him in my heart." "But why did you want Jesus?" he was asked. After thinking a moment Bobby replied, "Because I am a sinner and need Jesus to save me."

The preacher had his arm around Bobby's shoulders and was looking kindly down at him. "That's right. But how can Jesus save you?" Bobby looked up eagerly into the face of his friend. "He saved me by washing my sins away with His blood."

After asking the boy some more questions and showing him some Scripture verses about salvation, the preacher asked Bobby to pray and thank Jesus for saving him. Bobby thanked the Lord and asked Him to help him be a good Christian. He was a happy boy as he left the church that night and rode home with the Fenwicks.

He didn't say anything to his mother and father that night but just kissed them and went to bed. Next morning, while he was eating his breakfast, he smiled at his mother and said, "Mama, are you saved?" She got up from the table and was working at the sink before she answered. "Why do you ask, Bobby?" "Because you'll go to hell if you're not," he cried, running over to her side and taking her hand.

"Bobby," she said sternly, "You must stop saying things like that or I won't let you go to the church any more." Without another word she helped the troubled Bobby to prepare for school. As he walked down the street it slowly dawned on Bobby that his mother wasn't saved or she wouldn't have spoken to him as she had. Almost tearfully he prayed, "Dear Jesus, save Mama just like you did me, and make her happy."

Just then he met Billy Fenwick. Side by side these two new Christians walked to school together.

## CHAPTER II

Billy seemed very happy and said,

"Bobby, I'm glad you went down to the front last night after the meeting and took Jesus into your heart. It's nice to know that you love Him, too, and we'll do all we can to get some of the other fellows to take Him as Saviour, won't we?"

"Yes, I felt different when I went to bed last night. It seemed as if there was some One else in the room with me, and when I said my prayers I knew that Jesus was listening, because the preacher told me last night that He does hear us when we pray. Bobby, I want you to pray too for Mother and Daddy."

Billy asked him if they knew that he had become a Christian.

"This morning I told Mother and asked her if she were saved, but she was cross and said I couldn't go to church any more if I asked her such questions."

Just then they arrived at the school and went to their separate rooms.

Bobby's heart was sad, and it was hard for him to listen to the teacher. He thought constantly of his mother and how sternly she had spoken to him. "Oh Jesus," he prayed, "make Mother love you."

At recess Bobby and Billy were together with a group of boys, but it wasn't long before one of the fellows came up and laughingly said, "Hello, goodie, goodie boys. I suppose you're too good to have much to do with us since you both went down the aisle at church."

Some of the boys laughed, but one of the big fellows said, "Cut it out, George. You'd be better off if you did the same thing. Maybe there wouldn't be so many fights down on your street, and you'd quit lying to your mother the way you do." George looked ashamed and walked away. Just then the bell rang, and everybody went back to class.

As soon as school was out in the afternoon Billy met Bobby and they rushed off to the children's meeting. Several of the others came along, too, for the evangelist was giving away a little gift to every boy or girl who attended. Bobby was so glad when he got his, for it was a copy of John's Gospel. He remembered a verse the preacher had given him the night before and told him to mark in his Bible, so he got out his pencil and put a big mark around John 5:24. He already knew John 3:16 so he marked that one, too, then closed it and listened attentively to what the evangelist was saying.

When they sang the chorus about "There is joy in serving Jesus," he sang louder than any of the others for now he realized that he was really one of Christ's servants, and he wanted in his heart to be a good one.

The meeting seemed altogether too short, and he was glad there was to be another one the next day. When he went into the house he was singing, "It's a great thing to be saved." When his



mother heard him she shouted, "Stop singing and talking all the time about being saved. You went to school talking about it and now you come in singing about it. What do you mean by being saved anyway?" But when Bobby tried to tell her she said, "There's work waiting for you. You'd better go and finish it before your father gets in for supper."

Bobby made up his mind that he wouldn't stop singing about being saved. It seemed as though he just started singing, anyway, without even thinking about it.

He hardly dared ask his mother if he could go to church that night for he could see she was still cross at him, but at supper when his dad told something funny and they all laughed, he asked his mother. She said, "Yes, you might as well go as to sit around here all evening and wish you were there."

Hurriedly he put on his new suit and rushed down the street to join Billy and his mother and father.

### CHAPTER III

The young people's choir sang as their special number, "Living For Jesus," and the song leader seemed to know how to lead so that everybody did their very best. Even when the preacher had started preaching, Bobby could still hear the words, "trying to please Him in all that I do," echoing in his heart.

It was a wonderful service and at the close there was another who found Christ as his Lord. A big, strong man walked up the aisle, and Bobby wished that his father would come and do the same. Bobby had known Mr. Brighton as long as he could remember. He came over often to see his dad and mother. He wondered what they would say when they knew that Mr. Brighton had turned and confessed before all the people that he had been a sinner and that from now on he wanted to stop drinking and swearing and live only for the Lord. There were tears in nearly everybody's eyes when he got through talking and everyone was quiet as they left the building that night. It seemed as if you could feel a Presence right there.

His mother and father were in the living room talking with a strange man when Bobby got home. He had never seen him before and would have liked to have known why he was there and what he wanted, but his mother came out and sent him upstairs to bed, saying that his father was busy and didn't want to be bothered. He didn't even have a chance to tell her what Mr. Brighton had done, but when he got down on his knees to pray, he asked the Lord to help him when temptation came to him. He remembered that Mr. Brighton had used that word. He remembered the very sentence, "Friends, I'll need your prayers. You know me. I don't need to tell you what a life I've been living. Pray that when temp-

tation comes, I'll have the strength of the Lord." So he prayed very earnestly for him and for some of the fellows over at school.

He thought of George especially. George had said something else very mean when he passed him once in the hall. He seemed to think Bobby was a sissy because he was now a Christian. George had an older brother who worked alongside of Mr. Brighton, and Bobby wondered what Mr. Brighton would do if he tried to kid him about taking Jesus as his Lord.

The last thing he remembered before falling asleep was the voice of the strange man downstairs saying, "Well, think it over, Mr. Carter. You'll have a couple of weeks to make your decision." He had wished he had known what it was all about.

The next day at recess he was busy. So was Billy and some of the other fellows and girls who went to meeting. Bobby had been appointed as engineer of a Gospel train in children's service, and it was up to him to bring in a long train of cars that afternoon.

Everybody wanted their side to win and some of the boys that he had planned on for the Gold Train had already promised that they would ride in on the Silver Train. One of the fellows who had been appointed a conductor was ringing his bell and dashing around asking everybody to be on his side. Finally one of the teachers called out of the window and asked that the boys who were blowing whistles and ringing bells please stop, for it was disturbing her class.

When they all went inside again and took their seats their teacher asked them what all the noise was about and what they had meant by asking each other to be on "their train." So Bobby, who was engineer, jumped up and told the teacher that his whistle represented a train whistle for the Gold Gospel Train. She seemed quite interested, and before he sat down he turned around and said, "All of you fellows who haven't been invited, come along with me this afternoon." The teacher laughed and said, "You aren't supposed to advertise in here, but you've already done it, haven't you?"

On the way to children's meeting he heard that Joe's teacher was "awful mad" because they had made so much noise with the whistles and bells, and that she had said she didn't want to hear another word about "that Gospel train."

The song leader had charge of the choruses and then the evangelist took charge of the service as he had the day before—with Bible guessing, games, and stories. My, what a crowd was there! Bobby was surely glad that he was captain of the Gold Gospel Train for his side won! He knew though that he'd have to work pretty hard to stay ahead of the other side the next day. Then

they sang their chorus about "going to the mansions," and everybody went home.

As he went in the door he heard his mother say, "Well, Father, it's up to you, but I don't think it is the thing to do. It will mean taking Bobby out of school, and we'll lose all the garden stuff you've planted and—." Then she saw Bobby and ceased talking. They looked so serious that he didn't dare ask a question, so he just went up to his room and sat down to do his home work.

### CHAPTER IV

The next morning as the bell rang and the pupils were taking their places, the secretary of the principal came into the room and spoke something to Bobby's teacher. He just heard the name "George" as he passed the big desk, and he wondered what George was up to now. He thought he must have done something pretty terrible for both teacher and Miss Turner looked very sober. When recess came he heard from some of the bigger boys that George had been called from school to go to the hospital. (His mother and father had been starting out in their old Ford car when it was struck by a big truck and overturned. He heard that Mr. Cox, George's dad, was not expected to live.)

At the children's meeting that afternoon a hush seemed to be over all the children and the evangelist asked them if they would not pray much for Mr. and Mrs. Cox. He had been to the hospital with the preacher but Mr. Cox had recognized no one when they were there, and Mrs. Cox was also injured seriously.

It was a thoughtful Bobby who started home from church. He didn't wait for Billy, as he wanted to be alone. "What if that were my dad?" "Suppose my mother were there in the hospital?" "What if they should die?" These and other questions rushed through his mind. "Where did people go when they died?" Then he remembered the sermon the evangelist had given a few nights before. He had said that after death cometh the judgment, and neither of the Cox's were saved. How awful! He hoped someone would lead them to the Lord if they were going to die. Yes, he hoped they would be saved even if they didn't die.

When he entered his home, he blurted out about the accident to his mother, then went up to his room. When he was called for supper his mother noticed that he had been crying. "Bobby," she said, "you never did like George, and you never knew his father and mother. You act as if it were some of our family down there in the hospital."

"But Mother," Bobby said, "they aren't Christians, and I do hope they will accept Christ and not go to hell."

Mrs. Carter was cross. "Take your plate, and go into the kitchen. Your

*Continued on page 150*





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

## PAUL CROSSES INTO EUROPE

### SECOND QUARTER

#### Lesson VI

Sunday, May 7, 1944

Lesson: Acts 15:36—16:40  
Epistle to the Philippians

\* \* \*

Lesson Text: Acts 16:13-15;  
Phil. 3:7-14

\* \* \*

Devotional Reading: Phil. 1:3-11

\* \* \*

Golden Text: *I press toward the mark  
for the prize of the high calling of  
God in Christ Jesus.* Phil. 3:14.

\* \* \*

#### Lesson Setting

Time: The Gospel entered Europe by Paul's ministry in about the year A. D. 51. The epistle of Paul to the Philippians was written from Rome in A. D. 63 or 64.

Place: Most of the lesson covers events in Philippi, a Roman colony in Macedonia.

\* \* \*

#### Daily Readings

Monday—Lydia won for Christ.

Acts 16:11-15

Tuesday—Sanctified suffering.

Acts 16:16-24

Wednesday—A jailer won for Christ.

Acts 16:25-34

Thursday—Paul's supreme objective.

I Cor. 9:16-27

Friday—Paul's supreme confidence.

II Tim. 4:9-18

Saturday—Paul's supreme hope.

I Cor. 15:50-58

Sunday—The Lord will help.

Is. 50:4-9

\* \* \*

#### Introduction

We now find Paul on his second missionary journey, the purpose of which, according to the apostle himself, was to "visit our brethren in every city where we have preached the Word of the Lord, and see how they do" (Acts 15:36). Paul had the heart of a true pastor. He not only led people to Christ, but he nurtured and fed them. The faithful shepherd not only acquires sheep but also feeds them. So many Christians are not being fed the Word of God in these days. We know of one woman who said that she received more good from one thirty-minute radio Bible study program than she did from a dozen ses-

sions of her Sunday school class.

Paul's companion this time was not Barnabas, who was his preference, but rather Silas. The incident involved in this change is unpleasant. Barnabas desired that John Mark, who had so recently deserted them (Acts 13:13) again be their attendant. Paul dissented on the ground that Mark was untrustworthy (Acts 15:38). Since neither would give in to the other, the result was sharp disagreement. There is no reason to believe that the blame lay with one more than the other. Barnabas was right in thinking of the salvage of his repentant fellow countryman, and Paul was justified in protecting the interests of his important missionary journey. Nothing is said about the attitude of the church in regard to Barnabas' departure, but there is the evidence that the church favored Paul and Silas (Acts 15:40).

Now let us look on the bright side. Evidently the two leaders agreed to divide the missionary field, with Paul going to the continental and Barnabas to the insular part of the proposed visitation. We see the overruling of God to a good result. Now the missionary labor is divided (Silas with Paul, and Mark with Barnabas), with four men spreading the good news better than two ever could. Barnabas drops out of the record, but not because he was an unprofitable servant. Paul's severity with Mark may have wrought good in his life because he later proved to be "profitable to the ministry" (II Tim. 4:11), and even became a fellow-laborer with Paul and one of the causes of Paul's "comfort" (Philemon 24; Col. 4:10-11).

In the first part of the sixteenth chapter of Acts we have the account of Paul and Silas visiting the brethren in Derbe and Lystra. At the latter place they met one who was converted earlier, Timothy. (See II Tim. 1:5; I Tim. 3:15; I Cor. 4:17). We believe that he found Christ during Paul's first visit to that city when the apostle was left for dead after being stoned (Acts 14:19).

Paul did something here which needs clarification. In verse three is the record of Timothy's circumcision which Paul effected because of the Jews. Earlier he refused to let Titus submit to this Jewish rite (Gal. 2:3) because then it was demanded by legalistic Christians. The issue at that time was whether or

not circumcision was essential to salvation. In Timothy's case, the issue was one of wisdom and prudence in winning unsaved Jews. They could more easily be delivered from bondage if this particular barrier were removed.

After leaving this place, they went to all the rest of the cities which they had visited before, adding converts, establishing the faith of the older Christians and delivering the decree of the Jerusalem council (Acts 15:4). Having finished this task, Paul looked for "new worlds" to conquer. Paul's party visited the provinces of Galatia and Phrygia (Acts 16:6-7) which lay northwest of Lystra in what we know as Asia Minor but which was known to Paul as Asia. Evidently Paul became ill while in Galatia and as a result the Gospel was proclaimed there. Paul affectionately reminds the Galatians later that it was through bodily sickness that "I preached the Gospel unto you at the first" (Gal. 4:13-14). But for the illness of Paul, the Galatians might not have heard the Gospel then, because Paul was under orders not to preach in Asia (Acts 16:6). Paul traveled next into the province of Mysia which is still further northwest, and would have gone northeast into Bithynia but the Spirit forbade him. It was then that Paul went west to Troas, a seaport town, which is opposite Philippi on the Aegean Sea. However, one door was open, and Paul soon learned about that. In a vision he saw a man from Macedonia (the province in which Philippi was located) who begged him to come over and help. Without wasting any time, Paul and his party in which Luke was now included (Luke, the writer of Acts, begins to use "we" with verse eleven), sailed for Neapolis, the seaport nearest Philippi, stopping at Samothracia on the way.

\* \* \*

#### Lesson Exposition By ERNEST E. LOTT

### I. THE FOUNDING OF THE PHILIPPIAN CHURCH

Acts 16:13-15

It appears that there was not a synagogue in this city because on the Sabbath day the Jews who loved God went down to a riverside to have their prayers (worship). Inasmuch as the city was a military rather than a mercantile center, the proportion of Jews in the city must have been very small. The Jewish place of prayer was usually a temporary



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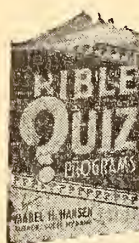
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building called *Proseuchae* (Conybeare and Howson) which in this case was outside the gate. Usually the meeting places were roofless and were located by a river because of the ablutions which required water. Paul tells us in verse thirteen that they sat down and spoke to the women who gathered there. We are led to believe that there were no men present else some mention of them would have been made. One in the audience, Lydia by name, believed what Paul taught, and she accepted Jesus as her Messiah. Paul is to be commended because he taught the Gospel plainly the very first time he spoke to these women. He took no chances on being able to meet with them again. We need to be careful in our approaches to strangers that in our "tact," "diplomacy," and "warming up," we make the mistake of not arriving at the heart of the matter; namely, "*you are a sinner; only Jesus can save.*"

Lydia was not of this city, nor was she a Jewess. Her native place was Thyatira in western Asia not far from Troas, the place of Paul's embarkation for Europe (Philippi). Conybeare says of her, "The business which brought her to Philippi was connected with the dyeing trade which had flourished from a very early period, as we learn from Homer, in the neighborhood of Thyatira, and is permanently commemorated in the inscriptions which relate to the 'guild of dyers' in that city, and incidentally gives a singular confirmation of the veracity of St. Luke in his casual allusions."

Having made known her new-found faith, Lydia was baptized. No other information is given about her household save three words "and her household." We conclude that her children and slaves or hired working people believed also and were saved. The importance of water baptism as a testimony should be noticed. God was satisfied with her profession of faith, but the world needed something more tangible. Water baptism furnished this outward seal in a beautiful type—down into the water, death and burial; up out of the water, resurrection (See Acts 8:37-39). Why should not believers follow this same procedure in our day—salvation, then baptism?

This woman had the gift of hospitality (I Tim. 5:10) for she prevailed upon the missionaries to stay in her home. What a treat for these men who had suffered many inconveniences to be entertained so royally, for we may conjecture that the appointments of Lydia's home were dictated by her prosperity. The acceptance of her offer was in keeping with Christ's instructions to seek out the worthy ones in a city and with them abide. The missionaries were not to enjoy this home for long, however, because quite unexpectedly a bitter persecution was provoked. The apostles were brought into contact with heathen superstition in one of its worst

forms and with the rough violence of the colonial authorities. We refer to the exorcism of the demon-possessed girl whose owners used her for making money through fortune-telling (Acts 16:16-18). Paul and Silas were thrown into prison without a fair trial. God rescued them by an earthquake, and then occurred the famous conversion of the jailer in response to Paul's short sermon, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). The Gospel had then been sounded forth in Europe, and from there it was to sweep in ever widening circles over all the known world reaching eventually the New World, our own North and South America. What a debt we owe to these early missionaries!

## II. THE FATHERING OF THE PHILIPPIAN CHURCH Phil. 3:7-14

Paul had two ministries—one was public, or spoken; and the other was private, or written. This written ministry dealt with such deep truths as the mystery of the body of Christ (Eph. 3:1-9). Some of his epistles were written during confinement in the Roman house which was his prison, and such is the present letter. A warning should be sounded here against the teaching that the prison epistles (Galatians, Ephesians, Philippians, and Colossians) are the only ones written directly to us in this age. We reject this as unscriptural. We believe that all of Paul's writings were written locally to those to whom they were addressed, and dispensationally to all of us who live in the Body Age which began on the day of Pentecost and will end on the day of the Rapture.

For a brief introduction to the book of Philippians, we wish to quote Arthur S. Way:

"THE PERSONS ADDRESSED. It was at Philippi that the first Christian church was founded in Europe by St. Paul. Here the cry, 'Come over into Macedonia and help us!' received from him its first practical answer. Here he enjoyed the loving hospitality of Lydia; here he endured the outrage for which the magistrates had to apologize; here the prison became a temple of God and Christ. It was to the Philippians that, of all his converts, Paul looked back with most loving affection, with most unwavering confidence; from them alone would he consent to accept anything to relieve his personal necessities. When, by his imprisonment at Rome, he was prevented from visiting the churches, it was to write to the Philippians that he first took up that pen which he had by this time proved to be a mightier weapon for the Master's service than even his tongue had been.

"WHY IT WAS WRITTEN. A member of the Philippian church, named Epaphroditus, came to Rome bearing a pecuniary contribution (the

fourth) from that church, for the apostle's needs. While there, his visitor was attacked by an illness which brought him to death's door. News of this caused great distress among his friends in Macedonia. On his recovery, weak and shattered as he was, he longed for home; and Paul sent by him this letter, which is distinguished from all the rest by the fact that he had to blame his converts for no errors of doctrine, and he had to censure them for but one irregularity of life, the quarrel of Euodia and Syntyche. Its leading exhortation is 'Rejoice!—in spite of all you have to bear.' It was a strong, manly church, and its one peril was over-independence. The prowling mongrels of the Judaizing party, who had made havoc of the Galatian church, against whom he had warned and armed the Roman church, had not ventured to invade loyal Macedonia yet; but, as he believed that they were skulking near the fold, he says (3:2), 'Take heed of those dogs;'—implying that, while they would fain discourage believers by telling them that they were unclean in God's sight, unless they submitted to circumcision, it was they who were really unclean before Him."

It is impossible for us to discuss the entire letter to the Philippians. The portion assigned for exposition contains eight verses in the third chapter. These few verses can be divided into two groups: one dealing with the thought of "be found in Him" and the other, "that I may know Him."

Evidently the Judaizers who had come from Judah to subvert the souls of these people in Philippi had done much boasting about their qualifications from the standpoint of the law. They had laid much stress on the Jewish rite of circumcision, even going so far as to teach that it was necessary to salvation. To all of this, Paul had a ready answer. We hear him begin, "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more" (Phil. 3:4). Then he unfolded some of his own accomplishments from the standpoint of the law (vss. 5-6), and may it be said that they form an imposing array. However, this boasting was only for argument's sake. Beginning with verse seven, Paul told his people that all of those things which were counted as gain have been crucified and left behind; he counted them as loss, not gain. It is as though Paul had indulged in a great swap or trade. He has traded fleshly gain FOR CHRIST.

Then he went from the specific to the general and said in verse eight that he counted ALL things loss in order to gain the excellency of the knowledge of Christ Jesus. It is the "wisdom which is from above" that he desired more than anything else in the world. He went as far as to say that the things which he had formerly counted as important



were as refuse in comparison to his possession in Christ Jesus. This "knowledge of Christ Jesus" was defined by him in the next verse where he spoke of the "righteousness which is of God by faith." When Paul trusted in law-righteousness (vs. 6), he did not have God-righteousness. It was not until he hid himself in Christ that ("found in Him") he received the righteousness of God (See Rom. 3:21-22).

It is one thing to be "in Christ"; it is another thing to "know Him." As one translator begins this verse, it was "get to know Him." Paul wanted to become acquainted with Jesus in an intimate way. There were other things that he wanted as we shall see shortly, but the most vital thing was fellowship with God's Son. We like this emphasis, and hope its example sinks deep into the heart of every reader.

He next selected three things from Christ's life which he used with a spiritual application. He wanted the resurrection power in order to conquer insurmountable obstacles (Rom. 6:4-11; II Cor. 4:10-13). He wanted the fellowship of Christ's sufferings, for he believed that the servant should be no better than his Lord (Rom. 8:17; I Pet. 4:13-14). He wanted to be made conformable unto His death or die as He died in order that as a dead man he would be completely separated from the world, sin, his past life, and the powers of darkness (Gal. 2:20). All of this constitutes growth, and Paul voiced the hope (vs. 11) that he might soon "advance to the earlier resurrection, which is from among the dead" (Rotherham). This is not the physical release from the grace (I Thess. 4:16-17; I Cor. 15), but rather the spiritual victory over the flesh.

In the closing verses of this portion Paul opened up his heart in a personal, humble testimony. Read it with us from Arthur Way's beautiful translation. "Not that I have already grasped the prize, not that I am already perfected—no! but I am racing onward still, in the hope that I may close my hand upon that, for the winning of which Messiah's hand drew me forward, and set me in the race-course. No, my brothers, I deem not I, that I have grasped it yet; but one thing I can say—this, that I forget all the course left behind, that I strain on, on, over that which stretches before me: with the goal in view am I racing on, onward to the prize to which God is calling us upward, the life in Messiah Jesus." Paul is careful to say that he is not yet perfect but intends to forget all else in the past and press forward. What is the prize? The higher life in Christ Jesus. It is not just life but more abundant life. It is not only life in heaven after death, but a heavenly life on earth before death. Some may not attain it much before death—others may grasp it earlier. Peter refers to it when he says, "Grow in grace and in the knowledge of our Lord and Saviour

Jesus Christ" (II Peter 3:18). Using the King James phrase, "the prize of the high calling of God," F. B. Meyer observes, "It is a *high calling* because it comes from above, from God; the conception of it has emanated from His heart. It is a *high calling* because it is worthy of God. It is a *high calling* because it is so much above the ideals of men. . . . It is also a *high calling* because always above our highest aspirations . . . and then this is a *high calling* because it summons us to where Christ sits at the right hand of God." Paul was willing to forget all former things, good or bad, success or failure, great or small, that his eye might be single in the attainment of this absolute oneness with Christ.

### THE LESSON ILLUSTRATED

To a Chinese mission in one of our great cities two young Chinese came some years ago; and after months of patient waiting, they gave evidence that they had learned "the true doctrine" and became followers of Jesus Christ. Soon afterward one of them went back

to China. He carried with him some Chinese New Testaments and tracts, and after he reached his old home he invited the young men of the village to come to his house to study the Bible. They came willingly enough, but when they realized that he was teaching them the "Jesus religion," they left him quickly and reviled him bitterly. Then he began to gather the people on the streets to tell them the gospel story. They had never heard it before for he was the only Christian in all the district, and they might have listened gladly; but the old men said, "No! We cannot have this Western religion brought here," and they began to persecute him. Many times he was stoned, beaten, spit upon. Once the villagers threatened to burn down his house. Yet none of these things moved him. He continued to teach wherever and whenever he could, and gradually his gentle life won them. Slowly they began to listen to him, and one day the young men came back and asked him to start the class for them again.

All of this he wrote to his friend in Washington, D. C., and the heart of that

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young man burned within him. He knew how those villagers needed to hear the gospel story, he knew what their heathenism meant. He was only a poor laundryman, spending twelve and fourteen weary hours each day over the tub and ironing-board, yet he wrote to his friend begging him to give up all other work and devote all of his time to telling the people of the village of the salvation of Jesus Christ. "If you will do this," he wrote, "I will stay here, run the laundry, and send you one hundred dollars every year to pay your expenses.

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### OBJECT LESSON

**OBJECTS:** A long sheet of paper and a black crayon, or a blackboard and piece of chalk.

**EXPLANATION:** Draw a circle at each end of the blackboard (or paper) and between the two, place

several dots, not necessarily in a straight line. Each dot may be named to represent a city. Suggest that you are taking a journey from one circle to the other, and as you draw a line from dot to dot, make up a story about the different things that must be done before arriving at the final destination. The point to be emphasized is that in order to enjoy—or even to reach—the final destination, certain things must be done and places reached. When you arrive at the other circle, tell of the joy and pleasure experienced because all these things were accomplished. In the lesson today we find that Paul had many places to go and many things to do, but the one thing that was uppermost in his mind was the final destination—that of pressing toward the mark and doing the will of God to the finish.

-----

## PAUL IN THESSALONICA

### SECOND QUARTER

#### Lesson VII

Sunday, May 14, 1944

Lesson: Acts 17:1-10;

I Thessalonians

\* \* \*

Lesson Text: Acts 17:1-4;

I Thess. 2:1-12

\* \* \*

Devotional Reading: I Thess. 1:2-10

\* \* \*

Golden Text: *Rejoice evermore. Pray without ceasing. In everything give thanks.* I Thess. 5:16-18.

\* \* \*

#### Daily Readings

Monday—Paul preaching in Thessalonica. Acts 17:1-5

Tuesday—Intrusted with the Gospel.

I Thess. 2:1-12

Wednesday—Called to sanctification.

I Thess. 4:1-12

Thursday—Watch and be sober.

I Thess. 5:1-11

Friday—Heirs of eternal life.

Tit. 3:1-7

Saturday—Spiritual cooperation.

I Thess. 5:12-28

Sunday—The patience of Christ.

II Thess. 3:1-5

\* \* \*

#### Introduction

The Apostle Paul and his coworker, Silas, came to Thessalonica from Philippi. At Philippi they had been shamefully treated, but the Gospel which they had proclaimed enjoyed a glorious triumph. This narrative, recorded in Acts 16:16-40 is of much spiritual interest.

We observe that this entire happening clearly reveals the triumph of the Gospel in Europe. The magistrates of Philippi and practically the entire city, were, through the mighty working of God, at the feet of Paul and Silas. Before they

left the city, Paul and Silas went to the house of Lydia and comforted the brethren. The fruit of their labor was the founding of an assembly at Philippi, the first assembly in Europe. To this assembly Paul addressed an epistle some time later.

\* \* \*

#### Lesson Exposition

By W. S. Hottel

#### I. PAUL AND SILAS AT THESSALONICA

(Acts 17:1-4)

Paul and Silas passed through Amphipolis and Apollonia on their way to Thessalonica, but they did not stop in either place to preach the Gospel. Amphipolis could easily be evangelized from Philippi and Apollonia from Thessalonica, so that they did not take time to stop on their way to preach the Gospel there. They came straight to Thessalonica, which was then the modern Saloniki. This city had a population of about 70,000 of whom one-third were Jews.

When Paul and Silas came to Thessalonica they found there a synagogue of the Jews. This afforded them an opportunity to preach the Gospel. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures" (vs. 2). It was Paul's custom, wherever he found a synagogue of the Jews, to enter into it and to preach the Gospel to the Jews who had gathered for religious service (13:5, 14; 14:1). He had a great love for the Jews, his kinsmen according to the flesh, and therefore he possessed a burning desire to win them to a knowledge of the Lord Jesus Christ (Rom. 9:1-3; 10:1-4). He spent three weeks at Thessalonica among the Jews, and "reasoned with them out of the Scriptures." The foundation of all Paul's reasoning and

discussion was the Scriptures. By the Scriptures here is meant the Old Testament Scriptures—the Law, the Psalms, and the Prophets (Luke 24:44)—since the New Testament Scriptures had not yet been written. The Scriptures were Paul's only court of appeal.

The thesis, in support of which Paul reasoned, said that Jesus of Nazareth was the Jewish Messiah who had been promised to the fathers. This was a suitable starting point from which to address his Jewish audience. The historian puts it, "Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." The word "opening" means making plain what was not understood before; it means expounding the Scriptures (Luke 24:32, 45). "Alleging" means "to set forth." It implies here "setting forth arguments." Paul, therefore, made plain to the Jews from the Scriptures by setting forth arguments, that the Messiah had to suffer and die, as well as that it was necessary for Him to rise again from the dead.

The effect upon the Jews of Paul's reasoning from the Scriptures is indicated in Acts 17:4: "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." The word "believed" is rendered "persuaded" in the American Standard Version. By weighing Paul's arguments some of the Jews reached the conclusion that Jesus was the Christ. They "consorted with Paul and Silas"; that is, they were convinced that Jesus is the Christ, they believed on Him, they admitted that Paul and Silas were His servants, and so joined themselves with them (II Cor. 8:5). Devout Greeks (namely, proselytes, who were heathen by birth but those who had forsaken idolatry and embraced the Jewish faith in part) also believed on Christ and joined themselves with the apostles. A number of women of rank also accepted Christ.

#### II. PAUL'S BOLDNESS

(I Thess. 2:1-2)

The church at Thessalonica was the fruit of Paul's labor, so that there could be no question as to fruitfulness of his ministry. Paul was not here speaking of that, but of the features; that is to say, the manner and spirit of his preaching or the essential elements which characterized his ministry and preaching. The Thessalonians knew from experience that Paul's ministry among them had been earnest, sincere, and forceful. In the first twelve verses of this chapter Paul is describing the special features of their ministry, calling attention to its essential elements.

The first essential element of Paul's ministry was that of boldness. They had been shamefully treated at Philippi and had suffered a great deal, and yet



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they were bold in God to speak the Gospel of God with much contention. Suffering and persecution did not frighten them from their task and mission; they were *bold*, not timid and cowardly. What made them bold? They were bold, we may believe, because they knew the Gospel to be divine in its origin—"of God"—and universal in its scope. Paul knew that the whole world, both Jew and Gentile, was guilty before God and lost in sin and that the divine Gospel committed to him was adapted to the need of all men.

## III. PAUL'S SINCERITY

(I Thess. 2:3-6)

The second essential element in Paul's preaching was that of sincerity. He sought no private ends in it but only the salvation and blessing of the people. Note the details in this description.

*First*, there was sincerity in motive and purpose. His "exhortation was not of deceit, nor of uncleanness, nor in guile." The word translated "deceit" literally is "error." It is so rendered in the American Standard Version. The apostle had received the Gospel as a revelation from God, and he delivered it without error or imposture. He did not tamper with the Gospel, seeking to make it more palatable and acceptable, but delivered it exactly as he had received it.

Furthermore, Paul's exhortation was not of "uncleanness." We take this to mean that the apostle was pure in his own affection and purpose, that he was not tainted with selfish and carnal desires. The Gospel he preached was pure in itself and led to reformation and purity of life and conduct, and he himself as the messenger of the Gospel was pure in the purpose for its proclamation. Finally, Paul's exhortation was "not in guile." He sought not to propagate the Gospel by any fraudulent wiles or false representation. He did not "play the hypocrite" to catch men. He was utterly sincere in his effort to get men to believe and embrace the Gospel. With him words were words and phrases were phrases; he did not wrap them in draperies of his own manufacture in order to make them appear and seem what they were not. He was "sunlight clear" in his declaration of the Gospel.

*Second*, there was sincerity in speech and delivery. Paul recognized the fact

that the Gospel had been committed to him as a *trust*, and he was faithful to the trust committed unto him. In preaching the Gospel he did not seek to please men, but God, Who trieth the hearts. As a man tested and approved of God, there had been committed to Paul the precious treasure of the Gospel; and deeply conscious of the unspeakable riches with which he was entrusted, he was earnestly solicitous and deeply concerned about distributing them in all faithfulness and sincerity. In his proclamation of the Gospel, Paul affirms, he never used "flattering words," "nor a cloak of covetousness." The man who seeks to beguile others with flattery is himself given to deceit, and is, by that very fact, empty of reality because he lacks sincerity. The Gospel is too important and real for God's people to indulge in meaningless flattery.

*Third*, there was sincerity in aim and object. The apostle did not seek the glory of men, not even of the Thessalonians, who were his own converts. So careful was he in this matter that for the time at least he did not use the authority with which he was vested, but restrained even the exhibition of the dignity and power of his apostleship. He probably did this by not seeking or looking for any support from them, which thing he might have done as an apostle.

## IV. PAUL'S GENTLENESS

(I Thess. 2:7-8)

The third essential element in Paul's preaching was that of gentleness. The apostle and his fellow laborers were gentle in their behavior. They were not boisterous, unkind, or impatient; but gentle as "when a nurse cherisheth her own children" (A. S. V.). The expression "her own children" is to distinguish between a nursing mother and a hired nurse for another woman's child. A hired nurse may be tender and careful, but she cannot possess the tenderness and care of a mother, whose very heart is pained with the child's pain and touched with its unrest and fretfulness. Oh, the tenderness of a mother! How gently she handles and nurses the child! So, says the apostle, were they among the Thessalonians. In like manner should the minister of Christ behave toward his people (II Tim. 2:24).

In these words the apostle unbosomed

his very heart and soul. These words are fragrant with a heavenly love and they tell out the deep interest which Paul had in the souls of men. He sought them, not theirs; their spiritual and eternal welfare was the supreme concern of his heart and life. So deeply interested was the apostle in the Thessalonians, that he would have imparted to them his own soul, if he could have done so.

## V. PAUL'S MORAL CONSISTENCY

(I Thess. 2:9-12)

The fourth essential element in Paul's preaching was that of moral consistency which is described in verses nine through twelve. From verse nine we learn that Paul denied himself the liberty he had of taking wages from the churches. He and his companions had worked day and night with their own hands. Paul was a tentmaker and worked with his own hands at Thessalonica and elsewhere (Acts 18:2-3; 20:34-35; I Cor. 4:12; II Thess. 3:7-8). He was gladly willing to spend and be spent in order that the Gospel might be proclaimed and that souls might be saved.

Paul here appeals as witnesses to the Thessalonians as well as to God, of the holiness of their conversation. Not only were their inner motives sincere and godly, and their ministry simple-hearted outer conduct and conversation before men were such that in all things they might have "a conscience void of offense toward God, and toward men" (Acts 24:16). A holy, righteous, and unblamable life before men becomes the and unselfish, but their daily lives were holy, righteous, and unblamable. Their minister of the Gospel.

Paul here appeals to the Thessalonians

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as to their knowledge of the apostles' faithful discharging of their ministry. Three things are enumerated which they did: *First*, they exhorted. Paul did not only inform the Thessalonians as to their duty, but he excited, stimulated, and quickened them to the performance of it. *Second*, they comforted. Paul sought to cheer and to support their spirits under difficulties, trials, and discouragements. He pressed home to them—to their hearts and consciences—the promises of God as their stay and support. *Third*, they charged. To charge is to warn and to place under solemn responsibility (I Cor. 4:14; II Tim. 4:1).

It is interesting to note that the exhortation, encouragement, and charging were general and universal among the Thessalonians. It was to "every one of you"; this we may understand to mean that it was not only done publicly, but also privately from house to house. This was Paul's method as we see from Luke's testimony (Acts 20:2).

It is also interesting to note the particular matter of Paul's exhortation, encouragement, and charge; namely, "To the end that ye should walk worthily of God, Who calleth you into His own kingdom and glory" (I Thess. 2:12, A. S. V.). Because the believer has a portion in the kingdom of God and is an heir of glory, he should walk worthy of God; both the temper of his mind and the deportment of his life should be such that is suitable to such a high and holy privilege.

#### THE LESSON ILLUSTRATED

An incident is told in the life of Xavier, the great missionary. He had had a very busy day, so crowded with those who sought comfort and help that he could no longer stand the pressure and strain. Worn and exhausted he sank upon his bed, saying to his attendant, "I cannot see another soul. I must sleep. If I don't, I will die. No matter who comes, don't wake me; I must sleep." In a few moments Xavier was seen beckoning to the attendant, and saying, in a solemn tone as of one who had seen a holy vision, "I made a mis-

take. I made a mistake. If a little child comes, waken me." Surely he was right, in the light of Christ's words. In the home, in the class, in our treatment of each other, what comfort and strength in the care of children would be ours if we remembered these words.

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Given a mother like Theodore L. Cuyler's, and what is not possible? He says: "When I was a student in Princeton, the chairman of the examining board requested all who had praying mothers to rise. Nearly a hundred and fifty leaped to their feet. There we stood, living witnesses to the power of a mother's prayers, and of her shaping influence and example. My own widowed mother was one of the best that God ever gave an only son. . . . If all mothers were like her, the 'church in the house' would be one of the best feeders of the 'church in the sanctuary.'"

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#### OBJECT LESSON

**OBJECTS:** A portable radio (if possible have it attached so that it will be usable), or use a picture of one.

**EXPLANATION:** The radio and its ability to bring voices to us from faraway places is no longer new to us. We have heard it so often that it is rather commonplace. No one doubts that, by turning on the switch, he may tune in to some program; even though he cannot see the person or persons brought in. Christians have an opportunity to tune in to God's voice at any time they desire, yet many doubt God's ability to hear us and to direct us. Even though we see and hear of the great things which God has done, many times we do not fully depend upon Him. At times a radio will not function because some part is in need of repair, but the radio to heaven is always open and ready to pick up the slightest sound. Here the radio may be tuned in and the thought may be enlarged upon.

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## PAUL IN CORINTH

### SECOND QUARTER

#### Lesson VIII

Sunday, May 21, 1944

Lesson: Acts 18:1-18; I Cor. 12-14

\* \* \*

Lesson Text: Acts 18:1-4; I Cor. 13:1-13

\* \* \*

Devotional Reading: Psalm 133

\* \* \*

Golden Text: *And now abideth faith, hope, charity, these three: but the greatest of these is charity.* I Cor. 13:13.

\* \* \*  
Daily Readings

Monday—Paul in Corinth.

Acts 18:1-4

Tuesday—Paul's hymn of love.

I Cor. 13:1-13

Wednesday—Love in daily life.

Col. 3:12-17

Thursday—Love for our neighbors.

Jas. 2:8-17

Friday—Love to Christ.

John 14:19-24

Saturday—Paul's debt to all men.

Rom. 1:8-16

Sunday—God's love for us.

Ps. 103:13-18

\* \* \*

Introduction

On his second missionary tour Paul came to Athens before he reached Corinth. Paul's reception at Athens was cold, and the prospects for doing much good were small. But his heart was warm; it glowed with the love of Christ and burned with a passion for the lost and for the spread of the truth. Cold circumstances did not chill his ardor. His faith in the Gospel did not weaken because those who had no spiritual faculties could not understand it and took no interest in it. His devotion to Christ did not decrease because others had no heart for Him. So he journeyed to Corinth. Here he became instrumental in planting a church; this is manifested by the epistles addressed to the Corinthians. Corinth was about forty-five miles from Athens and was an altogether different type of city. To Corinth Paul went alone; and it is here that we find a striking illustration of the truth that God has chosen the weak things of the world to confound the mighty (I Cor. 1:27).

\* \* \*

#### Lesson Exposition

By W. S. Hottel

#### I. PAUL AT CORINTH LABORING WITH HIS HANDS

(Acts 18:1-3)

The words "after these things", which introduce Paul's arrival at Corinth, have reference to the incidents recorded in the preceding chapter; namely, to Paul's survey of the idolatrous city of Athens, and his address to its leading philosophers and counselors. After these incidents he left Athens and came to Corinth.

At Corinth Paul found a couple, named Aquila and Priscilla, with whom he wrought, laboring with his hands. Aquila was born in Pontus; but Aquila and Priscilla had settled at Rome. A persecution had broken out against the Jews in Rome, for Claudius in the year 49 had banished the Jews entirely from the capital city, and the two fled from Rome to Corinth.

Aquila and Priscilla were Jews, and Paul never ceased to cherish a warm regard for his kinsmen according to the flesh. Even when they hated him most fiercely, he loved them very tenderly (Rom. 9:3; 10:1). Likewise, Aquila and Priscilla were tentmakers, of the same craft with himself, and for these reason he very likely was attracted to them. The word "craft," we note, is rendered "trade" in the American Standard Version. Paul, at Corinth, posed as an ordinary laborer, and thus supported himself while preaching the Gospel (cf. Cor. 9:6-12; II Cor. 12:12-16; II Thess. 3:8-9; I Thess. 2:9).

#### II. PAUL REASONING WITH AND PERSUADING THE GREEKS AND THE JEWS

(Acts 18:4)

On the week days Paul labored at his



trade and on the Sabbath days he went to the synagogue and sought to win Greeks and Jews to faith in Jesus Christ. The Greeks were proselytes to the Jewish religion and hence they gathered in the synagogue with the Jews on the Sabbath, where they joined with the Jews in their services. Paul sought to win both proselytes and Jews to faith in Christ. As was his custom elsewhere, he no doubt reasoned with his hearers at Corinth from the Scriptures (Acts 17:2). Always his court of appeal with the Jews was the Scriptures.

### III. THE VALUE AND IMPORTANCE OF LOVE

(I Cor. 13:1-3)

The word rendered "charity" is translated "love" in the Revised Version. The apostle introduces Christian love by a change in the form of address from "you" to "I" (12:31; 13:1). In what he now says he includes himself in a particular sense. This shows the universal application of the truth set forth; not even an apostle with a special commission and administration is excluded. The phrase "tongues of men" refers to human eloquence, such as Apollos used (Acts 18:24; I Cor. 1:12; 3:21-22). It refers, also, to the usage of various languages which usage was abused among the Corinthians and led to despising others and to confusion (I Cor. 14). The words "tongues of angels" possibly imply speaking languages higher than human languages. What Paul here means is the most fluent, elegant, eloquent, and exalted kind of speaking. All such speaking, apart from divine love which serves and edifies, is mere soulless and lifeless sound. There may be a loud sound, but it is sharp and piercing, feelingless and void of reality.

The apostle speaks next of prophecy, mysteries, knowledge, and great faith apart from love. The gift of prophecy is the gift to foretell future events and the Lord's will in matters yet unrevealed. In this sense the New Testament prophet officiated until revelation was complete (Acts 11:25-28; 13:1-2; 15:32). After divine revelation was completed the prophet was rather a forthteller, enabled by his gift to speak to edification (Rom. 12:6; I Cor. 12:28-29; Eph. 4:11; I Thess. 5:20; I Cor. 13:2). "Mysteries" are things kept secret in the counsels of God from ages and generations, but are now revealed unto the saints (Rom. 11:25, 33; 16:25-26; Eph. 3:1-10). "Knowledge" means the knowledge of truths and doctrines long revealed. "All faith" means the faith that works miracles, and that in its greatest degree, so that one can say to mountains, "Be thou removed, and be thou cast into the sea," and they would obey the command (Mark 11:23; Matt. 17:20; 21:21). Apart from love these things amount to nothing; they are mere empty appearances, lacking reality and true ministry (Gal. 6:3; 5:6; Jas. 2:13-20). Only love gives real quality to a Christian and to

what he does.

Benevolence, Paul declares, also is valueless apart from love. One may invest all his possessions in food for the poor, and have such a burning zeal as to give the body to the flames (as did the three Hebrew youths, Dan. 3:28), yet if he has no love, there will be no present blessing nor any future reward for it all.

### IV. THE CHARACTERISTICS OF LOVE

(I Cor. 13:4-7)

The descriptions here given are all of a passive character, and show that love demands the utter renunciation of self. We single them out one by one.

*First*, love "suffers long"; that is, it suffers provocation, evil, and injury from others for a long time.

*Second*, love "is kind"; that is, it is full of pity and compassion; it is tender and sympathetic.

*Third*, love "envieth not"; that is, it is the very opposite of jealousy. It does not fret at the success, prosperity, influence, exaltation, and good of others.

*Fourth*, love "vaunteth not itself"; that is, it does not swell up with pride, self-respect, and self importance, nor is it full of party zeal or the thought of superiority above other brethren.

*Fifth*, love doth not behave itself unseemly". This means that it is not discourteous, uncivil, and unmannerly.

*Sixth*, love does not seek its own, but is interested in the welfare and good of others. It delivers from inbred selfishness and carnal self-seeking.

*Seventh*, love "is not easily provoked". The American Standard Version drops the word "easily". Love is not sensitive of that which touches itself and so it prevents temper and anger.

*Eighth*, love thinks no evil—"Taket h not account of evil" (A. S. V.). It does not bring out evil or impute it, unless it is needful to do so in order to maintain the principle of divine righteousness.

*Ninth*, love does not rejoice in iniquity. Love does not rejoice in the failings and sins of others. It does not rejoice when others advance falsehood and do unrighteousness.

*Tenth*, love "rejoiceth in the truth". This means that love rejoiceth at the success, spread, and triumph of the truth. Truth is the basis of all true holiness and the inseparable ally of love, therefore love rejoiceth in the truth. It rejoiceth when men embrace the truth, walk in it, and hold it forth in life and testimony.

Verse seven describes the four last characteristics of love.

*First*, love "beareth all things." This means that love suffers and bears insults, provocation, hardships, and trials, and it does not complain nor herald abroad its hardships, trials, and afflictions.

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tions.

*Second*, love "believeth all things"; that is, it does not suspect, surmise, or suppose as false anything that is not so known to be.

*Third*, love "hopeth all things"; that is, it looks upon the good of everything, rather than the evil; it looks at things in the best light rather than in the worst.

*Fourth*, love "endureth all things." This means that by hoping in God, and looking for deliverance at the coming again of the Lord Jesus Christ, it endures every trial and all persecution and hardship.

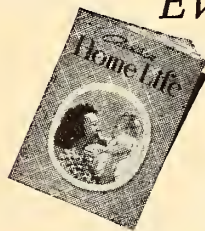
### V. LOVE IS THE MOST ENDURING THING

(I Cor. 13:8-13)

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will all be fulfilled, and the time of the consummation of all God's purposes will come at the return of Christ. Speaking in different intelligent languages in this world has its need and its use. Here sin is found, and nations speaking different languages are living, and so the Gospel must be proclaimed to the ends of the earth in the languages of the different nationalities. When perfection is reached languages shall cease, then one language will suffice. The knowledge we now possess, is that gained by learning, by arguing, by inferring and putting things together: it, too, "shall be done away" when the time for the more perfect knowledge has come.

At the very best we now know and prophesy only partially and imperfectly. In our present state these things are narrow and limited even in their greatest degree; we are limited because of our human and ruined condition. In our present state we are also still in our immaturity. The future, however, holds a brighter prospect. Some day the state of perfection will be realized; it will be experienced at the coming of Christ for His own. The state of perfection is the state of maturity, the time of full-likeness to Jesus Christ (Eph. 4:11-13; Rom. 8:29; I John 3:2). When the state of perfection is reached, that which is now partial and fragmentary "shall be done away"; it will be eclipsed by the rising of the sun (Rev. 21:22-23; 22:4-5).

The phrase "spake as a child" may mean a kind of gibbering, or talk that is not edifying and helpful. A child often talks just to be heard and runs over a lot of foolish and meaningless things, and worse than that, he does not even speak an intelligent language. But all this is suited to a child. The word here translated "understood" is rendered "felt" in the American Standard Version. A child is partly dominated by feeling; he learns many a lesson by painful experience. The phrase, "I thought as a child" means "reasoned" or "judged" in the way a child would. The stage of childhood is the stage of immaturity, of imperfection, and of limitation. Childish ways and things are all right for children, but they are ill-becoming to full-grown men and so are laid aside by them. Childish ways and things are outgrown in the process of physical and mental development.

At the best we see things now as a mirror reflects them, the eye seeing them in the mirror only, and not in reality. Likewise we now see the reflection of things rather than the reality; we now have only a dim reflection of

things (II Cor. 3:18; Phil. 3:12; Jas. 1:23). When the Lord Jesus comes again we shall see Him as He is and shall be like Him; then the time of full maturity and perfection will have come and we shall know things as the Lord now knows us (I John 3:2; Rev. 22:4; I Cor. 8:3; Gal. 4:9).

All gifts except "faith, hope, and love" will cease and be done away, and of these three, "love" is the greatest. In one sense even faith and hope shall be done away. "When we shall have received perfection, "faith" will become sight, and "hope" also in a sense; that is, as they have to do with salvation, will be done away (Rom. 8:24-25; II Cor. 5:7). "Faith" and "hope" do abide in another sense. We shall always have faith in God and hope for new joys and bliss and glory, even after we have reached perfection and are with our blessed Lord in the glory. But "love" abides in every sense.

## THE LESSON ILLUSTRATED

A woman once visited an institution where homeless and friendless children found refuge, and looked over the little waifs that were gathered there. Among them she found a child to whom her heart went out, and said, "This is the child I want for my own." "He is not for adoption," said the person in charge.

-----

## PAUL ENCOURAGES THE CORINTHIANS

### SECOND QUARTER

#### Lesson IX

Sunday, May 28, 1944

Lesson: II Cor. 4:1-5:21

\* \* \*

Lesson Text: II Cor. 4:5, 16-18; 5:1, 5-8, 14-19

\* \* \*

Devotional Reading: John 15:7-17

\* \* \*

Golden Text: *Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.* II Cor. 8:9.

\* \* \*

#### Daily Readings

Monday—Living for eternity.

II Cor. 4:16-5:8

Tuesday—New creatures in Christ.

II Cor. 5:14-19

Wednesday—Keeping the commandments. II Tim. 6:11-14

One day she came again with tear and said, "Why can I not have the child I want?"

They told her then the story of the child, and of the utter depravity of its parents. There was bad blood in the child, and it would be a terrible risk to take such a child as that. The woman went away sorrowful, but after three or four days she returned and said, "I have come for my baby. If you think he will be more likely to be a good boy and man with my mother love, and brought up in a Christian home, give him to me. God will take care of the rest."

Her love prevailed. They gave the ill-born waif into her hands. She took him to her heart. Years have passed since then. Love has prevailed and conquered, and the little, helpless, hopeless waif she took in to her home has grown up to manhood. He is a faithful honored, Christian gentleman. There is a mighty power in love.

—3000 Practical Illustration

## OBJECT LESSON

**OBJECTS:** A magnet, several needles and pins, a pencil, and a book.

**EXPLANATION:** Let the pencil represent hope; and the book, faith the needles and pins, individuals and the magnet, love. Take each of these articles, and try to attract the pins to it, each time discussing why they are not attracted. Then take the magnet, and show how quickly the steel objects are drawn to it. The other things are important, but the greatest of all is love. Point out that Christ's love draws people to Him and make the application personal whether for salvation or consecration

-----

Thursday—The grace of liberality.

II Cor. 8:1-15

Friday—Living to the glory of God.

Eph. 3:14-19

Saturday—Spiritual freedom.

Rom. 8:1-4; 12-18

Sunday—Suffering as a Christian.

I Peter 4:8-19

\* \* \*

## Introduction

The second epistle of Paul to the Corinthians is not only an interesting letter, but also a letter containing very many vital and important spiritual truths. In order to clearly grasp the meaning of this epistle it is needful that the peculiar circumstances which cause its writing be perfectly understood. Paul had already addressed a letter to this church, probably about A. D. 59. The second letter followed about a year or so later, some time in A. D. 60. In the first epistle Paul's general theme may be said to be Christian conduct; it contains a great deal of rebuke and correction.



tion. The Corinthians were carnal, and there were numerous abuses among them which needed to be rebuked and corrected. This the apostle did under the guidance of the Holy Spirit. The second epistle is different entirely. Here the Apostle defends his own personal character, his apostolic authority, his motives, and his ministry. There was a compelling reason for this self-defense. The reason was this: Paul's enemies, Judaizing teachers and others, who continued in their sectarian spirit, had charged him with many things, assailing his character and belittling his apostolic authority and ministry. In this epistle the apostle plainly indicates what they said about him.

\* \* \*

### Lesson Exposition

By W. S. Hottel

## NOT SELF, BUT CHRIST JESUS AS LORD IS PREACHED

(II Cor. 4:5)

The word "for" in the verse before us refers quite naturally to the Gospel of the glory of Christ, of which the apostle has just spoken. It is as if he affirmed, "I am quite justified in saying that our Gospel is the Gospel of the glory of Christ, for it is not ourselves that we preach, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." His enemies possibly accused Paul with preaching of himself, which charge he denies and corrects. The message he preached was not about himself but of Christ Jesus, the crucified, risen, and glorified Messiah and Lord. Paul had to preach Christ as Lord, and for Christ's sake he had to be the bond servant of those to whom he preached.

## II. AFFLICTION AND GLORY

(II Cor. 4:16-18)

In verses thirteen through fifteen the apostle tells how his faith sustained him, and now he expresses his steadfast hope. The words "we faint not" are no doubt a conscious repetition of verse one. The words "the outward man" occur only here in Scripture. The meaning is the same as "earthen vessel" (vs. 7), and the reference is to the body. The body is *perishing or decaying* as it is in the American Standard Version. The sense is that the body, the outward man, is being destroyed; like an *earthen vessel*, it is battered and damaged and almost worn-out. This was literally true in Paul's case, for he endured much suffering and much physical harm. He was delivered from death again and again; so thus his outward man was being destroyed. The "inward man" in the passage before us we take to mean the higher nature in man, as standing over against the body or the flesh, which is the lower nature. This inward man is being renewed day by day. The "renewal" is not a moral renewal, but a renewal in spirit.

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of the inner man is next given. It is because the present affliction worketh an exceeding weight of glory, while things seen are not looked at, but only things that are not seen. We may never know just how much Paul, the servant of the Lord, did suffer, but this we do know: he frequently suffered to the limit of human endurance. But still he calls it only *light* affliction.

We observe that the apostle sets the affliction and the glory over against each other. "Our light affliction"; a "weight of glory." Words are piled up to express the intensity of the glory—a far more and exceeding weight of glory. The "affliction," Paul says, "worketh for us" the glory. This is why the apostle is hopeful and his inner man is renewed day by day, even while his outer man is being destroyed. He looks beyond to the future glory which he knows the suffering will enhance.

This working out of glory by affliction is operative, the apostle reveals, "While we look not at the things which are seen, but at the things which are not seen." The word translated "look" may be taken to mean "fix the eyes upon" or "pay attention to." It means to be occupied with, so that they are held as important and are sought after. The things that are *seen* are but temporal or temporary, lasting only for a time. The things that are *not seen* are eternal or lasting. Who can possibly conceive of them all, and who can rightly conceive their value and importance. They are far beyond our highest conception and our keenest apprehension. Hope always looks beyond to the unseen things and keeps the spirit revived and triumphant amid trial and affliction.

### III. THE ASSURED HOPE OF IMMORTAL GLORY

(II Cor. 5:1-8)

The apostle speaks of the dissolution of our earthly house, saying, "If our earthly house of this tabernacle were dissolved." He does not say that it will be dissolved, but only states the possibility that this might be the case. For not all shall die; many shall be "changed" without "dissolution" (I Cor. 15:51). The change of the body of the believer is a certainty, but not its dissolution. Says the apostle, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The "house" of which the apostle speaks can only be the resurrection body, which is in contrast with the "earthly house of this tabernacle," our present body. It is the house the believer shall possess in the future, no longer an earthly house, a tabernacle, but something permanent, of divine and supernatural origin. It is a "house not made with hands" and so stands in contrast to houses made by the hands of men (vss. 44-49).

The apostle here speaks of the blessed

assurance of obtaining all that he is longing for. The word "wrought" implies framed or created. God has framed or created the believer for this very thing, he was predestinated to be conformed to the image of God's Son (Rom. 8:29), and thus to have a body of glory like unto His (Phil. 3:20-21). The pledge of assurance is the Holy Spirit Whom God has given to the believer as the earnest. As believers the Holy Spirit now dwells in "our earthly house of this tabernacle." The body of the believer is the temple of the Holy Spirit. (I Cor. 6:19). The Holy Spirit dwelling in the body of the believer is the earnest of the coming glory, the clothing upon with the house which is from heaven, and the mortal being swallowed up of life. The earnest is a part of the whole sum, which is on a certain account to be paid at the time appointed; so the Spirit we have is the beginning and pledge of the glorious being we shall ultimately receive (II Cor. 1:22; 5:5; Eph. 1:13-14). His place in resurrection and the glorious, incorruptible body, the believer cannot lose. All the dead in Christ shall share in the first resurrection, and every believer in Christ will be changed and receive an incorruptible body (I Cor. 15:23; I Thess. 4:16-17; I Cor. 15:51-55). We learn here that the believer who dies goes into the presence of the Lord, and waits with all the redeemed who are fallen asleep in Jesus, for the time when he shall be clothed upon with the house from heaven.

### IV. THE CONSTRAINT OF LOVE

(II Cor. 5:14-16)

In writing these words the apostle had in mind, for the moment, those who had opposed him at Corinth. We gather this from verse thirteen where we read, "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." The words "besides ourselves" really mean mad or crazy. Paul could not be charged with selfishness or personal ambition. There was no room for either in the madness which he directed to God's glory, or in the sanity which was devoted to their blessing and good. In either case and in any event he could not help doing as he was doing, "For the love of Christ constraineth us." The love spoken of, according to what follows, is the love of Christ for us as manifested in His death for us.

The apostle was brought to this state of heart and mind by the due and proper consideration of Christ's death upon the cross. "Because ye thus judge," or, as it is suggested to be more literally: "Because we have formed this judgment; that is, have come to this opinion, 'that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again.' The principle assumed is that of *representation*. In order to save lost mankind,

Christ met the death which was upon them, and now that He died for all, in the purposes of God, all died in His death. The cross of Christ is the revelation of the condemnation of all men; all were under condemnation; else Christ would not have died in behalf of all. The cross also is the hope of salvation, for in that Christ died in behalf of all, there is salvation provided for all. Now that the believer has died in and with Christ, he should henceforth not live unto himself, but unto Him Who died for him, and rose again. Selfishness in every form is ruled out by our obligation to "live unto Him Who died for us, and rose again."

The apostle still further emphasizes the work of the cross and Christ's death, indicating that it has ended for the Christian the whole history of man in the flesh. This does not mean that he did not judge them by a worldly standard as human beings; but that his knowledge of them was not based upon their bodily appearance or material existence: as race, wealth, learning, and the like. It was the inner man, the new creation, that now counted with him; and this is the same—Jew and Gentile, rich and poor, learned and unlearned.

The knowledge of which the apostle speaks also extends to Christ Himself. "Though we have known Christ after the flesh, yet now henceforth know we Him no more," says he. Paul allows that once he knew Christ only after the flesh; that is, he knew Him according to outward appearance, as a renegade Jew and a revolutionary Rabbi, Who had been rightly put to death. He now knew Christ in the place to which He had ascended, and, in the greatness, dignity and majesty belonging to Him; he knew Him as a spiritual Saviour, the Head of a new creation, the Son of God, and the living Lord.

### V. THE WORK AND MINISTRY OF RECONCILIATION

(II Cor. 5:17-19)

The apostle still continues the same line of argument, drawing it to a marvelous and wonderful climax. He argues that since Christ died for all, that all might live unto Him, and since knowledge by mere externals is for believers no longer possible, *then*, if any man is in Christ, he is a new creature. It is suggested by Greek students that the clause "he is a new creature," literally rendered is "there is a new creation."

Commenting upon this passage F. W. Grant (*Numerical Bible*) remarks "The old things have passed. Behold all things are become new." How simple and evident the result! We are the fruit of a new work of the Creator, which has brought us into new relationships, into a place which is eternal, a scene into which sin can no more enter, a paradise never to be blighted as the old one was.

This great change, Paul goes on to show, is not of our own work or effort



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but of God alone. "And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." God Himself has acted and brought about our reconciliation with Himself. By nature all men are estranged from God, having sinned and offended the holiness of God. God Himself, in His great love (John 3:14-16; I John 4:10) has provided the means and basis for man's reconciliation to God against Whom he had sinned. There is no separation now of our things from His. We are at peace with God, love Him freely, and His interests are ours; He "hath given to us the ministry of reconciliation." It is a ministry marked by reconciliation, and that consists in reconciliation. God has made possible through Christ the reconciliation of all to Himself, but in each case it has to be made effective by the attitude of each individual. The task of winning the unreconciled has been committed to us. It is a high and a holy ministry, but also very difficult, because the offending and estranged party is hard to win over. We must be true to the Word and true to the plan of God, yet we must win sinful men to Him. Only as we faithfully present the Gospel can we fulfill our God-given ministry. No other message will do.

### THE LESSON ILLUSTRATED

A man got up in one of our meetings in New York some years ago who had been pretty far down, but a wonderful change had taken place, and he said he hardly knew himself. He said the fact was: he was a new man in his old clothes.

That was just it. Not a man in new clothes, but a new man in old clothes.

I saw an advertisement which reads like this: "If you want people to respect you, wear good clothes." That is the world's idea of getting the world's respect. Why? A leper may put on new clothes, but he is a leper still. Mere profession doesn't transform a man. It is the new nature spoken of in II Corinthians, chapter 5, verse 17: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—D. L. Moody.

—1000 *Evangelistic Illustrations*

### OBJECT LESSON

**OBJECTS:** An empty cloth sack, and some sugar.

**EXPLANATION:** This morning we are to receive a lesson from an empty sack. This sack makes me think of many Christians; it is unable to stand (Eph. 4:14; 6:13-14). Let us think of some way to make this sack stand up. Perhaps if we speak kindly or if we give it a gentle push, it will stand. No, nothing seems to happen. I have with me some lovely, pure, white sugar. Let us see if, by pouring it into the sack, it will help the bag to stand. This shows to us that we must allow the pure, spotless life of Christ and His love fill our lives, for only then will we be able to stand. When we are filled with the Spirit, we have victory through Jesus Christ our Lord.

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### PROPHETIC STUDIES

Continued from page 129

day of God Almighty"; not to meet the armies of Gog (Ezek. 38—39) as some have supposed, for they will come down on the land at a later date; but to meet the King of kings, and Lord of lords, Who shall come forth from heaven upon a white horse, His name being Faithful and True. John was given a vision of this clash between those apostate men and the righteous Judge of all. He says, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, and with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh" (Rev. 19:19-21).

As we consider the utter madness of men in their efforts to cast off God and defy His power, how thankful we should be for the grace that has saved us, and that we can take up the words of Scripture, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13-14).

—Scripture Truth

### IN THE HARVEST FIELD

Continued from page 134

son ('35), Rev. J. L. Williams, and Rev. Leonard Parcel ('36). The Center is prospering under Mr. Herbst's leadership. Six souls were saved the week prior to his ordination. The Center is

to be known as the Grace Calvary Church.

Mr. Paul Seanor, a senior at the Institute, is serving in personal visitation evangelism at Bethany Baptist Chapel where Rev. Von Stillhammer ('26) is the pastor.

Alumni and former students will be interested in the large "Alumni" map of the United States which is to be found in the hallway on the main floor of the 2047 Glenarm Place building, and which was prepared under the supervision of Rev. Leo Lapp, Dean of the Institute. The location of Alumni and former students in the States is marked by numbered pins. By checking the numbers with the book on the stand, the names and activities of the Alumni and former students can be ascertained.

### PROMOTION DEPT.

Continued from page 135

will also be able to furnish some special vocal and instrumental music. Arrangements for speakers should be made through the Promotion Department, P. O. Box 1617, Denver 1, Colorado.

While we are especially appealing to our Alumni and former students for the arrangement of meetings, we wish it understood that we would welcome the opportunity to serve our Lord in sound churches wherever He might open the door.

In these matters, we believe that the Lord will lead in His own wonderful way. Consequently we say, make this matter the subject of earnest prayer, and if He leads, write us about the type of meeting you feel would be helpful in your church.

Then we appeal to you to aid us in increasing the number of readers of *Grace and Truth*. The fact that you are a subscriber to the magazine is an indication of your appreciation of its ministry. Your mention of the magazine to your friends in a favorable way will be greatly appreciated. Perhaps you could call some special article to their attention and loan your copy of the magazine to them

so that they could read it for themselves.

Let us bear in mind in all of these endeavors that we are "laborers together with God." It is His work, and whatever we do to further His work will not go unnoticed. We shall receive our reward from the Lord of the inheritance; for we are serving the Lord Christ.

### ENGAGEMENTS OF INSTITUTE FACULTY AND STAFF MEMBERS

Dean Leo C. Lapp's Engagements

April 2—Cherry Hills Sunday School  
April 9—Grant Avenue Presbyterian Church, Ft. Collins, Colorado  
(Address to Bible Class)

April 16—Immanuel Baptist Church, Denver, Colorado  
(Morning and Evening)

Rev. Arthur Hottel's Engagements  
April 2—West Side Center, Denver, Colo.

April 2—Miracle Book Club  
April 2, 4, 11, 18, 25—Victory Servicemen's Center, Denver, Colo.

April 3-9—Pre-Easter Meetings of Denver Association of Evangelicals (Directing Music)

April 4-9—Grant Avenue Presbyterian Church, Ft. Collins, Colo.

April 9—Mt. Hermon Baptist Church, Denver, Colo.

April 16—Bible Missionary Baptist Church, Denver, Colo.

Mr. Leroy Sargent's Engagements

April 5—Denver Rescue Mission

April 9—Miracle Book Club

April 9—Cherry Hills Sunday School

Rev. A. H. Yetter's Engagements  
April 9 — Sunrise Service, Denver, Colo., sponsored by the Denver Association of Evangelicals

April 9—Denver General Hospital Communion Service

April 16 — Garden Home Baptist Church, Denver, Colo.

April 23 — Baptist Churches of Limon, Agate, and Deertrail, Colo.

May 16 — Baker Grade School, Adams County, Colo.

May 17—Westminister Union High School, Westminister, Colo.

### THE DAYS OF YOUTH

Continued from page 137

father and I don't want to hear such bosh." Mr. Carter laughed, but when Bobby went into the kitchen he heard him say, "It's a good thing those kids' meeting are about over. He's getting too many funny ideas into one small head."

When his mother came out to get more bread for his dad, Bobby asked if he could go to service that night. His mother said, "When do the meetings close?" "Sunday night," said Bobby. "Well I'm glad it's Friday and they'll



soon be over. Maybe you'll get something else in your head then. Go on, if you want to."

Mr. Brighton was at the service. He sat way up near the front and during the announcements the pastor asked him to come to the platform. He told the people that he had had the privilege of leading two souls to the Lord that day, and he seemed so happy. "You all know that I work with John Cox, whose father and mother were so seriously injured today. John was an ungodly fellow but I've been talking much with him on the truck since I took Christ the other night as my Lord. This morning when they sent to the factory for him to go to the hospital, he came over and acted as if he wanted to say something to me, but then he turned and walked away. This afternoon he came back into the place, and fortunately I was there. He asked me to come down to the hospital and talk with his dad.

"John didn't say much until we got out of the elevator and started down the hall to the ward where his dad is. Then he turned and said, 'Brighton, Dad'll never make the grade. He's about done. He's never been a church man—can't remember when he ever did go, and I know he's not ready to die. I think he'll talk with you.'"

Mr. Brighton's voice broke as he continued, "He looked pretty weak but seemed anxious for me to read and talk to him about Christ. Several times he said, 'Yes, that's what Mother used to tell us,' and once he said, 'That's the Book Mother believed.' Finally he seemed to be whispering to himself, and we listened to hear him speak. 'It was that crowd I got in with that did it. They laughed at me when they saw me go into church. How long ago that was. Then we played for stakes, and when I lost my week's pay, I took a drink to forget it, and it went from bad to worse. My mother said she was praying for me. She said she knew that some day I'd take a stand for Christ, but I laughed in her face. Now I know what a fool I've been, a brute to my wife and family. They haven't learned anything good from me and I'm so ashamed.' Then he turned his face to the wall, and it seemed as if he were slipping away. I prayed aloud for him and for his family. He didn't know his wife was in such bad shape, and when I mentioned her name in my prayer, he suddenly spoke. 'Get my wife,' he said, 'I want to tell her what a fool I've been. Get her here. I'm going to tell her that I want Christ and want her to have Him, too.'"

"It was pretty hard to know just what to say and do and I could see that he was getting more unstrung, so I said, 'Why not take Christ now, Cox, and then when your wife comes in you'll have a real surprise for her.' 'Yes,' Mr. Cox said, 'my mother always said that He was merciful to all—that He's never cast anyone out. I do want Him, Brighton,

I want my mother's Christ. I want Him as my Saviour. I take Him now to be my Saviour and to wipe away a life of sin and shame.' The words had hardly left his lips when from John's sobbing frame came these mumbled words, 'And I, too, take Christ as my Saviour.'"

Well, everyone in church was touched; so happy that they were crying tears of gladness. Mr. Brighton said that Mr. Cox really seemed a little stronger as he left the room. It seemed as if the Lord were giving him strength to praise His name.

Mr. Cox went home early the next day to be with the Christ who had so graciously forgiven him a wasted life. John seemed a different fellow, indeed he was. A new creature in Christ Jesus, he stood stolid and dependable. His attitude toward George was altogether a new one, and George would look at him in amazement. George seemed embarrassed too in the presence of Billy and Bobby for now he knew that his big brother had "got religion" and he could not quite understand.

The doctors said that Mrs. Cox would live, but it would take several weeks of rest and care at the hospital. They did not tell her that her husband had passed away. John couldn't tell her that his Dad and he had found the Lord, and he seemed anxious for the day to come when he might tell her the glad yet sorrowful story.

The children's meetings were closing that afternoon—Saturday, with a big picnic in the park: such a crowd—such singing—such "eats." If only George could have been along to enjoy that good time. But now that his big brother had found the Lord and his dad had taken Him as Saviour before he went away, Billy and Bobby felt sure that they would win him, too.

*Continued next month*

## ECCLESIASTES & EPHESIANS

*Continued from page 128*

comes a protection to the enemy. Numbers 14:9 is the only other place where this word from the Hebrew is translated "defense." This section and the preceding ones are not really off of the discussion of wealth and power, but show some of the "better" things connected with the use of them. Money is a defense, and money is a tangible asset, but wisdom is even better than money. Wisdom is an intangible asset in the list of things which make up wealth or one of the qualities of real power. The better things of this chapter form a part of the wealth and power which men crave. They are not bad within themselves, but become bad because bad men possess and use them for bad purposes. Real satisfaction of life is not in them apart from their use in fellowship with God.

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*Be not righteous overmuch . . .*

Paragraph 25; Chapter 7:15-18

"All this have I seen in my days of vanity: there is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing. Be not righteous overmuch; neither make thyself overwise: why shouldst thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time? It is good that shouldst take hold of this; yea, also from that withdraw not thy hand: for he that feareth God shall come forth from them all."

*Be not overmuch wicked . . .*

This is a hard paragraph to interpret. Solomon gets his business policies and his religious principles mixed. This is not a strange position for the natural man to take. It is the middle-of-the-road policy. In his view, a righteous man sticks his neck out and as a consequence loses his head; the wicked man is more conservative and keeps his head on his shoulders. Some religion is good, but one need not go to extremes; a little fling with the world in a decent



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kind of way will not hurt anyone. The main thing is to remember God, and your good name, and your high standard of living. If you do these things consistently, most of the time you will come through all right.

*Wisdom is a strength . . .*

Paragraph 26; Chapter 7:19-22

"Wisdom is a strength to the wise man more than ten rulers that are in the city. Surely there is not a righteous man upon earth, that doeth good, and sinneth not. Also take not heed unto all words that are spoken, lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others."

*More than ten rulers that are in the city . . .*

The natural man at his best is self-centered, and feels in a large measure his self-sufficiency. He has come to his place by the exercise of his wisdom. He maintains his position by his wisdom. He trusts in it to keep him safely through coming events. He has not entered the political field to any great extent and his efforts to secure help from that source have not met with success. His conclusion is that for a man to conduct his business with wisdom is much better than "political pull." He says that it is an act of wisdom not to hear all that you hear said about you. We believe this to be a real piece of wisdom today.

*But a woman among all those have I not found . . .*

Paragraph 27; Chapter 7:23-29

Solomon had a very hard time that day; here was a place where neither wealth nor power could deliver him. His thousand women were envious and discontented. Not a one of them had a good word for him. His questionnaire to 1000 men had revealed one wise man, but in the questionnaire to the 1000 women there was not even one. Solomon was disgusted. Man was made upright, but "they have sought out many inventions." Here the word "inventions" means "war engines." These war engines, considering the context, may mean the butcher knives and hat-pins and other feminine implements of war Solomon had encountered that day. It is not strange that we leave the wealthy and powerful Preacher-King hiding in a closet from infuriated women. Wealth and lordship plunge men into the midst of just such trouble, where even a large measure of wisdom fails to deliver them. Wealth and power can never bring the soul satisfaction the human heart craves. The natural man can never be really happy.

(NOTE: American Standard Revised Version of the Scriptures quoted throughout.)

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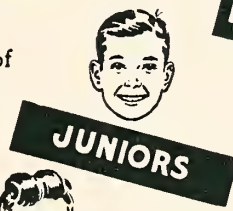
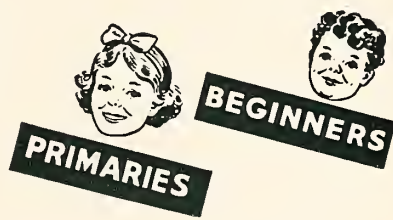
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VOL. XXII

MAY, 1944

No. 5

W. S. HOTTEL, D.D., EDITOR

## DOCTRINAL STATEMENT of the Denver Bible Institute and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

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### IN THE CHURCH NUMBER

Page

Editorial Comments .....	154
What Constitutes the Church— <i>The Editor</i> .....	155
The Making of a Church— <i>R. S. Beal</i> .....	157
The Mission of the Church— <i>M. L. Lowe</i> .....	159
Spirit and Method in Bible Study— <i>Maurice G. Dametz</i> ....	162
Ecclesiastes and Ephesians— <i>Charles M. Neal</i> .....	163
Abraham's Vineyard— <i>Fred Kendal</i> .....	166
Bible Seed Thoughts— <i>Charles R. Johnson</i> .....	167
Helps for God's Workmen— <i>Clarence L. Swihart</i> .....	168
In the Harvest Field— <i>B. Grace Crooks</i> .....	169
Promotion Department— <i>A. H. Yetter</i> .....	170
The Study of the Scriptures in the Days of Youth .....	171
The Days of Youth— <i>Mrs. Harold Allem</i> .....	172
Prophetic and Dispensational Studies— <i>The Editor</i> .....	173
The Denver Bible Institute— <i>Leo C. Lapp</i> .....	175
Light on the Lesson— <i>Sunday School Lesson Staff</i> .....	176



# EDITORIAL COMMENTS

## A FEW BRIEFS

We sincerely appreciate the many kind words about the magazine which are constantly reaching us. Thank you, one and all, for writing us and telling how much you appreciate its messages.

Do you enjoy *Grace and Truth*? Why not write and let us know? We shall be glad to hear from all our readers. If you have received a special blessing from a certain article, let us know. The Editor will welcome a personal letter from each reader.

To say that we are sorry that the magazine has for the past several months reached the readers so very late, is to put it mildly. We sincerely regret this. Circumstances, such as moving the printshop and office, together with the lack of workers, are the principle reasons for this lateness. We assure you, however, that we are earnestly seeking to remedy it. The entire work is in the process of being reorganized, and when this has been accomplished, we expect to do better. Please be patient and pray with us to this end.

\* \* \*

## COMMENCEMENT

This is the month in which the school closes for the 1943-44 term. The Commencement exercises are scheduled for May 26. A number of fine young men and women are to receive their diplomas, after which they will go forth to serve their Lord and Master in the field to which He has called them.

These closing days of school will be busy but happy days. Please pray for the young folks as they are being graduated and sent forth that the Lord may bless and go before them. In a future issue we shall report these closing exercises and shall present the graduating class.

\* \* \*

## LOOKING FORWARD TO NEXT FALL

For many months we have been praying and planning for the opening of school next fall. The Board of Directors are frequently called together to hold lengthy and extended meetings, praying for wisdom from God to plan wisely, and also discussing ways and means whereby the School may be improved and advanced. One of the most pressing needs is that of new dormitories. Judging by the inquiries received during the past several months, we may reasonably expect a number of new students next fall. We must

## SUSTAINING FELLOWSHIP

For a number of years the Denver Bible Institute has had what is known as the Dollar-a-Month Club, and quite a number of friends have participated in this Club. This support has been and is greatly appreciated.

We have decided to give this Club a new name and seek to considerably enlarge it. It is to be known henceforth as the *Sustaining Fellowship*, and its purpose is to be to gather funds with which to pay reasonable wages to the members of the faculty and staff. This is a very necessary step, as we believe our friends will readily understand. "The laborer is worthy of his hire" is a principle laid down by our Lord Himself (Luke 10:7). Beyond room and board and the small allowance they now receive, there is need for clothes and other necessities which are not included in the room and board and which cannot be purchased with the small amount now being paid.

To train men and women for effective service for the Lord, a competent faculty and staff are necessary. To the securing and maintaining of such a faculty and staff, it is necessary that we shall be able to pay each a reasonable salary.

We should have at least a thousand friends who are willing to give a dollar a month toward this fund. Of course, we shall be delighted to receive five or ten dollars or any larger amount per month friends may be led to give; but we are suggesting a dollar a month to make possible for those who cannot give a larger amount to share in this fellowship. We ask you to pray about this matter, and, if the Lord so leads, that you let us know your decision. It is our hope that many friends will respond to this appeal and have fellowship with us in this way in training young lives for the service of the Lord.

Finally, since it is our purpose to considerably enlarge the list of subscribers to *Grace and Truth*, the official organ of the Denver Bible Institute and a real Bible study magazine, those who will send in one single payment, ten dollars or more of the amount they purpose to give during a year, will be given a free subscription to the magazine for one year. Should they already be receiving the magazine, they may send us instead the name and address of a friend, to whom we shall be glad to mail the magazine. We hope to hear from many friends concerning this most worthy cause.

be prepared to house them. To this end we need to purchase another building, thus providing dormitory space, and during the summer months we need also to make many repairs on the buildings we now own. It is for these reasons we need at least about \$25,000. We take our readers into our confidence and tell them these things in order that they may pray intelligently about our need. We are not begging for money, but we are asking for earnest prayers. God, we know, will in His own way and time provide all we need. This is His work, and we are His servants. This is no time to stand still or to trifle; we must go forward and we must be in earnest. Please do remember us in prayer.

\* \* \*

## CONTENTS OF THE JUNE ISSUE

The special topic to be discussed in the June number of *Grace and Truth* will be **THE SECOND COMING OF CHRIST**. The Editor will furnish an article on "The Coming of Christ and the Rapture of the Church." This message will bring rich blessing to all who chance to read it.

Rev. Elmer E. Bloom of Minneapolis, Minnesota, will write on the theme, "Maranatha; Maranatha." This is an interesting and helpful study.

Rev. John Kenyon of Athens, Georgia, furnishes a message on "What the Second Coming Means to Preachers." This is a well-written message, a message especially stimulating for ministers and Christian workers, but which also will bring light and stimulation to all who belong to Christ and seek to serve Him.

The Editor will present a Bible study on "The Mount of Olives" in the Prophetical and Dispensational Department. You will appreciate this enlightening article.

The regular features of the magazine will contain special blessing. Rev. Maurice Dametz will furnish another article on "The Numerical Series of Bible Study"; Rev. Charles Neal, on "Ecclesiastes and Ephesians"; Rev. Fred Kendal, on Jewish problems and happenings. There will also appear a helpful treatment of the International Sunday School Lessons and other departments of special interest.

We solicit the prayers of our readers, and we also urge each and all to assist us in the wider circulation of the magazine. Why not each reader send us a new subscription this month? Let's all help to share the blessing.



# TOPICAL STUDIES

## What Constitutes the Church?

BY THE EDITOR

*And upon this rock I will build My Church; and the gates of hell shall not prevail against it (Matt. 16:18).*

*And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His Body, the fulness of Him that filleth all in all (Eph. 1:22-23).*

There is great danger of losing sight of the teaching about the Church in the midst of the feverish endeavor to build up a great institution which is generally spoken of as "the church." In other words, the confusion between the church and Christendom has so thoroughly beclouded the teaching about the Church, that multitudes of Christians do not have a reasonable understanding about the Church. They think that when the New Testament speaks about the Church, the reference is to Christendom, because that looms so large before their vision. Christendom, however, is not the New Testament Church. Christendom is but the sphere of Christian profession, and it includes great multitudes of people who are not saved through faith in the Lord Jesus Christ, and who therefore do not belong to the Church at all. Christendom, for the most part, is an institutionalism, consisting of different organizations, communities, societies, faiths, and ritualistic observances. The Church, to be sure, is a part of Christendom, but Christendom is not the Church.

On the other hand, the teaching about the Church is beclouded by being confused with the idea of the Kingdom of Christ. This conception of the Church is a continuation of the Jewish dispensation under another name, and substitutes the church edifice for the ancient synagogue. It is because some religious bodies believe that the Christian Church is but another phase of what they call the "Jewish Church," that they insist on a ceremonial ritual and retain the priesthood with its altar, vestments, and other ritualistic services, calling the ordinances of the Christian church "sacrifices" and "sacraments." They also go still further and advocate a state church, with the church as the head of the state, and claim that all of the Old Testament promises of

riches and glory have been transferred from the Jew to the church.

Other groups of professed Christians do not accept all this, but only in a somewhat modified form, deducting a part and holding the rest. They profess to believe in the separation of the church and state and to reject the priesthood, but they nevertheless speak of the church as being the Kingdom of Christ, and for this reason are constantly occupied and engaged in advancing and bringing in the Kingdom, as they speak of it. But this whole idea is far from the New Testament teaching about the Church; it is a confusion of Judaism, the Kingdom of Heaven, and the Church, and therefore it beclouds the teaching about the Church.

We affirm that next to the understanding and knowledge about the teaching concerning salvation, it is vitally important for the believer to know and understand the doctrine about the Church. This importance arises out of the fact that apart from such knowledge and understanding there cannot be possessed an intelligent faith, nor given a clear and helpful testimony, neither can there be the performance of true, scriptural service. It is because of the lack of knowledge and understanding about the Church that there is so much misguided effort among God's people, resulting in multitudes wasting their efforts upon the by-products of Christianity, rather than using them effectually in true, scriptural evangelism and consistent Christian ministry.

Let us turn away from all this confusion and take up the Bible and study it earnestly and honestly, seeking the illumination of the Holy Spirit, praying that He may reveal to us the truth taught in the Scriptures concerning the Church. The Scriptures must be our only court of appeal, for in them we find the revelation of the mind and purposes of God. The Scriptures constitute both authority and finality.

### I. THE MEANING OF THE WORD "CHURCH"

As used in the New Testament, the word "church" means "a called-out or assembled company of people."

The word rendered "church" in the New Testament, with but one exception, is the translation of the Greek word *ekklesia*, pronounced *ecclesia*, which is derived from *ek*, "out from among," and *kaleo*, "to call." This word denotes in Greek usage the assembly of citizens when "called out" from their homes to gathering places for the discussion of public business.

The word *ecclesia* came to mean in a general sense a gathering, or assembly of people, even though they might not be summoned specifically for the transaction of public business. From this more general use, the word passed to its employment in the Septuagint and the New Testament where its usual meaning is that of assembly or congregation. In the Septuagint it is frequently used to translate the Hebrew *qahal*, meaning "congregation." In the New Testament its usage may be best discovered by studying the passages in which it occurs.

The one exception in the New Testament where the English rendering of the word "church" is not from the Greek *ecclesia*, is found in Acts 19:37. Here the word "churches" should be rendered "temples." It is so rendered in the Authorized Standard Version.

In Acts 19:32, 39, 41 the Greek word *ecclesia* is translated "assembly." The reference here is not to the Church, as the context clearly shows. The word simply means the coming together of the people—the crowd.

In Acts 7:38, Stephen used the word in speaking of the Israelites who were called out of Egypt and had assembled in the wilderness. The word here should be rendered "congregation," rather than "church." It is rendered "congregation" in the Revised Version and also in the margin of the American Standard Version. Please observe that Israel in the wilderness is not to be confused with the Church of the New Testament.

It will be observed that Israel gathered in the wilderness was an assembly or a congregation; the town meeting at Ephesus was an assembly of the people; but the New Testament Church is a called-out assembly



or an assembled company of people in an entirely different sense from those mentioned above.

The careful and discerning student of the New Testament will discover that the word "church" (*ecclesia*) is used in four different ways. This word is used, first, to designate the whole company of redeemed people during the present dispensation; second, to designate a local church; third, in a plural sense, to designate a group—or groups—of local churches; and fourth, to designate the visible church or body of professed believers without reference either to localities or numbers. In the present study about the Church we are thinking only of the word in the first sense.

1. The word "church" is used to designate the whole company of the redeemed during the present dispensation which began with Pentecost and will end with the coming of the Lord for the saints to take them out of the earth as revealed in *I Thessalonians 4:13-18*. The word "church" is found in the following passages: *Matthew 16:18*; *Acts 2:47*; *5:11*; *I Corinthians 10:32*; *12:12-13*, *28*; *Ephesians 1:22*; *3:10*, *21*; *5:23*, *25*, *27*, *29*, *32*; *Philippians 3:6*; *Colossians 1:18*, *24*; *I Timothy 3:5*, *15*; *Hebrews 2:12*; *12:23*. This designation takes in the general body, or the sum total, of Christians as conceived of in the largest, inclusive sense.

2. The Church in this sense is wholly identified with the crucified, risen, and ascended Lord and Christ. The Lord Jesus Christ in announcing the building of the Church speaks of it as His Church, saying, "And upon this Rock I will build My Church" (*Matt. 16:18*). The fact that the Lord speaks of the Church as "My Church" clearly witnesses to the fact that it is fully identified with Himself. In line with this teaching the Church is spoken of as the Bride of Christ (*Eph. 5:25-32*), and it is also called the Body of Christ (*Eph. 1:22-23*).

3. The Church in the sense of the whole company of redeemed is a company of people called out from the old creation and the mass of mankind into the new creation, being formed by the Holy Spirit into one Body of which Christ is the Head (*I Cor. 12:12-13*; *Eph. 1:22-23*). It will be observed that this Body is not an organization such as a legislative "body," but an organism, as is a human body. Each and every believer is as really and as vitally a member of this Body as any member of his own human body is a part of his own body. The believer is vitally linked with Christ; he is in reality a "member" of Christ. The Apostle Paul illustrates this teaching by the analogy of the human

body as the picture of the mystical Body of Christ (*I Cor. 12:12-27*).

We note that the company constituting the Body of Christ includes all those, and only those, who have been and are being saved in the period of time between the day of Pentecost and the return of Christ for His own. The believing Jews of the Old Testament are not included in this company, neither will be included any who will be saved in the coming dispensation. The Church is an elect and select company, gathered out during the present dispensation.

We note further that there are numerous organized churches in the world with their memberships or affiliates, but these must not be confused with the one Church of which Christ is the Head and all believers are members in particular. Many of the members of these churches are members of Christ's Body, but many are not. Membership in a church on earth does not assure nor indicate membership in Christ's Body. On the other hand, there are many who are really members of Christ's Body who are not members of any church on earth. The Church of Christ and any visible church are two entirely different things. The emphasis in Scripture is upon the true Church and that membership which is formed by the baptism of the Holy Spirit through faith in the Lord Jesus Christ.

## II. THE REVELATION OF THE CHURCH

The Church did not exist in Old Testament times, and for this reason the word "church" is not found in the Old Testament. According to the teaching of the Apostle Paul, the Church was a mystery, or sacred secret, hidden in God from ages and generations and revealed by the Holy Spirit to and through Paul (*Eph. 3:3-6*). In line with this teaching, it will be noted that the Church was not the subject of Old Testament prophecy, but rather the Kingdom of Messiah which was based upon the Davidic Covenant was its subject (*II Sam. 7:7-18*; *Isa. 9:6-7*; *11:1-19*; *Jer. 23:5-6*, etc.).

The word "church" is likewise used only twice in all of the four Gospels; it is once used of a local assembly of people (*Matt. 18:17*), and once in a prophecy and promise by Christ of the true Church which was yet to be formed (*Matt. 16:18*).

1. The Church did not exist in Old Testament times, neither yet in Christ's earthly life and ministry. This fact is evident from the prophecy and promise of Christ that He would build the Church. It will be observed that Jesus in this prophetic

announcement called the Church, "My Church" and also said, "I will build My Church." He had no Church as yet, but He would have one, a people called out for and to Himself, and He here made announcement of the fact. Note that the Lord did not say, "I have been building My Church down through the centuries and ages"; nor yet, "I am now building My Church during My stay here upon earth and by My ministry." He rather declared with perfect plainness and in absolute simplicity, "I will build My Church."

This prophetic announcement that our Lord made, gave expression to two things in particular. First, that He Himself would be the Builder of the Church; and second, that the building of the Church would take place some time in the future. For the reason that our Lord announced that He Himself would be the Builder of the Church, He also declared, "And the gates of hell shall not prevail against it." He knew that, in His death and resurrection, He would prevail over death and the grave, as well as over Satan who has the power of death; and that therefore, His Church would be beyond the power and touch of death and hell, as well as victorious over Satan himself.

It will be observed that immediately after our Lord's announcement about the building of the Church, He charged His disciples that they should tell no man that He was Jesus the Christ. Immediately after, He foretold His death and resurrection (*Matt. 16:20-21*). The disciples had been proclaiming that Jesus was the Christ, the Heir to the throne of the Kingdom covenanted to David, and they had also heralded the Kingdom as having drawn near, or as being "at hand." Now a crisis had been reached, and a change must take place. Christ must go to Jerusalem and suffer and die and on the third day rise again. These great and momentous events will introduce a new dispensation and bring in a new ministry. The Church, the building of which Christ had just announced must be built upon the new testimony to be brought in, that of Christ crucified, risen from the dead, ascended, and made "Head over all things to the Church" (*Eph. 1:20-23*). This new testimony was not yet ready, because these great event had not yet been accomplished, but the testimony to Christ's Messiahship and Kingship had now come to an end. This remarkable incident was a turning point of immense significance.

It is evident from the teaching of Scripture that the true Church could not exist until Christ had died, was risen from the dead, and was exalted



at the right hand of God the Father in the heavenlies as supreme Head over all things.

The true Church could not have existed before Christ's death; for she must be redeemed by His precious blood (Eph. 5:25-27).

The true Church could not have existed until Christ had risen from the dead; for she partakes of His resurrection life, and she is the harvest of which He, in resurrection, is the "firstfruits" in the new creation (I Cor. 15:20-23; John 12:23-24).

The true Church could not have existed before Christ's ascension; for He must first become "Head over all things to the Church" (Eph. 1:20-23).

So likewise the true Church could not have existed until the coming of the Holy Spirit on the day of Pentecost; for she can be formed only by the ministry of the Holy Spirit in baptizing all believers into one body and making them to drink into one Spirit (I Cor. 12:13).

2. *The building of the Church by the Lord Jesus began on the day of Pentecost, when the Holy Spirit came upon the gathered disciples at Jerusalem, filling them and baptizing*

*them into one body* (Acts 2:1-4, 41-46; I Cor. 12:12-13). It was on the day of Pentecost that the disciples and the first converts were, for the first time, called "the Church" (Acts 2:47). The building of the Church began on the day of Pentecost and continues on down through the present dispensation until the Lord returns for His own to rapture them into His presence in the glory (I Thess. 4:13-18).

3. *The revelation concerning the Church was given only to and through the Apostle Paul* (Eph. 3:1-6). The teaching concerning the Church is wholly unknown on the pages of the Old Testament Scriptures. To be sure, there are types of the Church to be found in the Old Testament Scriptures, but these types could not be properly understood nor rightly interpreted, if there had not been given a fuller and clearer revelation concerning the Church.

It will be observed that when the Lord Jesus announced the building of His Church, He did not say one word whereby Peter and the other disciples might know just what He meant by the Church. The revelation concerning the Church was not then given. It was not yet the time

for this revelation to be given. Neither do we find the unfolding of the truth respecting the Church revealed on the day of Pentecost, nor yet do we find it in the book of Acts. The Church began on the day of Pentecost, to be sure, and is seen functioning all through the Acts, but the unfolding of the truth concerning the Church is not to be found there. It was reserved in the purpose of God for a later time. It was kept a hidden mystery, a secret in the mind of God, until His own time for its revelation had come and His own instrument—through whom He would reveal it—was there and prepared.

When the time for the revelation of the hidden mystery, the secret hidden from former ages, had come, the Lord made choice of the Apostle Paul to make known this great secret. It is in the epistles written by Paul that we find the full and complete unfolding of the truth concerning the Church, what she is, her heavenly calling, hope, destiny, and glory, as well as her human relationships, walk, and conflict. Through Paul the full truth concerning the Church is revealed, and it is set forth particularly in the Ephesian and Colossian Epistles.

# The Making of a Church

BY R.S. BEAL

The subject before us concerns all who are members of a church. We have united with the local church for a purpose, and surely we want to see to it that our church is all that we believe God wants it to be. I am not discussing with you the making of any worldly organization such as a club or a lodge or a fraternity. Those who are interested in such institutions must see to these; but Christian people ought to be vitally concerned about their church to see that it conforms as nearly as possible to the New Testament pattern and that the will of God is being accomplished in the conduct of its affairs. The will of God ought to be the chief concern for all believers. That wonderful woman, Miss Frances Ridley Havargal, who was such a choice instrument in the hands of God, said: "Once the will of God was to me a sigh, but now it has become a song." I often think of this and pray that every one of us who loves his Saviour and His church would find real delight in doing what we know He wants us to do, especially as members of a church.

I want you to note with care the title of this message. It is not the making of THE Church, but the making of a church. There is a difference, and one which is often overlooked. Too often Christians become so absorbed with a church that they lose sight of THE Church, and this must never be.

There is unquestionably a double usage of the word "church" in the New Testament. There is THE Church, and there are churches. I know full well in making this statement, that I am on controversial ground, but I am here to preach the Word of God as I see and understand it and not as someone else understands it for me. God has never left Himself without a corporate witness in the world. Every dispensation of time has had its corporate testimony. During the Law Age, the nation Israel bore that witness. During the Tribulational Age there will be a corporate witness, when the people of God will be banded together for mutual helpfulness and for the purpose of furthering the truth in the most tragic and difficult of all

dispensations of time. The age of Grace in which we live likewise has its corporate body, and it is known in the New Testament as THE Church, which is the Body of Christ. In this sense the word is used only in the singular and never in the plural. Christ does not have many bodies, but one. He is not divided into a multiplicity of heads with a separate body for each head. There is one Lord and one Body.

However, the word "church" is used in another sense and carries with it the idea of a local assembly, a body of believers in a certain locality banded together to carry out the mission which God has assigned to His people and to exercise fellowship in relation to one another. When the word "church" is used in this sense, it may be found in the plural, such as the churches of Galatia. In the former sense, the Church is an organism, and in the latter it is an organization. One is the corporate standing in Christ, and the other is the corporate state of the united group. One has reference to position, and the other to condition. It is in this latter



sense that I am presenting this message.

Each individual Christian has a perfect standing in Christ, and all Christians of this dispensation, have a corporate standing in Christ so that it may be said of them as we read in Ephesians 5:30: "For we are members of His Body, of His flesh, and of His bones." We have been baptized by God's Holy Spirit into such union with the risen and glorified Christ. What we are corporately in our standing, we should be corporately in our state.

The local church has many enemies, and it is necessary that its members be well informed as to what is needed to make it a strong and Christ-like institution. If its members are indifferent and do not care, the church will not survive long as a virile and worthy representative of its Lord and Saviour. Too many of its members are in what the army calls the awkward squad. They do not know the rules; they have never learned to keep rank; they do not seem to understand what it is all about. I am interested as the pastor of a local church in the transition from the awkward squad to a well-trained and useful company of church members who truly know the Saviour and whose desire is to do His will from the heart. I ask, "What elements are necessary for the development of such a church as I have suggested?" As I see it, the first thing we must face is

### SPIRITUALITY

Apart from the spiritual life of the members, a local church is nothing more than a club or a mutual admiration society. Beginning with the book of Acts and moving through the epistles, one is impressed with the fact that the Holy Spirit of God has a great deal to do with the Church. He not only forms the Church, which is His Body, but He desires to control the Church, which is the earthly reproduction of the spiritual body.

Spirituality is not some strange and fantastic experience, nor is it a type of fanaticism worked up in so-called "tarry meetings" and expressed in emotional outbursts. Many people have gotten the idea that spirituality must be expressed audibly, and the more they shout and the more they jump and roll around, the more spirituality they are supposed to have. Such conduct does not mark spirituality in any sense of the word. This sort of thing, I am sure, is grievous to the Holy Spirit and is out of keeping with the teaching of the New Testament.

Let it be remembered that the live wire is the one that has a perfect connection with the dynamo and shows its life in the ability to trans-

mit power. This is exactly the place of a Christian who is spiritual. Proper contact with God through the operation of the Spirit expresses itself in a right attitude toward others. Mark it well, and in no wise forget it, without the Spirit of God we are nothing; we have nothing; and we can do nothing. What is true for one member in the matter of spirituality is necessary for all.

I have been an active member of a local church ever since I found the Lord Jesus Christ in salvation. It has been my constant observation that no one has ever experienced the spirituality of which I am speaking apart from the reading of the Bible and prayer. Somehow the Holy Spirit does not fill and use a prayerless man, nor a man who fails to use his Bible. All Bible study and no prayer makes a man lopsided intellectually, and all prayer and no Bible searching, makes one emotional and shallow. The two go hand in hand, and if only the members of the church would take them seriously, what a power for God every local church in the community would become.

There must have been something wrong with the local Corinthian Church when Paul wrote and said, "I could not speak unto you as unto spiritual." The church lacked spirituality, and perhaps the reason was that it had failed to stand by the Word and to seek God's face in prayer. My most earnest prayer for my church has been that our coming together for worship shall be so charged with the presence of the Spirit that all who come into our midst to share the worship with us will sense that the place is surcharged with His divine presence. Such an atmosphere is conducive to preaching and soul winning and is pleasing to the Holy Spirit.

Another element that is very essential to the making of a strong church is

### UNANIMITY

In Ephesians 4:3 we read: "Endeavoring to keep the unity of the Spirit in the bond of peace." The Spirit of God has made us one in Christ's mystical body; now it is our business to manifest it within the bounds of the local fellowship. This is our business; it is something we must strive to attain. In fact, it is real Christian endeavor. Amos, the prophet, issued a challenging question when he wrote: "Can two walk together except they be agreed?" The answer is self-evident. Recognizing what we are in Christ should help us to maintain a better and a sweeter attitude toward one another. Our big failure through the years has been to fix our gaze upon the local church rather than upon the Body of Christ,

hence we have seen our own little group rather than the true spiritual family of which Christ is the head.

There must be a unity of doctrine if we are to make the church all that it should be. There is much discord and disagreement along this line in many churches. As the pastor of a flock I have made it a practice to sound out the fundamentals of the faith and to point out to our people those great cardinal doctrines which form the basis of Christianity. Denominationally there is much confusion, but I thank God that within the bounds of our church there is a blessed oneness in doctrine that rejoices the heart of God, I am sure. The modernists around us are constantly crying, "Liberty, liberty"; but what they mean by this is liberty to deny those truths which they do not want to believe.

It takes more than a pool of water to make good church members. All born-again believers ought to be baptized in obedience to God's Word but of what value is this if such a one is a denier of the virgin birth, the blood atonement, and the bodily resurrection of the Saviour? The kind of church members we want are those who are right with God inwardly and not merely in form. The right kind of a church is made of right timber.

There needs to be unity in fellowship. Nothing is more pitiful than to find Christians at daggers points with one another, yet this often happens in the church. There are cliques and little exclusive circles and folk who do not speak to one another and with such conditions how can we expect the smile of His approval and the out-pouring of His power upon us? In our fellowship let iron sharpen iron, but not blunt it by continual criticism and faultfinding.

If we are to make the church what it ought to be, we as members must strive for

### CONTINUITY

On more than one occasion when I have asked people if they were Christians, I have received the reply that they were "on and off"; in fact, one man said he had been a Christian "on and off" for twenty-five years. There is too much of this "on and off" spirit among the people of God. The preservation of the saints in salvation ought to lead to the perseverance of the saints in service. I like to think of the early Church in its beginning when the Scriptures declare, "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." There was a genuineness among the members that made for power and usefulness. Realizing the value of this, Paul and



Barnabas encouraged the Antioch converts "to continue in the grace of God." And no matter where Paul went he exhorted to continuity. It was a characteristic in his own life, for he said, "Having therefore obtained help of God, I continue unto this day." We recognize that we cannot continue apart from His sustaining grace, yet we should seek the grace that enables us to continue stedfastly in the face of persecution, disappointment, meagre success, forsaking by friends, and the changing thought of men. I am reminded of the negro preacher who sought to explain to his congregation the meaning of perseverance. Said he, "Perseverance means, firstly, to take hold; secondly, to hold on; and thirdly, to neber let go." This is the spirit that ought to show itself among the people of God in relation to their church. The sad part is that so many, after having taken hold, have let go and have wandered far away from the house of God and its affairs. How can a church be made out of such flimsy and unstable stuff as this? Let me press home to your hearts that life was not given us to be all used up in the pursuit of what we leave behind us when we die. God expects us to use the new life which is ours by His grace to the greatest possible advantage, and this can be done through the organized church. If our electric lights did not burn with any more regularity and consistency than the way some of us shine in our church lives, we would be greatly vexed; yet we only let our light shine for Him when it suits our convenience. We come and go; we serve or do not serve as it suits us. Brethren, hear the Spirit of God as He comes to the glorious climax of the resurrection chapter of the Bible: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord,

forasmuch as ye know that your labor is not in vain in the Lord."

There is yet another feature that enters into the building up of a strong and active church, and that is a sense of

### RESPONSIBILITY

While not many would say it out loud, I have a feeling in my heart that a good many church members are saying to themselves, "Let the preacher do it." I have made it a rule in my life as a pastor never to hesitate to do what I would call upon the members to do; and on the other hand, never to do what I believe they should do. We need to learn to bear responsibility. The Word says, "let every man bear his own burden." The word "burden" in Galatians 6: 5 from which I am quoting, carries with it the idea of cargo, freight, lading of a ship. Each one must carry the load assigned to him; each one must bear or shoulder his own responsibility.

I know there are a great many folk who are opposed to organized Christianity. They shun the local church as though it were something terribly unscriptural. Yet, after all, organization is but the orderly distribution of responsibility, and this is fully endorsed by the Word itself.

It is distressing to me as a pastor to find so many folk who are wholly unconcerned with any phase of church life. They come to the worship service occasionally, and beyond this there is apparently no sense of responsibility in their hearts in relation to the progress of the Word or work. They seem to feel as though the church were conducted for their pleasure, convenience, and amusement. They think they are the lords of the feast. The church exists for something else than this. It is not so much what the members can

get out of it, as what they are privileged to put into it. This is what counts, and it is what God desires of every one of us.

Every member has a personal work responsibility. There are no exceptions, and God has no other plan. The Gospel is committed unto us, and singly and corporately we are to be lastingly at it, seeking to bring people to a definite decision for the Lord. The same applies to the missionary interests of the church. There are no exemptions here either. Our Lord's last words embraced a world, and our vision and responsibility can be nothing short of this.

There is a lot of emphasis placed upon social service and education and reformation as though these were elements for bringing in the kingdom, but the Word of God knows nothing of all this. The mission of the church is to proclaim the Gospel of the grace of God and to point perishing sinners to the way of life eternal, and nothing short of this will please God. If the church does not exist for this purpose, it has very little excuse for its existence.

The transformation among cannibals and savages wrought by the simple preaching of the Gospel proves beyond any question the effectiveness of the true message and its value in the world. Let us in our churches not content ourselves with "secondlies" and "thirdlies" and substitutes of one sort and another. Let us rather stick to the main issue, as Paul wrote to the Philippians: "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not labored in vain."

## The Mission of the Church

BY M. L. LOWE

*And He said unto them, Go ye into all the world, and preach the Gospel to every creature (Mark 16:15).*

These words are still the marching orders of the Commander-in-Chief of the hosts of the Lord. "Go ye"—believers, the Church of the New Testament. "Go ye into all the world"—the field, the world for which Christ died. "Go ye and preach the Gospel"—the only method, preaching; the only message, the Gospel. Neither the orders, the method,

nor the message have been changed since those ancient times.

In spite of the clarity of the command, many have confused the orders. Surely we do not need a new leader; Christ is heaven's best. We do not need a new method; Christ is still the Master Workman. Nor do we need a new message; the Gospel is the best news man could ever hope to have.

What is the mission of the Church? On this point, as in many others,

the Bible teaches us as forcefully by its silence as by the thunder tones. Though the Bible is the Bread of Life, it was never the Lord's purpose that the Church should go into the restaurant business. Certainly the poor must be fed and charitable institutions supported, but feeding the poor for charity is one thing; and the feeding of the well-to-do in order to finance the Lord's work is quite another. Imagine Paul writing to the Corinthians: "Now concerning the



Soup Supper for the saints, as I have given orders, even so do ye."

Equally silent is the New Testament that the mission of the Church is to furnish a recreation center for the young or a social club for those a little older. To be sure, the happiest fellowship and the most blessed communion is to be found in the Church, and yet, the Church's mission is decidedly more than recreation or social enjoyment.

If the world in general ever needed a civic, social, and moral reform, it is in this day in which we are now living. The sad fact is, however, that this day follows years of effort for social reform, when the Church has been silent as to the message of personal faith and regeneration. We need to note afresh that the Roman Empire was in a bad way in Paul's day, and yet Paul was an evangelizer rather than a reformer.

The true mission of the Church is clearly and unmistakably set forth in the New Testament. To the extent the Church swerves from the Sacred Volume, to that extent she loses her divine authority in the world. If the Bible is "the only rule of faith and practice," then the mission of the Church is that of equipping an army of evangelization, of erecting of a house of adoration, and of founding of a school of preparation. When the Church is viewed as an army, then we think of the Scriptures as both marching orders and as a weapon of offense. Viewed as a house or temple, the Book becomes the foundation and ground plan. Consider the Church as a school, and the Bible becomes teacher and textbook.

### AN ARMY OF EVANGELIZATION

The true mission of the Church is *Missions*: Home Missions, Foreign Missions, Jewish Missions. If the Church does not live in the atmosphere of missions, then she soon sinks into the atmosphere of the tomb. "And other sheep I have, which are not of this fold: them also I must bring . . ."

Let us think of missions as evangelism at home. The Church ought to be—in fact *must* be—a militant army of both mass and personal evangelists. The Church must capture anew the same spirit of crusading evangelism that made her great in the preceding century. If there is a religious awakening anywhere in America today, it is in the army camps among our soldiers. Many boys will come home from the armed forces truly saved. How is the American Church going to receive these boys? A soldier, having personally tasted the horrors of modern war and thus the realities of life, and having been truly converted by the

hearing of the Word, will never be satisfied to settle down in a cold, formal, modernistic church upon his return to the homeland. Here is a real need of an awakening of a warm spirit of evangelism in the churches.

A rebirth of biblical evangelism at home will produce a new day for missions abroad. Should the United States do the right and honorable thing by China (the thing she is apparently about to do in the form of real, vital aid), with China already largely under Christian leadership, what a field for the Gospel that great land would soon become! If the Lord should delay His coming for but a few short years, the greatest soul-winning campaign of the Church Age might easily be witnessed there. China is today the greatest proving-ground for Gospel armament, to say nothing of rich rewards which would be garnered in eternal friendship from the gratitude of so great a people. We need not mention the almost limitless markets thus created, or the value of having such an ally in the Far East should some international crisis arise. Sufficient it is to note the spiritual glories which would most certainly accrue to our blessed Lord should the Church put on her divinely provided armor and go forth in gospel conquest into that great field. O shame, thrice shame upon us, that, while the American Church is idling in unbelief, coldness, and indifference, China is bleeding and left to die without the knowledge of Christ.

Another great mission field is found among the ancient people. We do not have to leave home or clime, nor need we learn a strange tongue to evangelize the Jew. He is at our very doors, speaking our language, practicing quite generally our own customs, and already acquainted with the Old Testament Scriptures. Again, how practical to win a Jew to the Messiah and Saviour. Win a Gentile, and you save a soul; win a Jew, and you win a missionary. And what a missionary! He lives in every climate, is a captain in finance, and speaks every language, being the master linguistic race of all time.

### A HOUSE OF ADORATION

Not only is the Church an army but also a house. "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:21). "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God . . ." (I Tim. 3:15). A house is the dwelling place of a person, the habitation of a family, and a center of communion and fellowship.

The mission of the Church is not

only an *outward* mission but an *upward* one as well. As a dwelling, the Church is the House of God; not a literal building of stone adorning a prominent location, but a worldwide communion adoring the Bishop and Overseer of redeemed spirits. As important as is the outward mission of the Church to evangelize the world even more important is the upward mission, that of the adoration and worship of God. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24). This "spirit" is not merely an attitude on the part of those who seek to worship, but a relationship created by the regenerating power of the Holy Spirit, a condition only possible to born-again believers.

This worship of God on the part of the redeemed may be expressed in a number of ways. The highest form of worship is praise—praise to God for what He is in Himself; joy in God for all the glories of His wonderful person—and it can thus be enjoyed by any who will find a willing spirit. Worship may be expressed in prayer, as indicated in Philippians 4:6. Again, it may take the form of spiritual music and singing (Col. 3:16; Eph. 5:19). In worship the soul is brought to contemplate God; to think of Him; to feast upon His person, His goodness, His mercy, His attributes; to heap praise upon Him; to lavish love and affection upon Him. This is the highest grace to which man can attain in this life.

Not only is the mission of the Church to worship and adore but also to fellowship, since the Church is the habitation of a family. Take as an example the local aspect of the Church: how blessed is the fellowship between the saints who have worshipped together through the years. Ties bind them together more securely than even blood ties of human relationship. The communion table, the morning worship, the evening prayer, the songs of praise, the hand clasps, the joys, the tears—these are as sweet incense, a heavenly aroma, in the nostrils of our God. It is a foretaste of heaven, for the song writer says: "The fellowship of kindred minds is like to that above."

### A SCHOOL OF PREPARATION

There is the *outward* mission of the Church: to evangelize; the *upward* mission: to worship, fellowship, and adore; and the *inward* mission: to edify and to prepare for life, for service, and for enjoyment. The Church must not be all evangelism, else worship and teaching are neglected. It must not be all teaching to the exclusion of evangelism and worship. Worship must not spurn



the teaching and the evangelism. If the blessed Holy Spirit is permitted to administer the affairs of the Church, He will bring to pass a fulness and a symmetry as exquisite as a heavenly mosaic. The pastor, the evangelist, the Bible teacher, the missionary — each must appreciate the work of the other, viewing the work of each in the light of the completion of the heavenly dwelling.

In this School of Preparation there must be a Bible teaching ministry. It is not enough to *hold* the truth, it must be held *forth* until Church people not only believe, but know why they believe, and thus be able to teach others also. Soul winning is far more than leading a sinner to accept Christ as his own personal Saviour. This is only the beginning. New converts must be nurtured and established in the Lord and in the Holy Scriptures. They must be prepared to become soul winners themselves. The flock must be fed, led, taught, shepherded. The weak must be strengthened, the sorrowing comforted, the careless admonished, until that Great Day when "school" will be concluded in a heavenly Commencement.

It goes without saying that the Holy Spirit is the divine Administrator of the activities of the Church. All its workers must be called by Him, equipped and led by Him in order to be used by Him. However, from the human side, the mission of the Church is to be accomplished through preaching. One of the very last charges Paul ever committed to Timothy was: "Preach the Word."

Our God has opened many a channel for the preaching of the Word in these closing days of the Church Age. The most modern of these channels is the radio; it is one that is being wonderfully used and blessed. Many a soul, otherwise shut away from the truth through the failure of the ministry to preach the Word, has also been reached by a sound Bible study magazine. Good roads and automobiles have brought a Bible-teaching Church within the reach of the American landscape so that people may hear, not only *truths* but the *truth*, if they will put themselves in the way.

So much devolves upon the minister of the Gospel in carrying out the true mission of the Church. The Church militant will never be better than the local churches of which it is composed, and the local churches will never be better than the local pastor. So many people in these sad and shallow days, seem to think preparation for the ministry is studying everything under the sun but the Holy Scriptures. O Brethren, let us return to a Bible ministry. Thank God for Bible Institutes; they have

been raised up of Him for such a time as this. Thank God for every truly Christian college and seminary. We must have Bible pastors that we may have Bible churches and thus send forth Bible-taught workers to the ends of the earth.

This, then, is the mission of the

Church as set forth in the Bible. In the outward aspect we are as an army bent on world conquest. Godward, our mission is one of worship and adoration as the household of faith. In the inward aspect, we are a school preparing for happy, triumphant life, even the life everlasting.

## The Wages of Sin is Death.

R. H.

Robert Harkness.

1. Oh, heed the Gos-pel in-vi-ta-tion, For the wa-ges of  
 2. Sin fills the soul with naught but sad-ness, For the wa-ges of  
 3. Turn from your sin while God is call-ing, For the wa-ges of

sin is death; Free-ly re-ceive God's full sal-va-tion,  
 sin is death; God's grace will give you joy and glad-ness,  
 sin is death; Now at the feet of Je-sus fall-ing,

For the wa-ges of sin is death.  
 But the wa-ges of sin is death. For the wa-ges of sin is  
 For the wa-ges of sin is death.

death, For the wa-ges of sin is death, But the  
 is death, is death,

gift of God is e-ter-nal life Thro' Je-sus Christ our Lord.

## WHAT IS PRAYER?

"Prayer is the voice of faith"—Horne

"Prayer is a virtue that prevai-leth against temptation"—Bernard

"Prayer ardent opens heaven"—Young

"Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan"—Bunyan

"Prayer is not conquering God's reluctance but taking hold upon God's willingness"—Philip Brooks



# METHODS OF BIBLE STUDY

## *Spirit and Method in Bible Study*

BY MAURICE G. DAMETZ

There are two things which are essential and vital to any Bible study which is to issue in a knowledge of spiritual meanings. These two are: (1) the student must be in a right spiritual condition, and (2) he must have a right method. On these two propositions we wish to hold the thought of the reader, focusing our attention upon two words: SPIRIT and METHOD.

### A RIGHT SPIRIT

A right spirit is very important. In I Corinthians 2:7-15 Paul, in four statements, opens to us the whole mechanism of divine revelation and inspiration.

1. The things which God has prepared for the objects of His love are undiscoverable to the natural man. They lie outside the sphere in which human eye and ear and imagination operate.

2. But to certain, prepared men God has revealed His truth, the Spirit of God acting upon them.

3. The revealed things are put into words under the control of the Spirit Who revealed them.

4. The spiritual content of those words is spiritually discerned: "He that is spiritual discerneth." As for the natural man, the true spiritual meaning and import is hidden. It lies outside his knowledge. They are foolishness to him.

Considering the phrase, "He that is spiritual": what does it mean? Reading in the third chapter of I Corinthians, we see the distinction drawn between "spiritual" and "carnal" Christians. With that clue, all we need to do is to look about us. We instantly see that Paul's classification is true. We see carnal, worldly-minded Christians who are absorbed with the things of this world, who scarcely ever take up the Bible to read it. Then we see spiritually-minded Christians, men and women who pray, who read and know their Bibles.

Precisely that, then, is the meaning of the phrase, "He that is spiritual." It means that the Bible has a spiritual quality which only the spiritually-minded can discern and understand. It means that it differs from every other book in that it yields its true riches only to those

whose attitude and posture of soul are right. One cannot study the Bible with the natural mind. One cannot read the Bible as he reads a book of fiction. It simply will not yield to the natural mind. It is like a sensitive plant which folds up to the human touch; its simple and its deep meaning will it not yield.

What does Paul mean by spirituality? Yieldedness to the sway of the Spirit of God, which finds expression in reverence, willingness, open-mindedness, hospitality for new truth, abandonment to the authority of divine truth, and a willingness to apply the truth and make it incarnate in the life—this is what Paul meant.

No learning or power of intellect can take the place of spirituality. An unlettered, uncultured Christian will grasp truth which the trained mind of the carnal person will be absolutely blind to. The indispensable condition of profitable Bible study is spirituality.

How can I know this wonderful Book, the Bible? How can I really feel that there is one of its books that I know as well as I used to know my old arithmetic? How can I see the subject matter of the Book in my mind's eye? How can I see the placing of every chapter and verse upon the page? More than all, how can I see its construction, its divisions, its transcendent theme, its special phases of truth, its relations of truth, its view of Christ and its clear-cut statements of doctrine in relation to its special theme? How can I know that the Holy Spirit differentiates in His use of words through these inspired writers, making each color of the divine attributes and work stand out in vivid clearness? How can I know that when I am using a passage of this Book in prayer or personal work, I am using it in the sense in which the Holy Spirit intended it to be used?

To know the Bible in this way, one must read a book and re-read it, then read it again. Read it at a sitting. Read it until its subjects stand out before you. Read it until its divisions are clear in the mind. Search to find out what it teaches about God, about Christ, about man, about sin, about salvation, about the

wealth of God's favor in His dealing with man. Before you read pray this prayer: "Open Thou mine eyes that I may behold wondrous things out of Thy Law." A native Christian in Africa was seen sitting under a tree looking up and then down. The missionary asked him "What were you doing under that tree?" He replied, "I was reading my Bible." "But you were looking up and down." "Yes," said he, "I would look up to God and talk to Him, then look down in His Book and let Him talk to me." This is the only attitude of heart and mind that will ever understand the Bible, discern its truths, and mine out its spiritual wealth.

### A RIGHT METHOD

Even the spiritually-minded person may waste his time and effort unless a right method in Bible study is adopted. It may be studied devotionally, topically, by books, by types, by synthesis, by analysis, by prophecies, or by words. Any one of these avenues of Bible study will yield a wealth of spiritual knowledge.

Our passage which lays down the right approach or spirit, also lays down the right method for Bible study. It is unique that the Bible lays down the method for its own study. It is found in the words, "Comparing spiritual things with spiritual" (I Cor. 2:13). The word which stands out here is "Comparing." Compare Scripture with Scripture. Along with this is the word, "Search as found in John 5:39: 'Search the Scriptures.'" Thus the Bible's own method for its study is compare and search, search and compare.

The Bible like other created things has structure. It has a law of structure. Was it written at one time? No. Open it. What is the greatest fact about it? Structurally it has two volumes, the Old Testament and the New Testament. It was made so. Turn to the very first words of Scripture and read, "In the beginning God." This is surely a good place to begin. But someone says, "Start with Matthew." You open the Book of Matthew and begin to read, and you are immediately driven back to the Old Testament.

*Continued on page 184*



# Ecclesiastes and Ephesians

## LIVING TO EAT BY CHARLES M. NEAL

### CHAPTER FIVE

*There is nothing better . . .*

Paragraph 6; Chapter 2:24-26

"There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God. For who can eat, or who can have enjoyment, more than I? For to the man that pleaseth Him God giveth wisdom, and knowledge, and joy; but to the sinner He giveth travail, to gather and to heap up, that he may give to him that pleaseth God. This also is vanity and a striving after wind."

*Than that he should eat and drink . . .*

It is rather significant to note the position of these "eat and drink" paragraphs in the book of Ecclesiastes. We shall call attention to this as we proceed. This one above comes just after Solomon's test of pleasure as a means of soul-satisfaction. In the twenty-three verses given just before he has tried out every interesting line that might enable him to find, in a decent way, real pleasure in living. In the closing paragraph of the report of that test, three times Solomon says, "This also is vanity." The whole search was described as striving after wind. After it was all over his conclusion was, "There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor." Solomon was still young, and his appetite was in its virgin prime. In all his investigations, observations, and experiences, there seemed nothing better for a man than to have plenty of good eats and drinks. But after a continual round of feastings, and with his stomach crying for rest, he decided that, "This also is vanity and a striving after wind." He had found that the eye is not satisfied with seeing, nor the ear filled with hearing, nor the stomach made happy by constant fulness.

*That which I have seen to be good and to be comely . . .*

Paragraph 17; Chapter 5:18-20

"Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labor, wherein he laboreth under the sun, all the days of his life which God hath given him: for this is his portion. Every man also to whom God hath given riches

and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor—this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart."

*Is for one to eat and to drink . . .*

After giving his digestive system a rest, and in the midst of his test of wealth and power, that good appetite returned. Things were not showing up so well for these two passions of possession and power. He had just had to suppress some of his subjects in rising up against such high taxation (I Kings 12:9-11); as he had grown older and more wealthy he had noticed that the dining table was more extended (I Kings 4:22-23); he had just made some bad investments and the confidence man had swindled him—yes, with all these troubles of wealth and power gnawing at his heart, he came in for the chief meal of the day. Hungry! I would say he was, right then. As he waited a few minutes, he decided that wealth and power might go to the dogs; as for him, he would eat and drink. His decision is very much the same as his former one: "Behold, that which I have seen to be good and to be comely is for one to eat and to drink . . . all the days of his life . . . for this is his portion . . . this is the gift of God." As long as a man has the power to eat and drink, let him do so, for after all it is best.

*There is an evil which I have seen under the sun . . .*

Paragraph 18; Chapter 6:1-6

"There is an evil which I have seen under the sun, and it is heavy upon men: a man to whom God giveth riches, wealth, and honor, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but an alien eateth it; this is vanity, and it is an evil disease. If a man beget a hundred children, and live many years, so that the days of his years are many, but his soul be not filled with good, and moreover he have no burial; I say, that an untimely birth is better than he: for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness; moreover it hath not seen the sun nor known it; this hath rest rather than the other: yea, though he live a thousand years

twice told, and yet enjoy no good, do not all go to one place?" (With this paragraph we wish to quote again the first verse in the next—verse 7, "All the labor of man is for his mouth, and yet the appetite is not filled.")

*God giveth him not power to eat thereof . . .*

Solomon's constant use and abuse of the digestive system made his stomach trouble chronic, and the gourmet became gouty. What was once an enticing flavor from the kitchen, now occasions his turning aside. The food is just as good, and there is an abundance of it, but "God giveth him not the power to eat thereof, but an alien eateth it." No wonder that Solomon says, "This is vanity, and it is an evil disease." The sight of his eyes caused his desire to wander to the good times of the past, when those very same good things caused him to say, "All my labor goes into my mouth and yet I can't get enough to eat." Men sometimes say, "I never get enough to eat; I just get full." Ah! but now, Solomon's foreign servants eat the dishes he used to praise. Eating to live is necessary, but living to eat soon loses its enjoyment.

*An untimely birth is better than he . . .*

A real bad case of stomach trouble makes one feel as if he hasn't a friend on earth. He feels as if he were going to die and wishes he were dead. That is the reason that the funeral, the length of a man's life, and an untimely birth is paraded before us in this paragraph. These are but reflections of thoughts that fill the mind, while the servants are eating in the nearby kitchen the fine dishes they had prepared for him. We leave him sitting at the table wishing he had been still-born. We come away reflecting that if a man lives to eat, his purpose in life will soon be frustrated. So the test of wealth and power continues.

*A man hath no better thing under the sun . . .*

Paragraph 30; Chapter 8:14-15

"There is a vanity which is done upon the earth, that there are righteous men unto whom it happeneth according to the work of the wicked; again, there are wicked men to whom it happeneth according to the work of the righteous: I said that this also is vanity. Then I commended



mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be joyful: for that shall abide with him in his labor all the days of his life which God hath given him under the sun."

*Than to eat, and to drink, and to be joyful . . .*

The Preacher-King and life investigator is busy expounding his philosophy of religion when he comes suddenly upon an example of what he had heard and seen so much. There were righteous men who were rewarded with the measure of judgment as if they had been wicked. On the other hand there were wicked men who seemed to have received what was coming to the righteous. The world seemed to be full of misplaced rewards; the righteous on the scaffold and the wicked on the throne. Seeing that life is such a gamble, it is better to get the most out of it while you go along. So he is preaching to all who pass by. His forced vacation on the behalf of his stomach had yielded large returns. He was feeling fine and was as hungry as a bear. Seeing this misplaced justice made him question just about everything in the world except one; he dropped back into his old philosophy of "eat, drink, and be merry" and said, "I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be joyful." He felt as if this were a good reason to live, and especially as long as his digestive organs would hold out. But the sun will go under a cloud pretty soon and the Preacher will be wishing for an untimely birth. But the good meal seemed to have confirmed his conclusions, and he continued his sermon in the afternoon.

*Then I beheld all the work of God . . .*

Paragraph 31; Chapter 8:16—9:1

"When I applied my heart to know wisdom, and to see the business that is done upon the earth (for also there is that neither day nor night seeth sleep with his eyes), then I beheld all the work of God, that man cannot find out the work that is done under the sun: because however much a man labor to seek it out, yet he shall not find it; yea, moreover, though a wise man think to know it yet shall he not be able to find it. For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it be love or hatred, man knoweth not; all is before them."

*Man cannot find out all the work that is done under the sun . . .*

His afternoon speech is a little confusing. The whole scheme of things becomes confusing to the natural

man. He delves into the mystery of things. Day and night we see him at work and with little sleep. After it is all over he has little to report. He says that of all the work God had done in the world, no man was able to find it out—"though a wise man think to know it, yet shall he not be able to find it."

Both the righteous and the wise are in the hand of God, and no man knows whether God is pleased or displeased. Solomon's report gives us just about as much light as if we had look into a mud hole, where indeed, many wise men have claimed to have seen much about the origin of man. We should not belittle Solomon's search, for the wise of our day have done no better. The natural man, apart from the revelation of God, can never do better.

*The living know that they shall die . . .*

Paragraph 32; Chapter 9:2-6

"All things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil in all that is done under the sun, that there is one event unto all: yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined with all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is perished long ago; neither have they any more a portion for ever in anything that is done under the sun."

*But the dead know not anything . . .*

The second report our Preacher-King has to make is less confusing in words but more confusing in substance. The natural man in his wisdom has exceeded the realm made possible for his exploration. This is often the case. He extends his pronouncements into the other world—into Sheol, the place of the departed dead—while his evidence and observation and experience are all on this side. Our wise men of the present are guilty of this same unwise thing. It is the expression of wishful thinking — nothing more. There is not an ounce of evidence, observation, or experience as a foundation for such expression. All they know of the realm of which they speak can be expressed by seven

zeros with the rims rubbed out as you observe them between these brackets: ( ). With Solomon in life there is hope, but there is no hope in death. He says, "a living dog is better than a dead lion." That is equal to saying "I would rather be a living coward than a dead hero." Or perhaps, to match Solomon's saying more closely, "A living cur is better than a dead saint."

*Neither have they any more a reward . . .*

The doctrine of *ceasing to be* a death often called "soul sleeping," finds a proof-text in the passage "the dead know not anything." But "that which proves too much, proves nothing." If this text teaches soul sleeping, it teaches also no resurrection and no reward in another world or even an existence in or beyond the grave. That really is what the passage teaches. When one dies he ceases to be for ever. He has come to the status of the little boy's dog Rover: "When he died, he died all over." But the reader must remember that this is not a revelation from God concerning the state of the dead but the wishful thinking of the natural man at his best. It is not the finds of one from the other side at all, and not the revelation of one on the other side, and has no value whatever. It has just that much value in this day when preached by the wise or otherwise. This is, however, a part of the doctrine of *Living to Eat*. It fits into such doctrine both by argument and by the context in which it is found. Let the reader turn to the Bible and read Ecclesiastes from 8:15 to 9:10; this context—four verses before and four verses after our paragraph (9:2-6)—is all on the subject of which we are accusing some, *Living to Eat*. Our investigator has turned into a prophet and he is a prophet that speaks his message from the heart of an unsaved-born-once natural man. The purpose then and now of such teaching is a kind of "whistling in the dark" to allay fear, which often interrupts the life of "eat, drink, and be merry." It is a poor and ineffectual blanket used in the effort to smother the conscience which cries out all too often for the enjoyment of those who seek pleasure in a life of eating.

*Go thy way, eat thy bread with joy . . .*

Paragraph 33; Chapter 9:7-10

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works. Let thy garments be always white, and let not thy head lack oil. Live joyfully with the wife whom thou lovest all the days of thy life of vanity, which He hath given thee under the sun, all thy days of vanity:



for that is thy portion in life, and in thy labor wherein thou laborest under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest."

*And drink thy wine with a merry heart . . .*

Here we arrive at the supposed findings of an investigator; here we have conclusions as if based on facts; however, they are neither facts nor guesses made about the state of man after death. Let us get this matter clear in our minds. Ecclesiastes does not even purport to be a revelation from God on the matters discussed, but it is an inspired book. By that we mean that God caused Solomon, through the Holy Spirit, to set down accurately the search of a natural man, apart from God, for real soul satisfaction in the things of this world. The revelation from God is to be found in the Bible on all these things, but it is not found, even in part, in Ecclesiastes. This is God's book to the natural man to show him, before he begins the fruitless search for soul satisfaction, that his effort will be fruitless and full of sorrow, regardless of which road he takes in the search. It seems that many children of God have failed to grasp the purpose of this book. When once understood this message fits in perfectly with all the teaching of the Bible. When not understood confusion is the inevitable result. Dismissing the future, Solomon says, "Live your own life, keep well dressed, live happily with the wife you love, keep busy with the thing that comes to hand, eat, drink, and be merry for after all, this is your portion in life, and there is no future to worry about."

*The race is not to the swift . . .*

Paragraph 34; Chapter 9:11-12

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them."

*Nor the battle to the strong . . .*

We live in a world of chance. One would think that the fast runner would win the race, but he does not; it would seem that the strong would be victors in the battle, but they are not; the wise should always have bread, but they do not; the men of skill should enjoy favor, but such is

not the case. All these things fall to people by chance. A fish net to catch the *poor fish* or a trap to catch the *bird* is always a possibility. Since life pays such poor dividends for the costlier things, why not just have a good time? These are the conclusions of a wise man who has only been born once. They are not instructions given by the revelation of God.

*Wisdom is better than strength . . .*

Paragraph 35; Chapter 9:13-18

"I have also seen wisdom under the sun on this wise, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard. The words of the wise heard in quiet are better than the cry of him that ruleth among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good."

*The poor man's wisdom is despised . . .*

Wisdom is better than weapons of war. A poor wise man matched his wisdom against a whole army. He won the victory and saved the place and the citizens. It was a wonderful thing to do and won the praise of our Preacher-King, but when Solomon made a return trip after a few years and inquired for the man by name, no one in town knew the man or whether he had ever lived in that town. Matters among the citizenry of the world today is not greatly different. A ball-player, a crooner, or a comedian attracts more attention and receives more pay than the President of the United States. Yet, "the words of the wise heard in quiet are better than the cry of him that ruleth among fools." But what is the good of it all? In the ordinary round of things, according to the text of Ecclesiastes, it is just about time for one of Solomon's pronouncements about Living to Eat. But it will not be greatly different from his former ones. His most frequent and most highly praised employment is "eat and drink, and make his soul enjoy good in his labor . . . it is from the hand of God." It is here that we must leave our Preacher-King with his feet under the table and hereafter far removed from his thoughts — "Living to Eat."

(NOTE: American Standard Revised Version of the Scriptures quoted throughout.)

## CHAPEL ECHOES

By Dolores Teander

"The church that is invaded by the world is much too weak to engage in her task of winning souls to the Lord Jesus Christ."

"A church that is merely orthodox is a church on ice; the church that is evangelistic is the church on fire."

Rev. Paul Palmquist  
First Covenant Church  
Denver, Colorado

"If you really preach the fundamental points of the faith, you will not need to tell others how 'fundamental' you are."

Rev. Sherman Miller  
Englewood Christian Church  
Englewood, Colorado

"The Christian ministry is the only profession in which what a man is, is more important than what a man does."

Rev. H. A. Somerville  
Amarillo, Texas

"We should live, 'not somehow, but triumphantly.' It is not God's purpose that we should have the banner of the cross trailing in the dust or Satan's host triumphing over us."

Rev. Archie Yetter  
Extension Department, D.B.I.

*Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it;*

*That He might sanctify and cleanse it with the washing of water by the Word,*

*That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:25-27).*

## NOTICE!

Because the government requests printers and publishers to cut down on the use of paper, we have decided to make this issue of *Grace and Truth* consist of thirty-six instead of forty pages. Hereafter, until conditions change, it will consist of only thirty-two pages. Then, too, for a few months beginning with this issue, we shall print some special news and information concerning the Institute, which shall take up extra space.

In view of these things it is necessary to eliminate a few departments which have previously appeared. The Editorial Messages do not, therefore, appear in this issue. Neither will they appear in future issues. Other changes which will enable us to attain the end sought, will also be made. We know our friends will understand.



# ABRAHAM'S VINEYARD

BY FRED KENDAL

*Superintendent, Hebrew Christian Mission, Detroit*

## RESULTS OF JEWISH INDUSTRY

The Jew found Palestine a desert. He has transformed it into one of the most fruitful regions of the world. He found it treeless, sterile, malarial; and by dint of hard manual labor he has made its pestilential swamps productive fields. He has planted its treeless hillsides and terraced its bare slopes, from which the torrential rains of winter had swept the soil, leaving little but the arid rock. He has founded eight or more Agricultural Schools in the country to prepare young Jews for the labor of the hundreds of Jewish agricultural colonies scattered up and down the countries.

Let us cite the case of one Jewish colony, Hedera. When the Jew found this region in 1890, it was a deadly swamp. A few Arab huts were scattered over it here and there. Sir John Hope Simpson called it a "plague-spot." Here Jews settled and began the work of reclamation. They had paid 600,000 gold francs for it to the great amusement and enrichment of the knowing Arabs.

Malaria at once broke out among them and of the 540 original settlers, 214 including many little children died in the first few years, but the "lazy," "toil-shirking" Jew remained undaunted. They toiled and sweated and died, but they drained and planted it.

As others saw the death-toll mounting they besought them to leave the fatal spot. But the Jews stuck to it. What is the result? Today Hedera has a population of 5,000. Malaria has been banished. It is a flourishing center of dairy produce, gardens of oranges and other citrus fruits abound. This poisonous marsh has over 500,000 trees and is the home of farmers, artisans, business, and professional men.

—*Jewish Missionary Intelligence*

\* \* \*

## COURAGEOUS MOVE BY DANISH BISHOPS

The Swedish paper *Svenska Morgenbladet* (6-10-43) publishes a Pastoral Letter of the Danish Bishops, read in all Danish churches on October 3: "On September 29 the Bishops of the country presented the leading German authorities with the following note: In all places where the Jews are persecuted it is the duty of Christian congregations to protest, in the first place, because we will never forget that Christ was born to the Virgin Mary according to God's promise to the chosen people of Israel.

History before the birth of Christ contains a preparation for salvation which God provided for all human beings. This is shown by the fact that the Old Testament is part of our Bible. Secondly, because the persecution of the Jews conflicts with the humanitarian altruism preached by the Church. Christ said that every individual is dear to God. Thirdly, because the persecution of the Jews conflicts with the sense of justice of the Danish people inherent in Danish culture through the centuries. According to the constitution, all Danish citizens have secured equal rights and responsibility towards the law. We interpret religious liberty as the right to exercise our worship according to our vocation and conscience, so that race and religion will never mean that a human being is deprived of his rights, liberty, or property. Regardless of differing religious views, we will fight so that our Jewish brothers and sisters secure the same liberty as ourselves, which we consider more precious than life itself.

"The heads of the Danish Church realize that it is our duty to be law-abiding citizens who do not unduly oppose those exercising authority, but our conscience, at the same time, compels us to assert justice and to protest against every violation of justice. Therefore we will on all occasions, clearly confess to the world that we shall obey God rather than man."

Dean Fog Petersen read the Pastoral Letter at Hans Tausen Church, Adense, adding: "I support the words of the Bishops completely, and am convinced that the congregation do likewise." The entire congregation then rose to their feet.

It is reported that Bishop Damgaard of Copenhagen, head of the Danish Lutheran church, has been interned by the Germans. If this is true, it is a striking fact that the Germans have found it necessary to intern the Primates of the two Scandinavian countries they have occupied—Norway and Denmark.

—*Issued by the Religious Division of the Ministry of Information*

\* \* \*

## CHRISTIAN BUSINESS MEN ENTERTAINED JEWS

A group of Christian business men in western New York have invited the Jewish business men of their city to be their guests at a banquet, and your scribe is privileged to be the

guest speaker. It will be my first experience in addressing a gathering of exactly this nature. At other times I have attended luncheons in hotels where Christians have entertained groups of Jews, but never before have I shared the hospitality of an organization who have taken it into their hearts to invite the business men of a whole community to come under the sound of the Gospel. May the hearts of many Christians be stirred to follow the example of this band of believers who are seeking by all means to win some. My visit in these parts has been made fragrant by this opportunity.

\* \* \*

## READING ROOM IN CONEY ISLAND, NEW YORK

A year ago your writer was visiting in Brooklyn, New York, and had a chat with Mrs. G. Watson Davis of Israel's Hope, a lively Jewish mission bearing testimony in that great metropolis. It was suggested to her that she open a Reading Room in Brooklyn. After much prayer and consideration, this new enterprise was launched on King's Highway in Coney Island. Friends and Christian business men rallied to the call; a store was rented, decorated, and furnished in a most attractive manner; and the doors were opened to crowds of passers-by. The hours are from ten in the morning to ten or eleven at night, and results have exceeded the expectations by far. The first month after its opening there were three hundred Jewish visitors, and the blessing continues. Many inquirers are having their first contact with the Gospel in this place. Pray for this noble effort.

\* \* \*

## NAZI JAILER WHOSE SPORT WAS TO KILL JEWISH CHILDREN, COMMITS SUICIDE

BERNE (WNS)—Heinrich Kurt, war den of the Lodz prison who once boasted that he had killed more than a thousand Jews with his own hands, has committed suicide, it was reported here this week.

Kurt, the most feared and most hated Nazi jailer, once said that his favorite sport is to sit in a chair, near an open window and to shoot Jewish children who happen to pass by.





# BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

## ISRAEL'S FUTURE—A RIGHTEOUS NATION

### I. God Foreknew Israel's Glory as well as Her Shame

1. God was not surprised at Israel's rejection of Christ. He had foretold it (see Outline in March, '44 issue). He also foretells her future conversion and restoration (Ezek. 36:22-36; 37:21-28; and 100 other texts)

2. Romans 9 speaks of Israel's PAST; Romans 10 of Israel's PRESENT; and Romans 11 of Israel's FUTURE

3. God has not cast off His people (11:2)

4. In the darkest day a seed has been preserved in a remnant (11:2-4)

5. Even now there is a remnant, but it is of grace, not of law (11:5-7)

6. The rest of Israel were hardened and cast off as had been foreknown and foretold (11:8-10; Isa. 29:9-12; Deut. 29:4; Ps. 69:22-24)

### II. God Makes Use of Their Fall to Bless Others

1. God did not cause their fall, but made use of it to bless others; to reveal another election older and greater

A. Israel was elected in Abraham (11:28)

B. The Church was elected in Christ (Eph. 1:4)

2. Salvation was offered to the Gentiles to provoke Israel to jealousy for God (11:11)

3. God is not done with Israel—A fallen but elected people must rise again to God's favor (11:12)

4. Paul hopes that this letter to Rome, largely Gentile perhaps, may result in good to Israel (11:13)

5. Cast-off Israel must be received back (11:14-15; Amos 9:8-15)

6. The root still lives—only

branches have been broken off (11:16-17)

7. Gentiles exist as branches only—they have no reason to boast (11:17-21)

8. How much easier to return the natural branch than to graft in the wild (11:22-25)

### III. "And so All Israel Shall be Saved"

1. The blindness is only partial and temporary (11:25)

2. When the "fulness" of the Gentiles has come in, the "fulness" of Israel will come in (11:12, 25)

3. When the Church is seen in heaven (Rev. 4 and 5), God begins the sealing of elect Israel (Rev. 7:1-8)

4. Read the quotation (11:26-27) with its context in Isa. 59:19 to 60:3

5. Their present state does not change the love, election, gifts, and calling of God (11:28-32)

6. There is great reason for this benediction of praise (11:33-36)

—Charles M. Neal

\* \* \*

## THE IMPORTANCE OF MEEK- NESS AND OF ITS RESULTS

### Introduction:

Jesus is meek

Matt. 11:29

Moses was meek

Num. 12:3

### Commands for meekness:

I. Receive the Word with meekness

James 1:21

II. Bear the spiritual fruit—meekness

Gal. 5:22-23

III. Be clothed with meekness

Col. 3:12

IV. Follow after meekness

I Tim. 6:11

V. Testify with meekness

I Pet. 3:15

VI. Exhort with meekness

Gal. 6:1

VII. Have a meek and quiet spirit

I Pet. 3:4

\* \* \*

## AS FOR GOD

I. His way is perfect—the only perfect way in the universe

II Sam. 22:31

II. His knowledge is perfect—the only One Who knows all

Job 36:4

III. His work is perfect—the only One Who ever did things right

Deut. 32:4

IV. His law is perfect—the law no one can keep

Ps. 19:7

V. His will is perfect—in His will no one can go astray

Rom. 12:2

VI. His Gift is perfect—the only Gift that supplies all human needs

II Cor. 9:15

VII. His love is perfect—the only love that gave expecting nothing in return

I John 4:18

\* \* \*

## RESULTS OF MEEKNESS

I. "The meek shall eat and be satisfied"

Ps. 22:26

II. "The meek will He guide in judgment"

Ps. 25:9

III. "The meek will He teach His way"

Ps. 25:9

IV. The meek will be lifted up

Ps. 147:6

V. The meek shall increase their joy

Isa. 29:19

VI. The meek will be beautified with salvation

Ps. 149:4

—J. M. H.



# HELPS FOR GODS' WORKMEN

BY CLARENCE L. SWIHART

## A WASTED LIFE

A wasted life is not always an evil life or an idle life. It is an easy thing to allow life to be filled with matters of small importance or with affairs of such varied and conflicting tendencies that the days and the weeks and the years shall pass with no definite goal reached and no effective work done. No one of the things that have occupied the time and attention may be wrong in itself, but the outcome of the life is as absolutely nothing as if nothing had been attempted.

—The Baptist and Commoner

## THE TRUE SOURCE

The late Dr. George Washington Carver, when invited to testify before a Senate committee about his laboratory work with the peanut, was asked, "How did you learn all these things?" He replied, "From an old Book." The chairman asked, "What book?" He replied, "The Bible." When asked, "Does the Bible tell about peanuts?" he replied, "No, Mr. Senator, but it tells about the God Who made the peanut. I asked Him to show me what to do with the peanut, and He did."

—Christ Life

## JESUS

Jesus! What a hallowed meaning  
Lies within Thy name empearled,  
Chosen by eternal wisdom  
To supply a sinful world.

Every good and perfect blessing,  
Grace in boundless overflow,  
Full redemption and remission  
To Thy precious name we owe.

Scan the annals of the ages  
For the valors of the brave,  
And Thy name alone is given  
With the pow'r unique to save.

Useless are our best endeavors,  
Weak and helpless is our frame,  
But the weakest is victorious  
When he pleads Thy saving name.

Saviour, let us sing Thy glory,  
That the world may learn to love  
And to bow in adoration  
To Thy name, all names above.

—W. M. Czamanske.

## A CHINESE TRANSLATION OF THE TWENTY-THIRD PSALM

1. The Lord is my Original Shepherd  
causing me not to arrive at want.

2. He (The Original Shepherd) causes  
me to lie down in green grass places, and  
leads me beside the peaceful, restful  
waters.

3. He (The Original Shepherd) causes  
my inner heart to awaken, and for His  
own Name's sake leads me to walk a  
righteous path.

4. Although I pass through the lonely  
vale of Death's shade, even then also I  
will not fear meeting any evil thing, be-  
cause You, O Lord, are constantly by  
my side; Your rod and Your staff both  
comfort me.

5. Before my enemy's very face You  
spread a feast for me; You use fragrant  
oil to rub my head; my cup is running  
over full.

6. From the moment of my birth, all  
through the affairs of this world, Good-  
ness and Compassion certainly attend  
me, and, besides all this, I am to dwell  
in Jehovah's home forever.—D. W. W.

—Christian Readers' Digest

## WHAT SATAN DREADS

"Satan dreads nothing but Prayer. . . .  
The one concern of the devil is to keep  
the saints from Prayer. He fears nothing  
from Prayerless studies, Prayerless work,  
Prayerless religion. He laughs at our toil,  
mocks at our wisdom, but trembles when  
we Pray."

—The Bethel Witness

## THE EXPLANATION!

A former president of the National  
Education Association told 3,000 teach-  
ers in a recent convention they were re-  
sponsible for a large part of the \$15,-  
000,000,000 crime bill. Ainsworth in his  
newspaper column may have found the  
explanation: "The teachers are afraid of  
the principals, the principals are afraid  
of the superintendents, the superinten-  
dents are afraid of the board, the boards  
are afraid of the parents, the parents are  
afraid of the children, and the children  
are afraid of nobody."

—Beth Eden Baptist

## A GREAT INTERCESSOR

More than a half century ago, George  
Mueller, that prince of intercessors with  
God, began to pray for a group of five  
personal friends. After five years one of  
them came to Christ. In ten years, two  
more of them found peace in the same  
Saviour. He prayed on for twenty-five  
years, and the fourth man was saved.  
For the fifth he prayed until the time  
of his death, and this friend, too, came  
to Christ a few months afterward. For  
this latter friend Mr. Mueller had prayed  
almost fifty-two years! *When we behold  
perseverance in prayer such as this we  
realize that we have scarcely touched the  
fringe of real importunity in our own  
intercessions for others.*

—Earnest Worker

"I have looked the whole planet over,"  
says Charles E. Jefferson, "and I see no  
man but Jesus only Who is able to take  
away the sin of the world. I have sat  
at the feet of the world's crowned re-  
ligious leaders, and I have seen all the  
great religions in their homes, and I now  
know that it is Christ or nobody. No  
one else has the slightest chance of win-  
ning the homage of the entire human  
race. More and more He is to me what  
He was to Saul of Tarsus—the image of  
the invisible God. More and more He is  
to me what He was to John the Be-  
loved—God made manifest in the flesh.  
More and more He is to me what He  
Himself claimed to be, the eternal Son  
of the living God."

—The Baptist Voice

## GREAT MISSIONARY SAYINGS

The world has many religions; it has  
but one Gospel.—George Owen.

I see no business in life but the work  
of Christ.—Henry Martyn.

Fear God and work hard.—David Liv-  
ingstone.

The work of winning the world to  
Christ is the most honorable and blessed  
service in which any human being can  
be employed.—C. F. Schwart.

I am in the best of services for the  
best of Masters and upon the best terms.  
—John Williams.

What are Christians put into the world  
for, except to do the impossible in the  
strength of God?—General S. C. Arm-  
strong.

Let us advance upon our knees.—  
Joseph Hardy Neesima.

Every church should support two pas-  
tors—one for the thousands at home, the  
other for the millions abroad.—Jacob  
Chamberlain.

I will place no value on anything I  
have or may possess except in relation  
to the Kingdom of Christ.—Livingstone's  
resolution made in young manhood.





# IN THE HARVEST FIELD

CONDUCTED BY B. GRACE CROOKS

Rev. Paul Whaley, who graduated from this Institute in 1936 and from Wheaton College in 1941, is in charge of the young people's work at St. Paul's Union Church, Chicago. In addition to leading four different groups of young people each week, he has charge of the Daily Vacation Bible School, Camp, Miracle Book Club, Youth Evangelistic and Missionary Rallies, and special Sunday school programs. Mr. Whaley is married to June Burkholder, a Wheaton graduate, and they have a daughter, Carol Louise. Memories still linger at D. B. I. of Mr. Whaley's tenor solo, "Not For This World," which was frequently requested during his student days.

Rev. J. Darrel Handel, former student and pastor of the First Baptist Church of Nebraska City, Nebraska, held revival meetings April 16 through 23 at the Calvary Baptist Church of Booneville, Indiana, of which the Rev. Forrest R. Morningstar (former student) is pastor. Calvary Baptist Church will also be blessed on June 1 by the ministry of Rev. Clarence W. Jones, co-founder and co-director of Radio Station HCJB, Quito, Ecuador, South America. Beginning with June 1, Mr. Handel will be engaged as the evangelist of the "Back to the Bible Broadcast" originating at station KFAB, Lincoln, Nebraska.

From the desert country of Coachella, California, Miss Violet Anderson ('39) writes concerning the joy she has found in winning children for Christ. She teaches one and sometimes two child evangelism classes a day as well as a class on "school release time." Wednesday nights she has a Bible study class for 25 juniors. The field there is "white unto the harvest," and Miss Anderson asks our prayers that the Lord will send forth additional laborers. A car is also needed in order that greater numbers might be reached with the Gospel.

Judson Memorial Baptist Church of Denver has gone forward in a remarkable way under the spiritual leadership of Rev. John L. Losh (former student). During his ministry of a little over five years, the church has doubled its membership. Last January the church dedicated a new \$10,000 basement unit which is being used by the combined Junior-Intermediate Department. Two more

stories will be added when building conditions permit.

Mr. and Mrs. Entwisle of the Navajo Bible School and Mission, Window Rock, Arizona, write, "The Lord made it possible for us to spend a couple of weeks in Albuquerque just recently. During this time Rev. and Mrs. Claude Fondaw ('43), who recently came to the field, took care of the work for us. They are continuing to study Navajo and to help with the work. Please remember this young couple that the Lord will help them in learning this very difficult language. Their eagerness is a joy to our hearts, and it is a real pleasure to have them with us."

Rev. Eugene Ferrin, former student and pastor of the Baptist Church at Flagler, Colorado, has been appointed as High Counselor for the Royal Ambassadors, a Christian organization for boys. Mr. Ferrin will serve as Director for the Boys' Camp at Palmer Lake, June 26 to July 1.

Let us not "sin against the Lord in ceasing to pray" for Rev. and Mrs. F. Delmar Stevens ('41) and Miss Alice Ostrander ('41) who, together with other missionaries of the Sudan Interior Mission, are sailing toward Nigeria.

Progress is being made in redecorating the Baptist Church at Fruita, Colorado, where Rev. Clyde Shaffstall (former student) is pastor. The best news, however, is revealed in the fact that souls are being saved. Three boys from Mr. Shaffstall's Scout Troop recently accepted Christ.

Rev. Donald Virts ('40) and his wife ask that we join them in prayer for the salvation of children in the rural districts of North Dakota. Plans are being made to conduct Daily Summer Bible Schools in a number of localities together with evangelistic services in the evenings and on Sundays whenever possible. The Virts' are trusting the Lord for the provision of their living and operating expenses. They may be reached in care of the Rural Bible Mission, Box 363, Minot, North Dakota.

Rev. Edwin L. Shattuck (former student) accepted a call to the First Baptist Church of Eaton, Colorado, and began his services there in February. Prior to this he served as a pastor of a circuit

of churches in Bennett, Deertrail, Agate, and Limon, where there was a gratifying response to his deeply spiritual and vitally evangelistic ministry. Mr. and Mrs. Shattuck have two children, Lucille and Sally Jo. Mrs. Shattuck (Sarah Witt, E. S. '38) and her sister, Mrs. Clarence Newlin (Martha Witt, former student) recently visited the Institute. Mrs. Newlin's husband is in the armed forces overseas. She will be making her home with her parents in Pasadena, California, for the duration.

Over 500 children were reached with the Gospel during the month of March by Rev. and Mrs. John Paton ('29 and '27) and Miss Theresa Moore of Tekamah, Nebraska. One teacher said her pupils wanted to give up their noon hour to make it possible for the Bible lesson to be given. Another said her group of 20 can scarcely wait from one week to the next for the Bible lesson. Prayer is asked for schools that are closed to these visits.

Rev. Henry Dahl ('35) and his wife (Wilda Pattee, former student) are reaping a harvest of souls in Meeker, Colorado, which has been for many years without a strong Gospel ministry. They began their meetings in a vacant store building with an audience of five. There were eighty-three children in attendance at a special service recently.

## School News Flashes

Guest speakers at President's Hour during April were Rev. A. H. Yetter ('28), Promotion Director of the Institute; Rev. Sherman H. Miller, pastor of the First Christian Church, Englewood; Rev. Paul Palmquist, pastor of the First Covenant Church; and Rev. Joshua Gravett, pastor of the Galilee Baptist Church. Rev. William A. Fuller, who for a number of years has been engaged in railroad evangelism in Canada, spoke at devotions one evening.

Faculty and students are especially busy during these closing days of school as they seek to cover scheduled material in classes before final examinations. Plans and preparations are prayerfully being made for Commencement week activities with the expectation that the Lord will crown the year with His goodness.

At a recent Chapel service the graduating class of 1944 presented the Institute with a new Peerless 12-inch Terrestrial Globe. This gift is an invaluable addition to our Library and will be a constant reminder of the class of '44 whose motto is "Knowing Him and Making Him Known" and who will soon be going forth to serve the Lord in home and foreign mission fields round the world.



# PROMOTION DEPARTMENT

BY A. H. YETTER

## THE SUSTAINING FELLOWSHIP OF THE DENVER BIBLE INSTITUTE

In the editorial pages of this issue of *Grace and Truth* our president, Dr. W. S. Hottel, has announced a new emphasis and purpose for our Dollar-a-Month Club giving to it the descriptive name of The Sustaining Fellowship. The purpose of this new movement, as stated by him, is to enable us to pay reasonable salaries to the consecrated staff and faculty of the Institute. It has long been the hope of the Board of Directors that such a goal—namely, putting our staff on a salary basis—might be reached in our work, and this new plan seems to us to be God's method of reaching that goal.

The various members of the faculty and staff are authorized to secure these new Sustaining Fellowship pledges as opportunity affords and God leads. Your writer feels a special burden to undertake in this matter and will welcome your prayers and fellowship that the goal of 1,000 Dollar-a-Month pledges may be secured. Perhaps some Sunday school classes, young people's groups, or women's societies might be interested in taking one or more of these pledges as a group responsibility. We should be very happy if our Alumni and former students would first of all personally take a definite responsibility in this Sustaining Fellowship and then encourage their friends and churches to do likewise.

Surely the work of our Lord Jesus Christ and the salvation of precious souls is the most important in all the world, and the need for trained Christian workers who are true to Christ and the Bible, is greater than ever before. Let us then as "workers together with Him" unite in prayer, and as He leads, with our gifts that His testimony at the Denver Bible Institute may go forward.

We shall keep our readers informed from month to month as to the progress of this new Sustaining Fellowship.

### MR. YETTER'S MEETINGS IN THE DENVER AREA

On April 16, your writer had the privilege of speaking to the congregation of the Garden Home Baptist Church, of which Mr. William Mof-

fett, Class of '43, was pastor. The folk manifested a deep appreciation for the message from God's Word and a definite interest in the work of the Denver Bible Institute. The latter was substantially demonstrated by a generous love-offering for the work of the School.

On April 23, Mr. Yetter surprised Rev. and Mrs. Stanley R. Skivington, Class of '25, by paying them a visit in the George McCarroll Memorial Church, which Mr. Skivington pastors. The writer enjoyed the fellowship with these faithful servants of Christ and with their people, and he was invited to participate in the morning service and to return at a future date to bring a message from the Word of God.

That evening Mr. Yetter spoke to the congregation of the Bethany Baptist Chapel, Rev. P. Von Stillhammer, Class of '26, Pastor. Brother and Sister Stillhammer are doing a fine work in their community and are backed by a fine group of earnest, praying Christians.

### A TOUR BY THE PRESIDENT

Leaving Denver the afternoon of March 28 for Cleveland, Ohio, we arrived at the headquarters of the Union Gospel Press on the evening of March 29. Thursday evening was given to ministry of the Word in the Mission of the Gospel Worker Society in downtown Cleveland. The Word was well received, and the services were blessed of the Lord.

On Friday evening we conducted a service in the Mission of the Gospel Worker Society at Pittsburgh, Pennsylvania. A fine company of friends gathered for this service, and the Lord gave rich blessing. The Christian friends present were enthusiastic about the Word brought to them.

On Sunday morning, April 2, we opened a Bible conference in the Madison Avenue Baptist Church, Cleveland, Ohio, which continued all through the week, closing on Easter Sunday, April 9. The weather throughout the week was very unfavorable, and although fifty-eight names were on the list of those serving the country and numbers of the men had to work at night, the attendance was very good. Friends from other churches also attended some of the meetings. The Sunday morning services were so well at-

tended that chairs had to be placed in both aisles of the church. This was our third conference in this church, and it was the best of the three. The response to the ministry of the Word was earnest and wholehearted. These people love the Word. Dr. and Mrs. J. F. Cuthriell are being blessedly used of the Lord among these dear people. The church is growing more spiritual right along, and better things are ahead for them. We had a delightful time of fellowship all the week through and closed the conference with a stirring service on Easter Sunday night. It was a joy to be with Dr. and Mrs. Cuthriell a good deal of the time although we were graciously entertained at the headquarters of the Union Gospel Press.

It was also our happy privilege to speak on Saturday morning at the pre-Easter noon-day services in a downtown theater. These meetings were conducted under the auspices of the Christian Business Men of Cleveland. The speaker, Monday through Friday, was Dr. McClellan, a United Presbyterian minister from Pittsburgh, Pennsylvania. The services were broadcasted. It is believed that many listened in and were therefore reached with the message of the Word.

From Cleveland we went to Columbus, Ohio, to attend the second annual convention of the National Association of Evangelicals. The Convention proper opened Wednesday, April 12, and closed Monday, April 17. On Monday, April 10, we met with the Independent Publishers to consider the advisability of getting out a new series of Evangelical Uniform Sunday School Lesson Outlines, and to consider also the great need of giving a rebirth to the whole Sunday school movement in America and of bringing back the old-time convention. On Tuesday the Independent Publishers met with a group of denominational publishers and with the President and other officials of the NAE for a further consideration of the afore-mentioned matters. The Convention followed, and it was a blessed, though a very busy, occasion. Decisions of far-reaching and wide-spread spiritual influence were made. A great forward movement among evangelicals is in progress which we trust will mean a tremendous wave of evangelism and soul-saving effort. The Convention rep-



# THE STUDY OF THE SCRIPTURES IN THE DAYS OF YOUTH

resented a great gathering in every way. Much good will come out of it, we sincerely believe. We suggest that our readers subscribe for the official magazine of the movement, *United Evangelical Action*. Send your name and address, enclosing \$1.00, to *United Evangelical Action*, Room 414-416, 120 Tremont Street, Boston 8, Massachusetts.

## A FEW OF THE EDITOR'S FUTURE ENGAGEMENTS

The following are a few of the Editor's future engagements.

Three day Bible Conference, June 9, 10, and 11, at the Glen Ellyn Bible Church of Glen Ellyn, Illinois, of which Rev. Elmer Seger ('33) is pastor.

General Missionary Conference at Wheaton College, Wheaton, Illinois, June 13 through 16. He will attend this conference as a delegate of the Denver Bible Institute.

Annual June meeting, Argos, Indiana, June 15 through 18. This will be a Bible conference and will be held at the Gospel Center, of which Dr. C. C. Maple of Elyria, Ohio, is the leader and director. The Editor has been the speaker at this annual gathering for the past twenty years or so, except during a few years when other engagements prevented.

The Sunday of June 25, at the First Baptist Church, Fostoria, Ohio.

Besides these meetings, the Editor is expecting to speak at different places for one day or one or two nights. We ask your prayers that this ministry may be blessed of the Lord and may be fruitful for His glory.

Friends who may desire the Editor's ministry any time next fall or winter are urged to write for dates. Already a number of dates are filled, and with his writing and his work at the Institute, he cannot devote nearly all his time to an itinerant ministry. First come; first served. So write at once.

## FUTURE ENGAGEMENTS FACULTY AND STAFF

Rev. A. H. Yetter, Promotion Director  
June 4 to 18—Ruidoso, New Mexico

Rev. Arthur Hottel, Evangelistic  
Director

June, July, and August — "Family Altar Broadcast," Mobile, Alabama. Evangelistic meetings conducted by Bible Book Store of Mobile, Alabama. Balance of time to be spent travelling with the state evangelist (Baptist) in Alabama.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14-15).

Timothy had been taught the Holy Scriptures from his youth by his mother and grandmother. Sitting upon their knees, he learned from their lips what the Lord had spoken by His servants of old. Thus early in life he came to know the Word of the Lord.

It was a great blessing to Timothy that he should have been born into so fine a family. To be under the care and tutorship of a mother and grandmother who believe the Bible is a great blessing. Who can fathom a mother's influence and her opportunity for spiritual service in her own home and family circle? Would that all mothers were as wise and godly as were the mother and grandmother of Timothy. What a blessing they would be to their children, the church, and the world; and what a glory they would bring to the Lord Jesus Christ!

In the Old Testament, the Jews were commanded to teach their children the words of God—"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). God knows that the best time to make impressions upon the mind and heart is the time of youth, and so He impressed the sense of it upon Jewish parents and stressed the duty of teaching their children the words which He had commanded them.

It has been said, "A moment's work done on clay tells more than an hour's labor on brick. So work on hearts before they harden." The first six or eight years of a child's life are the parents' best and most opportune times to make impressions upon his mind and heart concerning spiritual and eternal realities. This is the time the child's mind is most open and when he is the most teachable. Therefore, dear Christian parents, suffer the kind word of exhortation and do all in your power to teach your children the Holy

Scriptures before you permit them to go out into this godless and wicked world. The greatest possible gift you can give your children is a training in the Word and, in the ways of the Lord. It is better to neglect a number of other things than this, the most important.

And now a word of counsel and exhortation to any young person or persons whose eyes may chance to fall upon the simple and practical word. We should like to impress upon your heart and mind the fact that the time to apply yourself and to seek to know the Word of God is while you are still young, and while your mind is still active, keen, and susceptible, and while you can grasp and retain things. The writer has thanked the Lord over and over that he was somehow led to study the Scriptures in his early youth. What a blessing and boon it has been! It was the laying of the foundation for the blessed ministry he has enjoyed down through the years.

Dear young reader, do not waste your precious young years in foolishness, trifling, trashy reading, and mere amusement. Study the Bible and fill your mind and heart with its precious teaching. Bible knowledge is precious, and a good store of it is a vast fortune. Store your mind with the Word of God and lay it up in the inner chambers of your heart, for this is true wisdom. We would call the farmer who sows wheat in July a fool; then he should be reaping his harvest. Is the person any wiser who wastes his young years in idleness or foolish employment, and neglects the thing that would bring him a harvest of rich blessing in time and glory throughout the ages of eternity? The time of youth is the time to study God's Word and to obtain a store of scriptural knowledge, thus to be armed against the evils of life, to be prepared for spiritual service, and to make life all that it ought to be to the glory of God. To this end we invite your attention to the Denver Bible Institute. We are prepared to give you a thorough training for Christian service. The school is manned by a competent faculty and offers a well-balanced course. It is located in a sunny and healthful climate. There is no aspect of Christian service for which you cannot find training at the Denver Bible Institute, and that under very favorable conditions.



# The DAYS of YOUTH

WHEN BOBBY WAS SAVED

BY MRS. HAROLD ALLEM



*Continued from last month*  
CHAPTER V

After the picnic every boy and girl hurried home to dress for the "Gospel Train" program. It was a wonderful service—not one verse of the Scripture was misquoted, and the Bible paging contest was the most interesting one the children had ever played. At the close of the service each child received a lovely book-mark with his or her name on it and their favorite verse of Scripture.

Bobby was so sorry that his mother and dad had not come. Billy's mother said she had never witnessed anything like it before, and the entire audience said that they had received rich blessing from it. One of the oldest members of the church said that the lusty singing of the children was the most beautiful music he had ever heard. "The angels of heaven must have rejoiced, and perhaps they even joined in on the choruses and praised the Lord," he said. Then when every thing was all finished it was such fun to see the amazed look on the songleader's face when the children sang their "surprise chorus." Every one left the building at about the same time, and Bobby was anxious for Sunday morning to come.

It was the last day of the meetings. For days the girls and boys had been out inviting all who did not attend Sunday school to come, and when the superintendent rang the bell for the opening hymn, it was very evident that it was a banner day. Not one of the "Train" was missing and many of the fathers and mothers who were not usually in Sunday school were in attendance.

The evangelist spoke especially to Christians that morning, but his subject "Deeper Depths and Higher Heights" was food for thought for both saved and unsaved. He urged all to be back for the evening service and surely they took heed unto his words for the building was packed, and the Lord graciously blessed.

Bobby's mother had promised that both she and his father would come out one evening and he looked anxiously around but could not locate either of

them. When he got home after service the strange man who had been talking with his dad one night before, was just coming down the steps. His mother was alone in the living room, and he asked her what that man wanted. Very abruptly she replied, "Business," then softening a bit she said, "Well, Bobby, it seems as if your father is going to move to another town, but don't you mention it to anyone, and don't say anything to your father."

Bobby went slowly to his room. Move out of town? Just when he was having the best times with the fellows he had ever had! Just when he'd met a lot of new fellows down at church! He liked his Sunday school teacher, yes, he even liked his school teacher. Suddenly he began to like *going to school* at Mallet Grade. He wouldn't mind the bullies if only he could stay in school there! The last thing he remembered as he dropped off to sleep was that he hoped the new town to which they moved would have a nice swimming pool and a church.

The next morning at school all the boys treated George with quiet respect. His father had been buried the day before and the child seemed in a most thoughtful mood. Bobby and Billy both found opportunity to speak with him and Bobby said, "We're to weep with those who weep and be sorry when others are sorry." On Tuesday he noticed that George went out of his way to speak with him, and Thursday at recess he called both Bobby and Billy and asked if they couldn't go for a hike or do something on Saturday. His mother was still in the hospital and no doubt the hours at home were lonely ones.

The boys were glad and immediately started making plans for the day. The rest of that day and Friday were quite different from any others for the three boys seems almost chummy.

John passed in his truck on the way to work and paused to call to the boys: "You fellows take good care of George," he said, "he's quite a lonesome kid without his Ma."

"We surely will," hollered Billy. "We're planning some great times together."

"Fine," said John, "and see to it that he doesn't get lonesome on Sunday, too." With that he drove away, but Billy looked quickly at Bobby and both knew that John was thinking of Sunday school. They had been talking together and praying that George would go with them.

Early Saturday morning the boys got together, went out to the store to buy hot dogs for lunch, then stopped in Bobby's house for a canteen of soft drink. As they started down the back steps, Bobby's father came to the door and called, "Bobby, how many weeks before school closes? Bobby answered him and stood watching the door as his father went back into the house. His heart sank as he realized that his dad must be thinking again about moving. Then the boys called to him, and he ran to catch up with them and be off for a day in the woods.

CHAPTER VI

Surely there was never a more beautiful Saturday than today! The sun brightly shining through the trees cast weird shadows on the ground; the clouds formed grotesque figures on the sky; and each of the boys exclaimed at the wonders before them.

George especially seemed to be having a most wonderful time. He seemed now to have lost that reserve that the boys had always felt and gave them the impression that he was a friend and wanted them as friends. When he "kicked out" a rabbit, he hollered with delight and with Bobby and Billy at this heels they ran after the poor little creature until at last he found refuge in a deep thicket.

Exhausted they threw themselves upon the ground and again exclaimed over a squirrel here, a bird there, a lovely flower, or a queerly-formed tree. But boys are not long content in one place, and soon they were off again; this time back up a lonely trail where Billy said they would find a cave.

When they came across a trout stream they stopped again. Minnows, pollywogs, frogs, water bugs, and—suddenly as quick as a flash—a big trout swam before their eyes. Then George called that there were also perch and sunfish. There was great fun digging a few fish worms with a piece of old stick; and with a bent pin for a fish hook, a piece of string for a line, and a willow bough for a pole, the boys lay flat on the ground watching the fish nibble at the worms.

Billy said it made him think of the verse about being fishers of men, and George asked how anybody could catch men. In their boyish way Billy and Bobby told as best they could the story of salvation. George said it must be that faith was like the bait on which the fish bit, and Bobby gave Billy a big nudge when George wasn't looking.

*Continued on page 184*



# Prophetic and Dispensational Studies

## THE DAYS OF NOAH AND LOT TYPICAL OF THE LAST DAYS

BY THE EDITOR

Luke 17:26-30

This great utterance by our Lord comprises a statement of history and also a prediction concerning the future. The reference to the days of Noah and Lot is a reference to history; those days were long since past. The statement, "Even thus shall it be in the day when the Son of Man is revealed," is a prophetic utterance; it points to the future. The day when the Son of Man is revealed will be the day of Christ's second coming.

The days of Noah and of Lot were at least 2300 years past when Jesus uttered these words. The prophecy uttered by the Lord reached on through what already has proved to be nearly 2000 years. This is a very telling prophecy predicting world conditions in the end of the present age.

This prophetic utterance by the Lord was both positive and intelligent. It was not a matter of a mere guess or supposition, but a positive, calm, straightforward declaration. It was not a hopeful wish our Saviour expressed, but a fact He declared. This utterance, therefore, was positive, but it was also intelligent. The language is simple and plain, so that it is easily understood. One need not be in possession of a great deal of education to grasp the meaning of these words. Anyone who can intelligently read the English language can understand them. The utterance of our Lord being positive and plain, the question is: was the Lord Jesus a mere dreamer or a pessimist, given to gloomy foreboding, and why did He utter this prophecy? The answer is: it was a sane and sober utterance, made in the fullest possible knowledge of the truthfulness of the statement. The Lord perfectly foreknew and foresaw world conditions in the end of the age, and He foretold those conditions with perfect assurance.

A careful study of the words of Jesus, coupled with an honest observation of conditions in the world today, will bring the knowledge that the Lord spoke correctly. The things predicted are at least beginning to be fulfilled.

Observe the time to which the Lord referred. His prediction has to do with the time when He Himself, as Son of Man, will return to earth again. The reference is not to the

Lord's coming for His own, but to His coming back to earth with His own; it is not a reference to the Rapture of the Church but to the Revelation of the Lord. The reference is to the end of the present age.

Note also the prediction the Lord made. He predicted that there should exist in the world in the day of His coming, conditions similar to those which existed in the days of Noah and of Lot. He gave a detailed description of those days. Concerning the days of Noah, He said, "They did eat; they drank; they married wives; they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Of the days of Lot He said: "They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." A similar condition shall prevail in the end of the age.

Do we see the beginning of the fulfilment of these things today? Let us examine this picture very carefully. There are several details to it, as we shall see.

### I. THE MASSES ARE TO BE GIVEN TO FLESHLY APPETITES

In the days of Noah and of Lot they ate and they drank, and this condition is to exist in the last days.

This remark by the Lord may seem almost foolish to the skeptical mind. Why mention such a commonplace and even necessary thing as eating and drinking? Is it wrong to eat and drink? Man has been eating and drinking from the day of his creation (Gen. 1:29). God was very careful to provide for man's physical needs from the very beginning. There is no possible way of living without eating and drinking. It is not a luxury but a necessity. The Lord Jesus Himself ate and drank; so did all holy men, including the apostles. What, then, did Jesus mean?

The Lord meant that in the days of Noah and Lot the masses were given to fleshly appetites, and so shall it be in the end of the age. In those historic days the masses were given to eating and drinking to the exclusion of spiritual concerns. They forgot and ignored God altogether and turned aside from His holy will.

They were utterly materialistic, paying no attention and giving no concern about moral and spiritual issues. They lived as though there existed no moral ruler of the universe to Whom man is responsible. God was not in all their thoughts, and so they lived to gratify the flesh and self and to have a good time.

This prediction by our Lord is being rapidly fulfilled in these days. The normal and natural order in respect to eating and drinking is inverted these days. It was intended that man should eat to live, but these days the masses seem to live to eat and drink. These things are no longer done as a necessity but for the sake of gratifying the fleshly appetites. These are the days of many and costly banquets. There is careful and lavish attention being paid to eating and drinking, as well as to high and extravagant living. In these days we have a new innovation, for in place of the old-time saloon, we have the modern beer garden in which folks gather to eat and drink. So there is combined gluttony and drunkenness. The snare of being given to fleshly appetite has even caught many Christians.

### II. THE MASSES ARE TO BE GIVEN TO SENSUALITY AND FLESHLY LUSTS

In the days of Noah, Jesus said, "They married wives; they were given in marriage."

This remark will seem just as foolish as the former to the skeptical mind. Is it wrong or sinful to marry? Why, certainly not. For the first man, Adam, Jehovah God made a woman and presented her to him to be his wife (Gen. 2:18-24). Enoch, the man who walked with God and was translated that he should not see death, was married and had a family of sons and daughters (5:21-24). The Lord Jesus Himself sanctioned and endorsed marriage (John 2:1-12; Mark 10:5-9). Likewise, the marriage bond is the great spiritual emblem of the unity of Christ and the Church (Eph. 5:25-32). Why, then, this remark by our Lord?

It is clearly evident that it is not wrong to marry, and that therefore in the days of Noah, the world must have polluted the marriage bond. Our Lord referred to something unnatural and abnormal in respect to marriage,

*Continued on page 187*



# The Denver Bible Institute



*The  
Administration  
Building*

2047 Glenarm Place



*The  
Dormitory*

2036 Glenarm Place







## *Students of the Denver Bible Institute - 1943-44*

Some of the students were absent when this picture was taken

### **The Denver Bible Institute**

*By Leo C. Lapp, Dean*

Friends of the Denver Bible Institute and of *Grace and Truth* have been asking that information about the School be placed in the magazine. This much is granted, in part, here. Please watch for further articles in the next three issues (June, July, and August).

Thirty years ago, the Denver Bible Institute began. This year the twenty-seventh graduation will be held. Another fine class of students—seven men and four women—are going out into the field which is ripe unto harvest. The Lord God has been faithful. What we have needed, His hand has provided; and we are thankful.

THE INSTITUTE HEADQUARTERS BUILDING, near downtown Denver, is ideally located for active, efficient Christian training and service. It is on a quiet, shady street, yet only one block from two of the city's main streets. The present building at 2047 Glenarm Place is adapted to the needs for which it must serve. The classrooms, dining room, library, and the large, well-lighted auditorium serve admirably.

THE FORTY-ROOM DORMITORY just across the street from the headquarters building, houses the

young lady students, and at present some of the staff. Also the Institute Press, *Grace and Truth* offices, and the business office are in this building. Through the thoughtfulness of Christian friends who have sent in funds, the inside of the dormitory has been remodeled and redecorated. It is hoped that the outside of the building may also soon be improved.

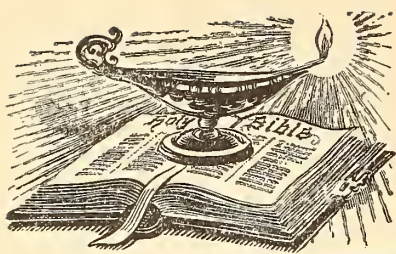
THE STUDENT BODY OF THE INSTITUTE come from many places. Local young people and Christian workers from Denver and Colorado find the Institute a logical place to get sound and thorough Bible training. Other young people come from nearby Wyoming, Montana, Utah, New Mexico, Kansas, and Nebraska. In fact the Denver Bible Institute is truly the *Bible Training Center of the Rocky Mountain Region*. Students also come from the more distant places—Washington, California, Texas, Iowa, Illinois, Missouri, Michigan, Minnesota, Pennsylvania, Maryland, and other states—because Denver has what they desire in the way of the ideal climate for students. In ordinary times every student has opportunity to make trips into the great Rocky Mountains for recreation and to learn more about the great western part of our beloved United States.

The students at the Institute are busy workers. Each of them is as-

signed regularly to help in Christian work of some kind—Sunday schools, Child Evangelism, Young People's Societies, Service Men's Centers, Musical activities, Church services, Mission meetings, Tract and Bible distribution, Missionary activities. These all claim some time from each student, and effective results are accomplished. For example: 1,434 persons, or an average of 41 persons per week for the past seven months, were definitely approached concerning the acceptance of Jesus Christ as Saviour. Of this group, 263 souls believed on Jesus Christ as their Lord and Saviour. Think of it—an average-sized congregation of people turning to the Lord in a few months as the result of the personal work of these young people. Furthermore, 19 souls confessed the desire to return to the truth and to the blessings of Christ that they in the past had experienced. Besides all these, 631 Sunday school classes were taught, 451 different places of meetings and of services were attended in various denominational and undenominational churches and biblical fellowship was enjoyed in all. There were 8,886 pieces of Scripture and literature given out as seed to be watered by prayers—yours and ours. Truly the Lord hath been good unto us. "Let all that hath breath praise the Lord."

(To be continued)





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

## LESSON X

Lesson: Acts 19:20-1; Ephesians

\* \* \*

Lesson Text: Acts 19:8-10; Eph. 2:4-10;  
3:14-19

\* \* \*

Devotional Reading: Eph. 4:11-16

\* \* \*

Golden Text: *For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them* Eph. 2:10.

\* \* \*

### INTRODUCTION

Paul began his third missionary journey by going over the country of Galatia and Phrygia, strengthening the disciples. Having passed through the upper coasts, he came to Ephesus, which was the capital of the Roman province, Asia (Acts 19:1). Many Jews lived at Ephesus, who were quite wealthy and also very influential. In this noted city the ministry of Paul was accompanied with extraordinary great power. In all, Paul spent about three years at Ephesus, and as the fruit of his ministry, a church was founded there. To this church he later addressed a letter which was intended to be a kind of circular letter.

The Ephesian epistle is the second of the great textbooks of doctrinal instruction for believers of the present dispensation (Romans is the first). It reveals the "great secret" of this dispensation of grace; namely, that individual sinners among Jews and Gentiles are being "called out" and formed into "the Church, which is His Body," in which there is neither Jew nor Gentile. The first three chapters are doctrinal and the remaining three are largely practical. The first three chapters unfold the believer's position in Christ by grace and the last three, his walk in view of his position.

\* \* \*

### LESSON EXPOSITION

By W. S. HOTTEL

#### I. Paul at Ephesus, Enjoying a Far-Reaching Ministry

(Acts 19:8-10)

When Paul reached Ephesus to labor there in the Gospel, he went into the synagogue of the Jews, as he was wont

to do. In meeting the Jews there he "spoke boldly" and disputed with them; he used both reason and persuasion. His theme was the Kingdom of God. Paul did not preach ethics, culture, reform, nor sociology; but he taught "the things concerning the Kingdom of God." The Kingdom of God is the larger Kingdom, the rule of God over all intelligences willingly subjected to Him. It is entered into by the birth from above, which is accomplished in the individual by faith in Jesus Christ by the working of the Holy Spirit through the Word of God. This is the Gospel (John 3:3, 5; Tit. 3:5; I Pet. 1:23, 25).

Although the Jews gave hearing to Paul for the space of three months, they, nevertheless, did not all receive the message by faith into their hearts. Some hardened themselves and were disobedient and spoke evil of that way. They willfully and deliberately rejected the truth for themselves and began to speak evil of the way before others. The record informs us that the Apostle Paul separated himself from this unbelieving and disobedient crowd, and that he also separated the disciples from them. It was in this way that the assembly (church) was formed at Ephesus. Paul went into the school of one Tyrannus; that is, into the building occupied by one Tyrannus. It is quite likely that the Church met here for worship and for regular hours, for here reasoned Paul (American Standard Version) with the people that gathered to hear him. The number who gathered to hear Paul and the power of his testimony, were so great, that his teaching radiated from Ephesus until it filled the entire province of Asia.

#### II. Salvation All of God and All of Grace

(Eph. 2:4-10)

The great contrast between the dark picture in verses 1-3 and the bright one in the verses given for our meditation is a striking and joyous one.

We were dead because of trespasses and sins; under the grip of Satan and of sinful evil; walking and living according to the desires of the flesh, doing the desires of the flesh and of the mind; and were by nature the children of wrath—but God loved us and saved us. Love comes in and lays hold of many,

not when man is right or good or in fellowship with God, but when he is dead and under condemnation. God hates sin but loves the sinner. God has wrath upon sin, but He is rich in mercy (or pity) and compassion. The "great love wherewith He loved us" is the cause of His riches in mercy. The greatness of His love is revealed by His love for men who are so deeply steeped in sin, and by His gift of His only begotten Son to die for the ungodly, for sinners, for His enemies (John 3:14-16; Rom. 5:6-8, 10; I John 4:9-10). The love of God provided a way whereby the righteousness of God could be vindicated and satisfied and whereby mercy could flow out to the sinners. Thus he could be saved, not by the compromise of righteousness but on the basis of justice, Christ having died in behalf of the guilty sinner, having the demands of the law and having satisfied the claims of divine holiness. On the basis of Christ's redeeming sacrifice, God can justify the guilty sinner who believes in Christ, and He can at the same time remain just (Rom. 3:24-26).

In His great love God "hath quickened us together with Christ," and "by grace ye are saved." He did bring us from death into life; ideally, when our Lord and Head rose to life; actually and experimentally, when we, by faith, were united to Him. All who believe in Christ are perfectly one with Him; they are so perfectly identified with Him that in the counsels and purposes of God they are incorporated into Him. All, therefore, that Christ has gone through, the believer has gone through in and with Him; and, all that Christ is before God the Father, the believer is in and with Him; and all the power and glory Christ will possess and enjoy in the future, the believer shall enjoy with Him. When Christ was crucified, he was crucified with Him; when Christ died, he died with Him; when Christ was quickened in the tomb, he was quickened with Him; when Christ was raised up and made to sit down at God's right hand, he ascended and was made to sit at God's right hand with Him; the life Christ now lives before God, the believer lives unto God in and through Him (Rom. 6:4-11; Col. 2:11-15). In the future the believer shall be glorified together with Christ and shall also reign with Him in His Kingdom.

The apostle looks into the future and sees a long line of ages unfold-



ing themselves, one upon another. He also beholds the great purpose of God concerning the redeemed in those future ages. It is that He "might shew (display) the exceeding (surpassing) riches of His grace in His kindness toward us through Christ Jesus." Throughout all those ages He is going to make known to His own His infinite, matchless, unthinkable, and unspeakable grace. All the redeemed will be with Him in the glory and will be like Him (John 14:3; I Thess. 4:16-17; I John 3:1-2). Throughout all those eternal ages He will reveal and manifest new touches of grace and kindness, one upon another, towards us in Christ Jesus.

In Eph. 2:8 we have an explanation of the statement in the parenthesis in verse 5, "by grace are ye saved." This repetition reveals an emphasis. So fundamental to the entire account of the great change wrought by God is the grace of God, that the fact is not simply stated but also emphasized and explained: "For by grace have ye been saved through faith; and that not of yourself, it is the gift of God, not works, that no man should glory. For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (American Standard Version). The salvation is an act already accomplished; it is now already possessed. It is "by grace"—unmerited, unearned, and undeserved favor. It is "through faith," or by means of faith. From God's side it is of grace; from man's side it is by means of faith, not of works (Acts 13:39; Rom. 3:20; 4:4-5; Gal. 2:16, 21; 3:11; 5:4). Salvation is all of grace; it is not of merit nor of works, so "that no man should glory (American Standard Version). If it could be received because of human merit or because of works, then salvation would be a debt owed by God; and there would be ground for boasting. Such, however, is not the case. If ever the sinner is saved, he is saved entirely by grace; he has no merit of his own and cannot earn salvation.

Believers, Paul teaches, are God's "workmanship," a divine creation in Christ Jesus. The word rendered "workmanship" means product or handiwork. In this WORKMANSHIP God does what He did in the beginning in creation itself (Gen. 1:1). We are His new creation—"His workmanship—created in Christ Jesus." He has "created us unto good works," such works as He has "afore prepared that we should walk in them" (American Standard Version). While it is perfectly clear that we are not saved by works, it is also clear that we are saved for works.

### III. Paul's Prayer for Spiritual Strength, Knowledge and Fullness

(Eph. 3:14-19)

The expression "for this cause" is very significant. It refers to what Paul is speaking about in verse 13; namely, that

the Ephesian saints should not faint at his tribulations for them, which were for their glory. For this cause Paul bowed the knees in the proper attitude in humble prayer. The posture of body in prayer is likely to affect the mind, and is not therefore unimportant. Paul addressed his prayer for the saints at Ephesus to "the Father, from whom every family in heaven and on earth is named" (American Standard Version). Paul here represents all holy beings in heaven and on earth belonging to one great family having its source in God and being named after God. The eternal God, in His relation as Father to us who are born out of God or from above, is the great prototype of the paternal relation wherever it is found. The idea is that the holy angels in heaven and all the redeemed on the earth constitute one great family of God, the angels being His children by right of creation and the saints, by right of redemption and the new birth. The thought of the unity of all believers runs through the epistle to the Ephesians, but here, there is a strong hint at a larger unity still (1:10).

In the first place, we have in this verse the measure according to which Paul petitioned God to grant his requests for the Ephesians; namely, "according to the riches of His glory." It was indeed a great measure. Then there follows in this verse the first petition of Paul for the Ephesian saints. It is "to be strengthened with might by His Spirit in the inner man." It is for no mere ordinary strengthening the apostle prayed, but for an extraordinary one—"with might," which means an empowering with great strength. This strengthening was to be in the "inward man" (American Standard Version); that is, the new nature and spirit within, the new man begotten by the birth from above.

In this verse there are two more petitions. First, there is the petition "that Christ may dwell in your hearts by faith." That for which Paul prayed in this petition was that Christ might hold abiding, full control and they might be abidingly conscious of His abiding presence. This permanent and abiding indwelling of Christ is "through faith." Second, there is the petition "that ye, being rooted and grounded in love." The apostle uses a double figure here; that is, first, the image of a tree sending down its roots into the soil; second, the image of a building resting upon a foundation. Love is the supreme thing in the Christian life, and all Christian love has its source in God and its channel in the Lord Jesus Christ.

The first petition is to comprehend with all saints what is the breadth and length and depth and height. The "breadth" implies Christ's world-wide love, embracing all mankind, as well as the whole of the vast mystery of free salvation in Christ for all, Jew and Gentile alike (Eph. 2:11-18; 3:3-9); the "length," its being from eternity to

eternity, extending through all the ages; the "depth," its great and deep humility displayed in Christ's stoop from the highest height of glory to the deepest depth of shame and suffering; the height, its infinite lift, raising us out of sin and shame into the highest possible height of glory with Himself.

The second petition in this verse is "to know the love of Christ, which passeth knowledge." This is a paradox. We are to know that which passeth knowledge. We know the love of Christ, and the more we learn to know it the more it passeth our knowledge.

The third petition in this verse is "that ye might be filled with all the fulness of God." The expression "with all the fulness of God" is rendered "unto all the fulness of God" in the American Standard Version. It is impossible for any one to be filled with all the fullness of God, for he has not capacity to receive such fullness. But a believer may be filled unto all the fullness of God; that is, he may be filled according to capacity, with the same things that are in God; even as God is full.

## THE LESSON ILLUSTRATED BOUNDLESS LOVE

I know of a father who, after his son came back the fourth time, said: "No! I forgave you three times, but I will never forgive you again." And the son went off and died. But God takes back his children the thousandth time as cheerfully as the first! As easily as with my handkerchief I strike the dust off this book, God will wipe out all our sins. O, this mercy of God! I am told it is an ocean. Then I place on it four swift-sailing craft, with compass, and charts, and choice rigging, and skillful navigators, and I tell them to launch away, and discover for me the extent of this ocean. That craft puts out in one direction, and sails to the north; this to the south; that to the east; this to the west. They crowd on all their canvas, and sail ten thousand years, and one day come up to the harbor of heaven; and I shout to them from the beach, "Have you found the shore?" and they answer: "No shore to God's mercy." Swift angels, dispatched from the throne, attempt to go across it. For a million years they fly and fly; but then come back and fold their wings at the foot of the throne, and cry: "No shore! no shore to God's mercy!"—Talmage.

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## OBJECT LESSON

**OBJECTS:** A chair that you are sure will bear your weight.

**EXPLANATION:** Discuss the structure of the chair, and the fact that somebody was kind enough to provide it for the use of the Sunday school. After looking it over carefully, try it with your hand, but do not sit on it. Tell them that you feel sure the chair is safe, but



are uncertain about sitting on it. Finally sit down, and show them that the chair will bear your weight.

Many people hear many wonderful things about Christ, but they just will

not trust Him to the extent that they will yield all to Him and allow Him to save them for time and eternity. Urge the students to trust Him (even as you did the chair) by placing **everything** upon Him.

\* \* \*

## PAUL PLEADS FOR A RUNAWAY SLAVE

Second Quarter, Lesson 11, June 11

Lesson: Philemon

\* \* \*

Lesson Text: Philem. 4-21

\* \* \*

Devotional Reading: Ps. 67

\* \* \*

Golden Text: *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.* Eph. 4:32.

\* \* \*

### INTRODUCTION

The occasion and the object of the epistle to Philemon are both plainly indicated in the epistle itself. Philemon was a believer on the Lord Jesus Christ, and he had a slave whose name was Onesimus. He was probably a Phrygian, a people who were considered the lowest of all slaves. To make matters still worse, he had defrauded his master of some money and had run away. He was attracted to Rome, for some reason or other, just why is nowhere indicated. We may easily believe, however, that he fled to Rome, thinking he would not be detected there. While at Rome, he came in contact with Paul. How he happened to meet Paul, the epistle does not reveal. It may be that he had heard about Paul in his master's house, and now while at Rome, having heard of Paul's imprisonment, he found his way to him. Perhaps he was in want and destitution and went to see him for some help. We do not know what induced him to go to see Paul; but this we do know, that he heard the Gospel preached by Paul, and believing it, he was saved. He then told Paul what he had done, and Paul sent him back to his master with this precious letter. So Onesimus returned to Philemon, no longer "unprofitable"; and "not now as a servant, but above a servant, a brother beloved" (vs. 16).

\* \* \*

### LESSON EXPOSITION

By W. S. HOTTEL

#### I. An Affectionate Word About Philemon

(Philem. 4-7)

The name "Philemon" means "friendly," "loving." Paul addressed Philemon as "our dearly beloved, and fellow-labourer" (vs. 1). Apphia who is mentioned in verse 2 was probably the wife of Philemon. Paul also made mention of Archippus, whom he called a "fellow-soldier." He ministered in the Colossian assembly (Col. 4:17). He obviously was

a heroic, brave, and faithful laborer for the Lord; he took an uncompromising stand for the faith of the Gospel and was undaunted and fearless in the face of the enemy, even in the face of threatened danger and suffering.

The apostle also extended greeting "to the church" in the house of Philemon. His brotherly sympathy extended to all the saints everywhere, and so the church which gathered in the house of Philemon was kindly remembered by Paul in his greeting. But there was, no doubt, a deeper meaning attached to this general greeting. In this epistle, addressed to Philemon personally, there was a warm and an earnest appeal in behalf of Onesimus, that Philemon would forgive him the wrong he had done him and receive him back, not merely as a slave but as a brother in the Lord. The church gathered in his house was to be equally interested in Onesimus, who was now returning as a brother beloved, and therefore as a member of the Church, the Body of Christ. They were to receive him into Christian fellowship. He already belonged to the Colossian assembly, and Paul in addressing them had written of Onesimus as "a faithful and beloved brother, *who is one of you*" (Col. 4:9). Paul's greeting to the church gathered in the house of Philemon, we doubt not, was intended to pave the way and to prepare them for the reception of Onesimus.

Paul thanked God for Philemon, making mention of him always in his prayers. He had known of his love and faith toward the Lord Jesus and toward all the saints, and he prayed for him "that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ" (American Standard Version). It was a prayer that the faith of Philemon would manifest itself still more by exhibiting kindness toward his runaway slave.

It is interesting to note the high spiritual ideals Paul held forth to the saints for them to reach out after and to attain to. He always carefully recognized the spiritual graces already manifested in their lives, but at the same time clearly intimated that there were still higher heights and deeper depths to reach. There is no standstill in the true Christian life, and no place for idleness, indolence, and self-complacent self-satisfaction. There is always room for spiritual growth and further development.

In his words of warm and kindly commendation Paul also speaks about the Christian hospitality of Philemon. Phile-

mon evidently was a Christian householder who hospitably entertained the saints and befriended them with loving sympathy. They were refreshed by his kindness and hospitality. To show hospitality is a very beautiful Christian virtue or grace. It is to be lamented that it is rapidly dying out among God's people in these modern days. It is enjoined upon God's people that they be "given to hospitality" (Rom. 12:13). Now, all the kind things Paul said of Philemon were not mere political flattery to induce him to kindly receive his slave, Onesimus; but they were the sincere tribute of his esteem of him, though he did preface his plea for Onesimus with this kindly recognition of Philemon.

#### II. The Interest of Paul in Onesimus (Philem. 8-10)

Paul gave Philemon to understand, first of all, that he was not minded to exercise his apostolic authority, but that as the prisoner of Jesus Christ he was the rather making a loving appeal to him. The word "convenient" is rendered "befitting" in the American Standard Version. The apostle addressed Philemon and told him that he would have the power and right to order or command him to do that which was befitting him. Paul did not exercise the authority that was his, but rather was modest, prudent, and tactfully obliging. This prudence of Paul was due to his "love" for Philemon. Real Christian love goes a great way in saving us, as God's people, from being assuming, harsh, and commanding (I Cor. 13).

In his plea for Onesimus Paul appealed to two touching facts about himself. First, he appealed to his age. Age speaks respect. Doddridge thinks Paul was about fifty-three years of age at the writing of this epistle. No doubt Paul felt his age because of the great toil and suffering he had endured for Christ. Second, he appealed to his imprisonment. The beautiful thing about this is that Paul did not say he was the prisoner of Rome, but "of Jesus Christ" (Eph. 3:1; 4:1). The suffering he was enduring for the sake of Christ and the Gospel should make Philemon considerate of his plea.

Paul's interest was not in himself but in Onesimus; he was deeply concerned about him. He did not seek to awake consideration and sympathy for himself but for his child in the Gospel. Paul had a great love for Onesimus, the runaway slave who had been born again through his preaching of the Gospel. Observe his tenderness toward him. He speaks of him as "my child, whom I have begotten in my bonds" (American Standard Version, cf. I Tim. 1:2; Tit. 1:4). This clearly indicates the preacher's part in the salvation of souls, and also the means used to accomplish it.

#### III. The Utter Unselfishness of Paul (Philem. 11-15)



The name "Onesimus" signifies "profitable." Paul mentioned the fact that he had been "unprofitable" to Philemon; he did not make good his name. In this he notes that sin had spoiled him and ruined his usefulness. It had led him into being dishonest and unfaithful. Sin usually makes men unprofitable. But Paul also affirmed that now Onesimus was "profitable"; he now made good his name. Having been saved, he was changed. Salvation makes men sober, trustworthy, and therefore useful. Having been saved and become profitable, Paul sent Onesimus back to Philemon, begging him to receive him. In his appeal Paul spoke most tenderly of Onesimus, saying, "Thou therefore receive him back and to forgive him for all the wrong he had done, for Paul's sake."

The apostle was in prison at this time, and needed a friend or a servant to assist him, and for this reason would have kept Onesimus, that he might have ministered unto him in the bonds of the Gospel, in the stead of Philemon. It seems quite evident from this statement that Paul had tested Onesimus so long and so well that he knew him to be sincere and faithful, or else he would not have commended him so highly to Philemon. Onesimus had proven himself a real minister and servant to Paul, and he would have gladly kept him at Rome, as his servant and minister; but Paul would not do anything of this kind without the consent of Philemon. Onesimus was the legal property of Philemon, and therefore Paul sent him back to him. He would not keep him without the willing consent of Philemon. He did not desire any service of constraint but only willing service, such that was voluntarily rendered or given. This is the kind of service the Lord Jesus Christ desires (Ps. 110:3; I Cor. 9:17; II Cor. 8:12; 9:7; I Pet. 5:2).

Onesimus had done wrong in running away from him, but the Lord made that work out for good to Philemon. God had met Onesimus on his trip, changed him radically, and now he would run away no more. The Lord often, if not always, brings gain to His people out of their losses (Gen. 45:5-8; 50:20; Ps. 76:10).

#### IV. The Tender and Gracious Consideration of Paul

(Philem. 16-21)

In coming back to Philemon as a saved man, Onesimus would be much nearer and more valuable than a "slave"; he would be "a brother beloved." As "a brother beloved," Onesimus would be more to Philemon than he had been before he ran away or than he could be as an unsaved slave. In the first place, he would be more in the flesh. He would be a better and more faithful slave than he was or than he had been before his conversion to Christ, and therefore more valuable to Philemon in a natural and material sense. In the next

place, Onesimus would be more to Philemon in the Lord. He had become a brother in the Lord and therefore dearer than an unsaved slave because he belonged to the same spiritual family. This spiritual bond would make him near and dear to Philemon. There is no closer tie among men than that of spiritual brotherhood. Believers in Christ are near and dear to each other, even though they may have different social connections and belong to different races. Brethren in Christ; what a blessed relationship! The apostle appealed to Philemon on the basis of his relationship to himself. Did he count him as a partner? Then let him receive Onesimus as he would receive Paul himself. That was a wonderful thing for Paul to say. It revealed his great love and consideration for Onesimus. But the Lord Jesus says the same thing about His people (Matt. 10:40; 18:5). God, too, has accepted us as believers in Christ, for His sake and as Himself (Eph. 1:6; I Cor. 1:30; II Cor. 5:21; I John 4:17). In his strong appeal to Philemon, Paul rose to a very exalted level. In the first place, if Onesimus were unable to restore whatever he had taken, Paul would assume the obligation; he would be his surety. He guaranteed payment with the signature of his own hand. But very tactfully at this point the Apostle reminds Philemon of his own indebtedness to Paul. He did not owe Paul any money, but much more. The fact that he was a Christian was due to Paul's ministry. Thus he owed Paul a great spiritual debt.

Paul tenderly appealed to Philemon to give him joy and refreshment of heart. The word rendered "bowels" is trans-

lated "heart" in the American Standard Version. Paul desired joy and refreshment in his innermost being. How tender and appealing was his earnest plea! Paul was now in prison for the Lord's sake and needed all the comfort and support his friends could give him. For Philemon to receive and to fully forgive Onesimus, would bring joy, comfort, and refreshment to Paul's heart. There were no carnal desires and motives actuating Paul in this plea, but only that which was pleasing to Christ; "refresh my heart in Christ" (American Standard Version).

It is just likely that Philemon had been persuaded long before now, but the apostle made one more and final appeal: he expressed confidence that his request would be granted, and even more, which may mean that he hoped Onesimus would be granted liberty from slavery. In conclusion we affirm that this whole letter is a beautiful lesson on love, devotion, fellowship, forgiveness, and courtesy. Paul does not cover Onesimus' sin, nor the wrong and damage he did to his master; but, like our great Intercessor, he asks Philemon to charge the account to him and receive his slave back, but not as such, rather as a brother. This, beloved, was the outbreathing of the true Christian spirit. The Christian graces are not complete without courtesy and consideration.

#### THE LESSON ILLUSTRATED

A noted evangelist told of a woman who was under deep conviction. She said she was willing to give up all sins but

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one; she could not forgive a woman who had wronged her. I said, "You will have to give that up." She said, "If you knew what that was you would not ask me to do it." "I do not ask you to do it," I said, "God asks you to do it. There is no other way for you." She said, "I can't forgive that injury." I said, "Does it make you a truer, happier woman?" "No," she said, "it makes me miserable." I said, "Let us kneel down and tell that to God." We knelt together in prayer, and after I had prayed I asked her to pray. She told the Lord that if she could, she would forgive this injury, and that she would like to get the bitterness out of her heart. And you know what the Lord did? He opened the floodgates of His infinite love and poured His forgiving spirit through her heart. And when we rose up she said she would go out and write a letter to this friend and forgive her heartily; and almost immediately she came into the liberty and beauty and peace of a child of God.

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### OBJECT LESSON

OBJECTS: A light, either a candle or a light bulb; four large hearts cut from green, purple, gold, and white paper. It

would be well if all of these were cut from thin paper, but the white must be made of thin paper (either tissue or cellophane).

**EXPLANATION:** (Hold the green heart in front of the light.) The light cannot be seen clearly, and the reason for this is that something is keeping back the light. It is envy. Envy causes us to do many things, no doubt the worst of these is being unkind. (Hold the purple heart in same manner.) This heart is clouded with the desire for material things. To a certain extent this is alright, but when we forget the feelings of others and desire to obtain these things no matter what the price, then we often become unkind. (Hold the gold one in same manner.) Desire for money clouds our hearts, and many times we are unkind even to those we love best. (Hold up white heart in same manner.) It is easy to see the light through this one because it is clear and nothing is in the way. The reason for this that the spotless Lamb of God is reigning in the heart. Nothing is there to cause this one to be unkind. (These may be elaborated upon by using stories of different people who allowed these things to rule their lives.)

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## A GOOD SOLDIER OF JESUS CHRIST

Second Quarter, Lesson 12, June 18

Lesson: II Timothy

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Lesson Text: II Timothy 2:1-4, 8-12;

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4:5-8

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Devotional Reading: Hebrews 11:32—12:2

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Golden Text: "Thou therefore endure hardship, as a good soldier of Jesus Christ" (II Tim. 2:3).

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### LESSON EXPOSITION

By H. H. Stewart

In this second letter to Timothy Paul speaks "over Timothy's shoulder" to every child of God. The express purpose of the entire letter is that instruction might be given for the full development of God's crowning masterpiece of creation and redemption—the new creature in Christ Jesus. The development of this creature "unto a perfect man, unto the measure of the stature of the fulness of Christ" occupies a place paramount in the thinking of God.

The admonition of Paul to his "son in the faith," Timothy, centers around the word "endure." "Endure hardness"; "endure all things"; "endure afflictions."

Enduring hardships, trials and afflictions has an important place in

the full development of real Christian character.

For our method of classifying the material in this lesson we shall give special heed to the word "endure" as found in the three passages of Scripture assigned.

#### I. "ENDURE HARDNESS"

II Timothy 2:1-4

We believe these four verses of Scripture are especially intended to set forth the development of steadfast Christian character. One thing that God especially desires in the Christian is stability under stress. Most of us are good, fair-weather Christians, but when the storms arise we become fearful and vacillating. The good soldier of Jesus Christ must conduct himself as the good soldier of Uncle Sam. The test of a good soldier in the army is his conduct, not in training on the peaceful shores of North America, but under fire at the battlefronts of Europe and in the Pacific. The world does not so much evaluate nor test the reality that a Christian possesses by his conduct during the serene periods as by the way he acts under trial. When the storms rage, when plans and ambitions crumble, when Satan's fiercest darts are hurled, when human hopes reach absolute zero, then it is that God will be glorified in the life that stands unwavering with an implicit trust in the "things unseen."

The fortitude necessary for such

endurance comes not from any natural strength of character. It is the strength that is in the grace of Christ Jesus. By nature we are all prone to quail under trial; though like Peter, we may greatly overestimate our strength and boast loudly of our fidelity. But when the test comes the arm of flesh will always fail. God has, however, provided a strength—a complete armor (Eph. 6:12-18)—with which, in His grace, He will clothe the soldier who will appropriate it.

Furthermore, the strength of the soldier is enhanced by a complete separation from the affairs of this world, the things that entangle and ensnare the Christian. We conclude, since Paul sometimes continued to work at his trade of tent-making, that he did not demand that the good soldier of Christ have no secular connections. Rather, he must not become overengrossed in that which is only temporal. In such an attitude Satan finds the Christian an easy prey, and he leads him into temptation and on into sin.

We now retrace our steps to the second verse of our text. Here Paul points out to Timothy the work for which Christian character is so necessary. Real Christian character is especially important to the instructor of spiritual truth, for no one places much credence on precepts laid down by one who does not embrace them in his own life. But to the one who is called to teach and does yield himself to the Holy Spirit, God imparts rich truths, and from his innermost being flows forth rivers of living waters which abundantly bless the willing listener.

#### II. "ENDURE ALL THINGS"

II Timothy 2:8-12

We will confine our remarks in this section to Paul's testimony of his enduring, and the special blessings of such in view of future glory.

The sufferings of most Christians are not comparable to those endured by Paul. Regarding almost any affliction one could mention, Paul could say, "I more." "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft" (II Cor. 11:23). In addition to all these afflictions Paul suffered as an evil doer and was put in bonds. He was branded as a criminal and was ultimately executed as such. Nevertheless Paul suffered all these things that others might obtain salvation, and not only salvation from wrath but also eternal glory in reigning with Christ. Those who suffer with Christ (not those who suffer for their own sins) shall be permitted to reign with Him. Suffering is a prerequisite of reigning. "Yea, and all that will live godly in Christ Jesus"



shall suffer persecution" (II Tim. 3: 12), and godly living is an essential for those who hope to reign. Those who deny Him the suffering by not living godly lives, will be denied the reigning with Him.

### III. "ENDURE AFFLICTION"

II Timothy 4:5-8

The encouragement which the great apostle holds out to Timothy in these verses is to endure in view of the appearing of our Lord. Seemingly, the admonition set forth to endure is based on arguments very similar to those we have just observed. In this section we shall place the emphasis on the reward for enduring rather than on the enduring for reward.

Paul's course was about finished. The time of his departure he knew to be close at hand. "I am now ready" was the sincere testimony of the man who had previously been in a strait betwixt the desire to depart and to be with Christ, and the urge to abide in the flesh for the benefit of those needing his ministry. But the good fight had all been fought, and Paul knew that it was then God's will for him to go home to glory.

"I have kept the faith." In spite of perhaps the most severe trials endured by mortal man Paul wavered not, but kept his eyes fixed on Him Who is faithful and true. "Henceforth," said he, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Paul knew that that crown of righteousness toward which he had so long been pressing was nearly won. But he knew that he was not unique — "a similar crown," said he, "awaits all those who love his appearing."

We note first that the crown of which Paul was speaking was a reward earned and had nothing to do with his salvation which was a gift from God (See Romans 4:2-5). Salvation, God's free gift to those who place their faith in Christ (Eph. 2: 8-9), can have nothing added to it nor taken from it. It is for whosoever will to come and partake of freely (Rev. 22:17). Rewards are for only the saved. They may be earned by the child of God through doing the work planned by God.

God has planned rewards for His children. In His grace, and not because of any previous works or merit on the part of the believer, God has called every child to some special holy calling (II Tim. 1:9). For entering into this life of good works God has laid out for each one a full reward (II John 8). Those who seek God's will for their lives and contin-

ue steadfastly therein will obtain this full reward.

The works of the believer will be tested by fire to determine what part of the full reward he will obtain. Those who have built their life works on the foundation, Jesus Christ (I Cor. 3:11, 14) will have these works tried by fire (I Cor. 3:15). Those works which are good, those built with gold, silver, precious stones, will stand the test and will remain. Those built with wood, hay, and stubble will be burned away (I Cor. 3:12). Regardless of the works built thereupon the foundation will stand the test, so none who have put their faith in Christ will be lost, though their works may be all burned away (I Cor. 3: 15). Rewards, however, will be meted out only to those who have built that which will endure.

Paul had endured patiently through all trials and testings, building all the while that which will endure eternally. He knew that the reward was to be his. Also Paul could guarantee the same for all those who love the appearing of our Lord Jesus Christ. Merely loving the appearing of Christ might, at first though, seem to fall far short of the good works we have been discussing. But were sure that such is not the case. The hope of

His coming is a purifying hope (I John 3:3). Those who really love His coming will most certainly be found doing His will and will be rewarded accordingly.

### THE LESSON ILLUSTRATED

There is David Livingstone, converted at twenty, thirty-two years a missionary in Africa, sleeping in Westminster Abbey amid the great of the English people. When I think of that man, decorated by geographical and scientific societies, honored by courts and parliaments, offered the freedom of cities; and yet sleeping on the coarse, damp grass, eating bird seed and roots and African maize, forty times scorched with fever, his arm torn by the teeth of a lion—he stands before me transfigured like one of the tall angels whom Isaiah saw next the throne of God. There are three scenes in his life that are most prominent. One was when he turned away from his dear Mary's grave to find a balm for his broken heart in trying to redeem Africa. The second was when he thought he was going to be called home, and his great heart protested. He said, "If I am to go on the shelf, let that shelf be Africa." The third was when Stanley found him and tried to induce him to return; and although he was weak, he would but send messages back home and labor on



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for a little while and die on his knees in the attitude of prayer. David Livingstone gives us the lesson of an incarnated conscience, a life swayed by the Spirit.—Bishop Galloway.

### OBJECT LESSON

OBJECTS: Pictures of a family scene, a group in church, a group at school, some workers in an office, and some workers in a shop.

EXPLANATION: Hold up one pic-

ture at a time and explain how essential it is to be a good soldier in each place. We can be a witness both by our lives and by words. It is necessary to show forth Christ at all times to be a good soldier. If we live at home, school, work, or play so others will see Christ in us, they will want to know Him, too. As our friends see us act at home, they will realize to what extent we are practicing the things of Christ and only to that extent will our testimony reach out to others.

\* \* \*

## THE POWER IN SIMPLE LIVING

Second Quarter, Lesson 13, June 25  
(Temperance Lesson)

Lesson Text: Daniel 1:8-16, 19-20

\* \* \*

Devotional Reading: Psalm 128

\* \* \*

Golden Text: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:8).

\* \* \*

### LESSON EXPOSITION

By Hilland H. Stewart

Though this is a temperance lesson, we shall largely confine our comments to the interpretation. A few temperance applications will be drawn.

### I INTRODUCTION

The events narrated in the first seven verses of Daniel one are interesting, significant, and necessary to a proper understanding of our lesson text.

In the reign of Jehoiakim, king of Judah, the long threatened captivity of Judah got under way. For years God had warned the nation of judgment unless they turned from their wickedness. The Northern Kingdom was carried into captivity by the Assyrians a little over one hundred years before the time of Jehoiakim's reign. Revivals under Hezekiah and Josiah had set the evil day a little farther away for Judah, but the time finally arrived. Nebuchadnezzar came with a large horde of invaders, besieged Jerusalem, and took it. ("The Lord gave it into his hands." Israel's powerful and warlike neighbors never prospered against her, when her ways pleased the Lord.) In addition to the vessels from the house of God and other treasures he carried away, he took certain well-favored young people to train up as courtiers. Among these were Daniel, Hananiah, Mishael, and Azariah.

The development of these youths in the schools of Nebuchadnezzar for his palace service was fourfold—educational, cultural, physical, and spiritual. (The spiritual training was de-

structive rather than constructive.) They were taught knowledge, science, and "the training and the tongue of the Chaldeans." Exceptional privileges and great familiarity with court life were calculated to care for their cultural development. Their physical training continued, though only those had been chosen "in whom was no blemish, but who were well-favored." Evidently the special food and drink provided was intended to further enhance the appearance of the physique. The negative spiritual training is that which arrests our attention as we come to the last part of our introductory verses. Doubtless, much of the program was intended to remove from these godly Hebrew youths the opprobrium which the world attaches to those trained in a righteous manner. The changing of their names, however, stands out as the most significant thing on this program. In the seventh verse we read that the prince of the eunuchs gave unto them different names. Daniel, he named Belteshazzar; Hananiah, Shadrach; Mishael, Meshach; and Azariah, Abed-nego. The purpose of this was doubtless twofold. Probably he did not want them to be continually reminded of the significance of their original names, nor did he himself wish to be reminded of the significant messages which those names bore. Daniel's name signified, "God is my Judge" before he was given the hideous appellation which meant "Bel's prince," according to the name of Nebuchadnezzar's god (4:8). Hananiah, by his original name, constantly testified that he was "Beloved of the Lord." As Shadrach, he must confess that which he disbelieved, the heathen god, "Rak"; for the full name given him meant, "Illumined by the Sungod." Mishael, whose name meant, "Who is as God" had the last syllable of his name (El, Hebrew for God) changed to Shach; likely a heathen god or goddess. And Azariah had to substitute for his faith-inspiring name, "the Lord is my help," the repulsive name, Abed-nego, meaning "the servant of Nego." How zealously the world tries to snatch from the children of God

any mark of His workmanship imprinted on their person and character! They want nothing about the Christian with whom they are to associate that reminds them that there is a God in heaven to Whom they must one day account for the deeds done in the body.

In trying to forget Him these heathen Chaldeans failed to reckon with the God of Israel, the God of Daniel, Hananiah, Mishael, and Azariah and the influence He had gained in their lives through the training in early years.

### II. PURPOSE

That these young men had been well trained by godly parents must certainly be inferred from the names these parents had given them. More than this, the firm conviction of heart and the resoluteness of purpose exhibited by these youths attested to their spiritual foundation.

The leader of the group apparently was Daniel, a youth of probably about sixteen years. We gain our first impression of this lad, who was destined to play such an important role in the affairs of Israel during their captivity, in the verses which now come before us. "And Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

The defilement which these Hebrew youths, particularly Daniel, so firmly set themselves against was probably of a threefold nature. First of all, without doubt most of the food served in this heathen household was unclean according to the Levitical law. A warning concerning the problem of eating unclean food in captivity had been given by the Lord and was voiced to the captives by the prophet Ezekiel: "And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles whither I will drive them" (Ezek. 4:13). Then, besides the food being unclean according to the law, it was further contaminated to these Hebrews because of its association with idol worship. "The heathen at their feasts offered up in sacrifice to their gods a part of the food and the drink, and thus consecrated their meals by a religious rite; whereby not only he who participated in such a meal participated in the worship of idols, but the meat and the wine as a whole were the meat and wine of an idol sacrifice, partaking of which, according to the saying of the apostle (I Cor. 10:20), is the same as sacrificing to devils" (*Commentary on the Book of Daniel*, by Kiel). The third phase of the defilement to which Daniel and his friends objected was, without question, the intemperance



involved in partaking of such food and drink. As godly youths, with determination to separate from anything which defiles, they necessarily would not indulge in the unhealthy food and drink of the Babylonians.

III. PROTECTION

God honored the faith and steadfastness of these Hebrew youths. He always has a way of escape from the snare of sin for those who choose to do His will. He brought Daniel into favor with the prince of the eunuchs. Though this prince feared to jeopardize his position with the king by disobeying the order of his monarch, yet he finally responded favorably to a suggestion made by Daniel.

A ten-day test was suggested by this godly youth during which the meager fare of pulse and water was to be substituted for the king's diet. Melzar, who was over Daniel, Hananiah, Mishael, and Azariah, granted the request. The period was sufficient to prove Daniel's point, for these Hebrew youths who lived on the simple fare appeared fairer and fatter than the rest. Accordingly Melzar unhesitatingly took away the king's diet and gave the boys their pulse and water.

The activity of God, observed in bringing Daniel into favor with the prince of the eunuchs, became more in evidence as He speedily developed these boys on the simple fare of pulse and water. The literal message for us in this incident is that God blesses to the needs of the human body more the simple, non-injurious diet, though not completely balanced, than He does a more nearly complete diet, much of which is injurious.

The symbolic message is even more significant. We believe that the spiritual picture brought to us as these boys are nourished on pulse and water is that of the soul feasting on Him Who is the Bread and the Water of Life. Pulse is not exactly synonymous for bread, yet there is a close relationship. "The term (pulse) probable includes edible seeds in general" — McClintock and Strong. "Probably the term denotes uncooked grains of any kind, whether barley, wheat, millet, vetches, etc"—Smith. Consequently, we do not feel that we are forcing the type when we apply it to Him Who is the Sustainer of life.

IV. POWER

*The fear of the Lord is the beginning of wisdom.*

Likely Daniel and his three friends completed their training in much the same manner as the other captives in Babylon, except that they walked

in the fear of the Lord and according to His precepts. But as in their physical development, so also in their intellectual and spiritual development a marked difference occurred. "God gave them knowledge and skill in all training and wisdom: and Daniel had understanding in all visions and dreams." When they stood before the king, he found them ten times better than all the magicians and astrologers that were in his realm."

No real understanding of life, its perplexities and problems can be had apart from God's revelation. Human intellect has through the ages tried to plumb the depths of human experience in order to understand. Job and his three comforters tried to fathom the problem of human suffering, but only became hopelessly entangled in a labyrinth of inexplicable enigmas. Solomon, the wise man, made astute observations about oppressions, injustices, inequalities, but utterly failed to understand by his natural, finite thinking capacities. Only when a person comes into right

relationship with God, through the implanted Word of God, and has the eyes of his understanding illumined by the Spirit of God does he understand life, its mysteries, and the purposes God is working out as He seeks to bring all men unto Himself and into His will.

Never in the history of the world might the leaders more profitably turn to the Word of God than right now to learn His ways and His purpose in order to solve the problems which face us. But for the most part,

V. PROPHETIC

In addition to the spiritual significance this Scripture lesson presents, we believe there is a prophetic message. The nation of Israel will again, perhaps soon, fall under the domination of a heathen ruler, the Antichrist, who will try to defile them with his meat and drink. (Food is symbolic of teaching—I Peter 5:2.) His meat will be the ultimate perversion of every truth in the sacred Scripture, climaxing in his spurious claim to be the Jewish Messiah. Many shall be

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defiled with this diabolical food and drink, but a remnant will refuse to indulge. For this the fury of the Beast will descend upon them. If unmolested this Beast would soon demand their lives, as he will of all who refuse to worship the image of the Beast (Rev. 13:15). But God in heaven will take a hand in the matter. A place is prepared by Him in the wilderness for His people, where they are nourished for 1260 days. No doubt, as in the diet of Daniel and his companions, and Elijah at the brook Cherith, bread and water will comprise at least part of the diet of these uncompromising Hebrews of the future. Certainly the Bread and the Water of Life will be their spiritual nourishment.

### THE LESSON ILLUSTRATED

Four young men in a pullman car were chatting merrily together. At last one of them said, "Boys, I think it's time for drinks." Two of them consented; the other shook his head and said, "No, I thank you." "What!" exclaimed his companion, "have you become pious? Are you going to preach? Do you think you will become a missionary?" "No, fellows," he replied, "I am not especially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why: I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it he found it was a pair of baby shoes with the button-hole a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said, 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen; baby is at home dead, and does not need the shoes. Give me ten cents for a drink.' Now, fellows, I have a wife and baby at home myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of that demoralizing stuff would pass my lips again."

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### OBJECT LESSON

**OBJECTS:** Whiskey bottle with either whiskey or whiskey-colored solution (any liquor bottle may be used), and a can of mixed vegetable juices.

**EXPLANATION:** Show them the two different articles and ask them which they think would cause them to grow and to become strong. The vitamin content of the juices could be considered against the sugar content of the liquor. Contrast also the harmful effects of liquor and the vegetable juice. From this point take their thoughts to the lesson. Explain that Daniel chose the simple vegetable rather than the liquor and the rich foods of the king, for he

realized that these things were the ones which would make him strong and cause the king to desire him above the others.

## SPIRIT AND METHOD

*Continued from page 162*

Advance a step. There is a deeper law of structure, and this applies to the books. This is another detail to add to method. The Bible was made bookwise; study it so. This is the true method; pursue it. Each book was written for a purpose. Find that purpose. Each book has a key. Find it. New light keeps breaking in. The books have affinities; they fall into groups. You are on the right road, but you are not at the end of it yet. You will find that certain truths keep recurring. Study the Bible **BOOKWISE** and **TRUTHWISE**. Bring together into one view the sum of Bible teaching on the doctrines. As you study you will find that the writers are occupied with a **PERSON**. In the Old Testament He is the coming One. In the New Testament He is the One Who has come and is coming again. You will find that the Bible is Christ-centered, and that Jesus is the master key which unlocks each book.

Thus, when we come to the Word with the spiritual touch which it requires, and when we follow the method of "Search," "Compare," and "Study," which the Word lays down; the Word opens up its wealth of treasure and beauty to us, and we become "Workmen that need not to be ashamed" (II Tim. 2:15).

## THE DAYS OF YOUTH

*Continued from page 173*

There was a grand place where they built a camp fire and soon the air was filled with that delicious fragrance of sizzling hot dogs and brown rolls (for George would toast his). Just as he started to take a great mouthful, Billy suggested that they thank the Lord for the lunch and the good time they were having, and he asked Bobby to do it. He had never asked the blessing aloud before, and he as well as the other fellows felt embarrassed.

For a moment there was silence, then everything was forgotten save the food before them. If only they had a fish as part of their dinner. If only they had remembered to bring some marshmallows! But there was plenty and soon not one of them "could eat another bite."

Carefully putting out the fire and picking up the waste around the creek, they started on to find a cave which they had heard was near.

Following the creek bed they went deeper and deeper into the woods. Bobby called, "Just two more games, fellows, and we'd better start for home.

It's getting late, and I don't believe there is a cave anyway."

It seemed only a few seconds more when he heard a shriek followed by another and another, then silence. It sounded like Billy and Bobby went running toward the sound calling for George to come, and then Billy was with him, and they knew that it was George who had screamed! Hurriedly and much frightened they ran in the direction of the cries.

### CHAPTER VII

Horror-stricken the boys ran here and there, frantically calling for George. Then Billy called to his chum, "Bobby, we can't race around like this. We're getting nowhere." "If I hadn't called a moment ago, we would now be separated and where would we be? Let's start out together, but first of all, Bobby, we'd better pray. God knows where George is, and He can help us find him."

Together they dropped to their knees and in their boyish way, both asked the Lord to help them in the search for their friend. When they arose both felt more confident that George would soon be found.

Together they again shouted for George. When there was no reply, they started off in the direction in which they had last seen him. They covered the area thoroughly, but only when darkness ended their search did they remember that they were far from home and George was still missing.

Tired, nervous, nearly exhausted, they threw themselves upon the ground and burst into sobs until Bobby said, "Billy, we're a couple of sissys. Let's follow the creek bed back to the fork and wait there until morning. Someone is sure to come looking for us and then they'll help us find George. If we try to get out of here now, we'll only get lost."

"I guess you're right, Bob. We'll stick together and just wait to be found. I'm sure glad we have our sweaters."

"I'm sure glad we have a little lunch left, too. Let's eat now."

But when the remaining lunch was spread before them a great lump seemed to come into the throats of the boys; as they thought of George, little of the food was eaten. Packing it away once more they crept slowly along until they reached their destination. Here they slipped into their sweaters and laid down for the night.

When he awoke he saw Billy beside him still sleeping. Awaking him they ate some rolls and cake and were about to start back into town for help, when a lusty cry came from someone near by. Soon Billy was in the arms of his dad while Bobby made one leap for his father, and then they saw George's older brother, John, with an amazed look upon his face. Hastily they told what had happened and then learned how the



search had started for them at dawn. Very soon a plan had been worked out; the men divided into groups; and the hunt for George continued.

One of the men felt sure that he could lead them to the secret cave, so with Bobby and Billy clinging to his heels, they started through tangled underbrush once more, hoping against hope that George might soon be found.

Small wonder that they had not found him! There was a cave but it was so well camouflaged! Both Billy and Bobby would have fallen into it, too, had not Mr. Hale cried to them to take care. The boys thought it would be an opening into the mountain; rather, it was a small opening directly into the ground.

There was no sound from George, so one of the men helped John down into the earth and he landed on his feet about six feet below. Then Mr. Hale was lowered down and together they started to investigate the cave. They found they could walk back, back, back into the earth, and there they found a very much frightened person.

Huddled near a tiny stream, against a large rock, sat George. He could be heard even before they saw him. What relief could be felt in his voice! As he attempted to get to his feet, they saw that he had a very badly wrenched ankle. He groaned as he moved.

As John leaned over him he murmured under his breath, "And Christ came to seek and to save the lost." Quickly George looked at him, and John said, "Wait, Mr. Hale. This is a good time to talk with George. He knows now what it means to be lost. He knows what it means to be found. His life has been saved because we cared enough for him to come out and search for him. Can't you see now, George, that Christ came not to save your physical life, but to save your soul from death?"

But George was already in tears, saying, "Oh, yes, John, I know, I know. I've thought about Him all night long, and I do believe all you have told me about Him. Bob and Billy will be so glad. They've talked with me, too, and now we can be real Christian pals together."

Mr. Hale thrust out his hand to George saying, "And I'm glad, too. It's great to be a Christian."

Together they carried George to the "entrance," and those above lifted him out. John gave the signal so the other groups would cease the search and slowly they started back down to the creek bed.

## CHAPTER VIII

As they neared the village Billy said, "Everything would be just alright now if only George could be with us in Sunday school and church." "Huh," said Bobby's father, "I thought you kids would be too scared and too tired to think of going any place but to bed this

morning." "Oh no," exclaimed Bobby, "why Dad, we've so much to thank the Lord for this morning, we couldn't think of staying home. We can go to bed this afternoon. I am tired, but I don't think I'll be able to sleep for a week. I'll just think and think."

"If you fella's think you can't sleep, what about me?" said George. "You should have been in that cold, dark cave; but say, don't think I'm going to stay home this morning. John'll help me and as soon as I get my foot bandaged and something to eat, we'll be over to Sunday school."

"Hurrah," cried Billy and Bobby, and even John gave a shout. Then turning to Bobby's father he said, "We all seem to be going over this morning. Why don't you and your wife come along, too? We do have such good meetings."

Mr. Carter looked a bit embarrassed and said, "Well, I have been promising the kid for a long while that I'd go with him. I guess we can get Mother started if she's not too upset yet about Bobby. It'll sorta show that we're glad to have the rascal back home again, won't it, Bob?"

Bobby was so happy that he could hardly answer. Later, as he sat for the first time with his father and mother in the church service, he could hardly believe it was true.

Then surprise of all surprises! In came John with George hobbling along behind and by John's side, Mrs. Cox. They had brought her home yesterday afternoon, but had kept it a secret waiting for George to come home from the picnic, for they knew how happy he would be to have her home again. It had been an anxious time for her, but friends had stayed with her and John throughout the night. John seemed so happy as he looked at his little "family"—Mother next to him and, over on the other side, George, as big as life. Tears came to his eyes as he thought of his dad, and then a smile came upon his face as he realized that "to be absent from the body is to be present with the Lord," and he knew that his dad would be glad if he could look down and see them together there in the service.

The Carters sat across from them, down several pews. Mrs. Carter looked so important, but poor Mr. Carter acted self-conscious—as though everybody in the room was looking at him. Bobby? It was the first time in his life that he with his mother and dad had ever been in a church service together. How he prayed in his boyish way as he sat there listening to the message!

Bobby's teacher had said something in school about "adapting" oneself and certainly that preacher knew all about it. In his prayer he praised God for bringing the three boys safely home again; he was grateful for so many things that morning it seemed. The entire audience

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entered into the service with more fervor than usual. In the announcements the pastor made mention of the Gospel Team which would again that week be active for the Lord. "You will be glad to know," said he, "that last week two of the members were at the hospital and that one of the friends who was led to the Lord through their efforts, is with us this morning." He turned to smile at Mrs. Cox, and everyone knew that she, too, had not only been healed of body but had found healing of the soul those last few days before returning to her home.

The sermon that morning was on "The Ninety and Nine." He so portrayed the one lost sheep that all could visualize it. Then he made a further application and talked of the experience of the three boys. He told of George down in the dark cave; of his rescue by those who loved him; and of his being led to the Saviour Who had died that he might live.

Bobby's mother cried a great deal through the service, and Bob noticed how attentive his dad was. He even tried to look up a Scripture reference, but because he did not know where Luke's Gospel was found, Bobby hurriedly found it for him.

"After a message such as this," said the pastor at the close of the service, "it hardly seems possible that we could leave the building without seeing some lost soul come to the Shepherd. Without further comment, may we bow our heads and pray together that we might see His hand in blessing this morning in salvation of souls."

As the choir softly sang an invitation hymn, Mrs. Carter left her seat and started silently down the aisle. Mr. Carter followed closely behind, and together they quietly knelt before the pastor. By their side knelt three others and there was rejoicing in the hearts of the Christians.

Bobby felt as though his heart would burst for joy, and when an opportunity was given to those at the front to speak a word, the entire audience was in tears as they listened to the words which came from the hearts of new-born Christians.

When Bobby's father spoke he said "I've been doing a lot of thinking lately folks, and Bob's been doing a lot of talking. When the boys didn't show up last night I thought a lot about praying and God and Christ and church. I didn't know much about it, only what Bobby had said, but I did feel that I needed to know Christ as he seemed to know Him. He used to bother me talking as he did and make me uncomfortable, but as I stand before you now, I know what it means to have joy and peace because I too, know that my sins are forgiven. I'm glad this happened today for we're moving out of town in a few days and want you to know that I will find a church where they preach the Gospel."



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and that I will live for the Lord. I'll try to make up for lost time and for the years behind that are wasted. I'm glad for this day, and Bobby, I'm glad for the day that you were saved."  
(THE END)

## PROPHETIC STUDIES

*Continued from page 173*

and not to marriage as instituted by God Himself. That marriage was prostituted in the days of Noah is clearly evident from the fact that in those days the sons of God married the daughters of men, and out of this wedlock were born mighty men and men of renown (Gen. 6:1-4). Whatever this record implies, it is evident that there was looseness in the marriage relationship. Then, too, it is distinctly said that in those days "the earth also was corrupt before God" (vs. 11). From this we gather that the masses had sunk into a moral slump, and that there was prevailing immorality. The days of Noah were days in which the masses were given to sensuality and fleshly lusts.

Today history is at least beginning to verify this prophecy. In spite of our boasted intelligence and culture, marriage is shamefully degenerated. Think of how easy it is to obtain a divorce these days, and for what trivial reason divorces are sought. The records of our courts are filled with divorces granted. There is one divorce a year to about each 130 couples. This is our record already. A daily paper said some time ago: "The lifelong trips on the sea of matrimony are rapidly being replaced by excursions." Not only are there easy divorces, and multiplied numbers of them, but also remarriage by those who have been divorced. The divorce itself might not be so bad, especially if there is a good reason for it, but the practice of remarriage must be branded as evil. Divorce with its accompanying remarriage is one of the greatest blots on our fair civilization. In addition to all this we have also come upon a time when companionate marriage is being loudly and widely advocated. There are likewise floods of propaganda for legalized birth control. Back of all these things live sensuality and unbridled lust.

The present is rushing headlong into the vortex of unbridled sexual debauchery. Almost every influence abroad tends to moral looseness. What about the immodesty of woman's attire? What about the prevailing sex appeal? Think of the many plays in the movies and theaters which, if not obscene, most assuredly border on the obscene. Observe much of the literature that is

being read these days and you will discover that it feeds the mind with the thoughts that inflame and excite passion. Much of the conversation carried on reeks with filthiness and foulness and flows along the same stream of influence. Modesty and decency, generally speaking, are lost virtues, if not entirely forgotten.

### III. THE MASSES SHALL BE GIVEN TO SECULAR AND COMMERCIAL ENTERPRISE

In the days of Lot our Lord says, "They bought; they sold; they planted; they builded." This was clearly secular and commercial enterprise.

This statement is made of the days of Lot, and much that was worse than this might have been said of Sodom. Genesis 19 indicates horrible and unmentionable wickedness (vss. 3-11). Indeed, the sins of Sodom were so great that they cried unto God for judgment (Gen. 18:21), and the judgment provoked by the sins of the Sodomites fell on them in God's due time. So Sodom, with other cities of the plain, was destroyed by a rain of fire from heaven (Gen. 19:23-28). In the New Testament there is also a plain hint at the terrible sensuality and sins of Sodom, as well as definite affirmation that the judgment of God fell upon the place (II Pet. 2:6-9; Jude 7). In the light of this clear revelation, it is obvious that our Lord might have made much graver and severer charges against Sodom, than that the people were engaged in secular and commercial enterprise. But why make this statement? What harm is there in buying and selling, or in planting and building? Surely there is none. These are natural and necessary things in the ordinary pursuits of life. How else could men make a living for themselves and their families?

There must be something in these words that marks commercial enterprise as having gone beyond the sane and necessary business demanded for honest and sensible living. These words mark commercialism gone mad; a feverish covetousness. The masses were intent on laying farm against farm, and placing house against house, as the people of Israel did in the days of Isaiah (Isa. 5:8). The Sodomites were feverishly engaged in heaping up treasures and multiplying riches. There was insatiable greed and passionate covetousness. There is no doubt what our Lord implied when He said, "They bought; they sold; they planted; they builded." Now such greed and covetousness is clearly in evidence these days, and the end is not yet. In the end of the age, according to the prophecy of the book of the Revelation, Babylon will be restored as a



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commercial center of the earth, and its restoration will be marked by feverish covetousness (Rev. 18:11-13). There will be a real business boom in those excitable days. James makes reference to the heaping up of treasures in the last days, in his solemn warning of the rich (James 5:1-5). What madness for money there is these days! Men are so feverishly set upon material gain that great numbers would give up their personal liberties for the sake of the prospect of added gain. The masses are in the grip of a feverish greed and ruled by insatiable covetousness. The blight and curse of these days is materialism.

#### IV. THE MASSES SHALL BE LIVING IN A STATE OF FALSE SECURITY

In the days of Lot the masses kept up with their fleshly and lustful living, as well as with their feverish enterprise, until the "day that Lot went out of Sodom" and "it rained fire and brimstone from heaven, and destroyed them all." In the days of Noah, Matthew reports that Jesus said, "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away" (Matt. 24:38-39).

The supreme characteristic of the days of Noah and of Lot was ignorance of the coming judgment. The masses were not ignorant concerning numerous other things, but they did not know that divine judgment was

impending and about to fall. They knew enough to carry on commercial enterprise and to follow their wicked ways. In the days of Noah, according to the closing verses of the fourth chapter of Genesis, civilization was far advanced and ranked very high. In those days they evidently also knew occult and satanic mysteries, but they were ignorant of the coming flood. In connection with both the flood and the destruction of Sodom by fire, the masses were in utter moral and spiritual darkness.

The ignorance of the masses concerning the flood was a wilful ignorance. They had been warned of Noah concerning the impending judgment. What is more, they had the example of Noah, in building the ark, as a proof that Noah really believed the warning he was giving. But they refused to believe. They no doubt called his warning an unscientific impossibility. Who ever heard of a flood? Such a thing is sheer folly—a thing scientifically impossible. So far as the men of Sodom were concerned, there is no record that they had been warned. Whether or not they were, we therefore do not know. But we do know, however, that judgment overtook them unaware. So then, in both instances, the masses were ignorant of the coming judgment.

Thus, too, in the day of the coming of Christ, a world grown old in wisdom will be altogether ignorant of His coming. The message of Christ's coming is faithfully preached in the world these days. But the masses will not believe the message; they scoff at it (II Pet. 3:3-7). This is an age that is rejecting the truth (II Tim. 4:3-4). Because the masses are rejecting the Word of God they are resting in a false security; they are saying, "Peace, peace" (Jer. 6:14; I Thess. 5:3).

We note that the judgment of God fell in the days of Noah and in the days of Lot, in spite of the unbelief and ignorance of the masses. The record of these judgments is given in the Genesis history (Gen. 6-8; 19). These judgments are historical facts, to which Jesus Christ adds His testimony. The prophecy and promise of Christ's return will likewise be fulfilled, and then will come the Day of the Lord when judgment will be meted out to this world (II Pet. 3:9-10).

Both the Scriptures and the Lord will be vindicated in that day. What a time it will be! Let us remember that this is the day of grace, and men may now be saved from the terrible judgment to come. Beloved, we must warn the ungodly of the judgment which is certain to fall, and we must invite them to turn to the Lord.

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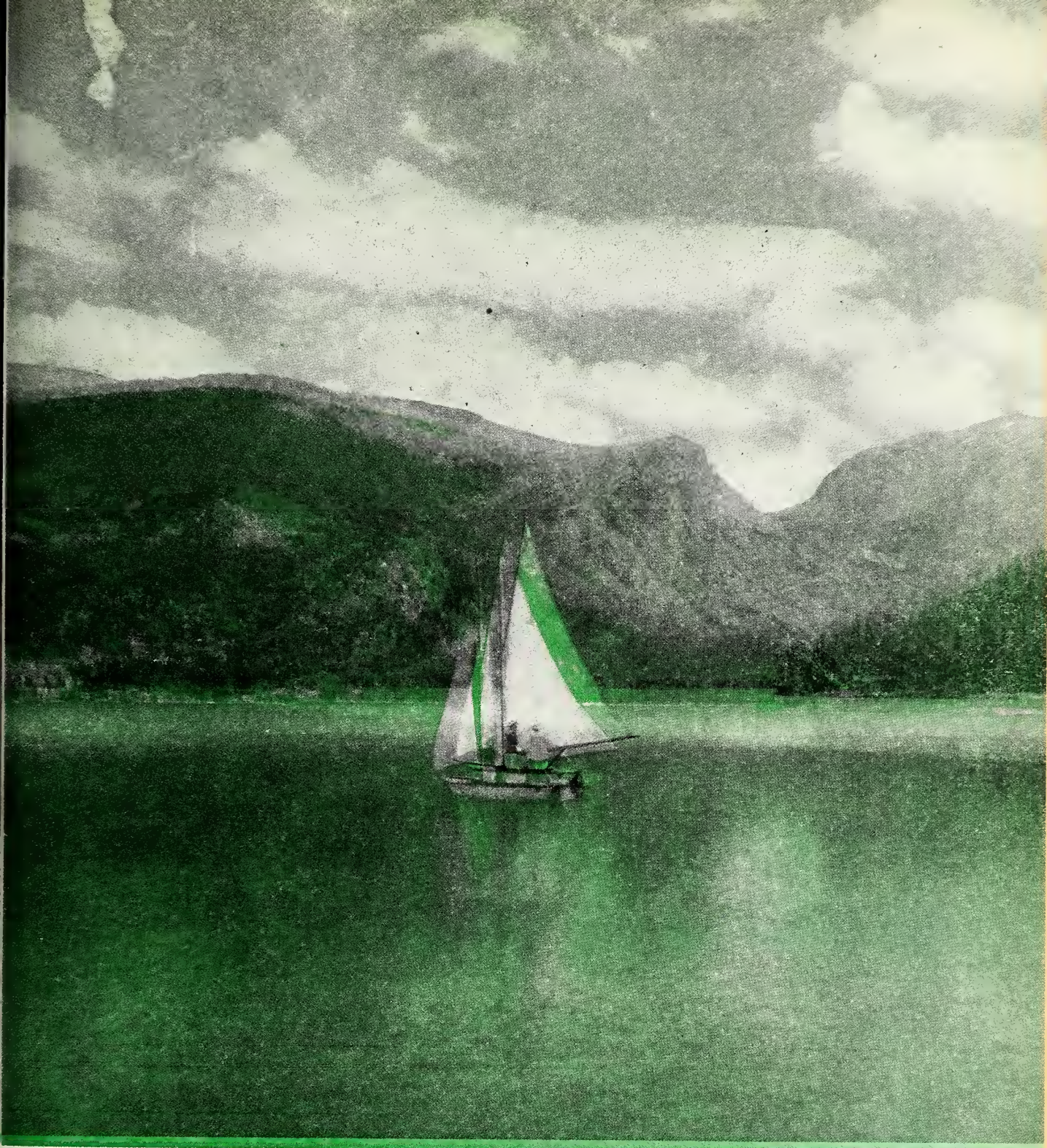
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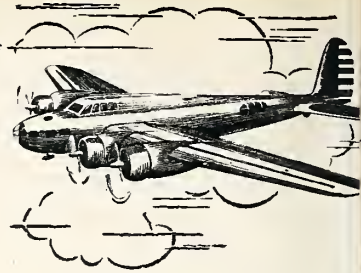
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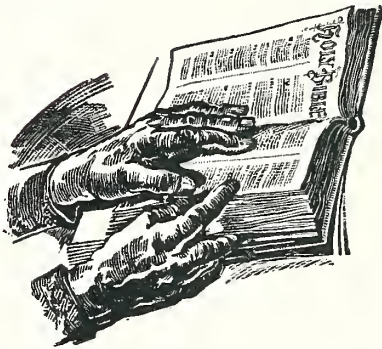
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W. S. HOTTEL, D.D., EDITOR

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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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### IN THE SECOND COMING NUMBER

	Page
Editorial Comments .....	188
What the Second Coming Means to Preachers—John B. Kenyon .....	189
What is the Difference between Pre and Post Millennialism?—Wm. Avery McClure .....	190
The Coming of Christ and the Rapture of the Church—The Editor .....	191
Prophetic and Dispensational Studies—The Editor .....	193
Maranatha; Maranatha—Elmer E. Bloom .....	194
The Number Four in Scripture—Maurice G. Dametz .....	195
Ecclesiastes and Ephesians—Charles M. Neal .....	196
Abraham's Vineyard—Fred Kendal .....	199
Answering You—Harold A. Wilson .....	200
Promotion Department—A. H. Yetter .....	201
In the Harvest Field—B. Grace Crooks .....	202
Bible Seed Thoughts—Charles R. Johnson .....	204
Light on the Lesson—Sunday School Lesson Staff .....	205



# EDITORIAL COMMENTS

## A WORD OF APPRECIATION

We are still receiving gifts in response to our recent appeal for prayer in reference to a need for \$25,000 in order to take the advance steps which we need to take in building up the Denver Bible Institute. Many friends have responded, several with quite substantial gifts, and we are still receiving gifts in response to this appeal. The manifest interest of our readers in the work of the Institute is greatly appreciated. Thank you, one and all, and may the Lord bless you. Please keep on praying that our need may be fully met by our glorious Lord.

## COMMENTS ABOUT THE MAGAZINE

Occasionally some of our readers have written us words of sincere and deep appreciation for the help and blessing they receive from reading the messages contained in the magazine. In order to save space we can not undertake to print all these gracious comments. We shall, however, print two of them.

A young man, who is in the armed forces of the country, writes from somewhere in the South Pacific, after having left New Zealand, saying: "I received one copy of *Grace and Truth* about two months ago and none since. And I really didn't get a chance to finish reading it. I was showing it one day to some friends in New Zealand, and they liked it so well I was forced to let them keep it to read it. I left before I got it back."

From a lady in India comes this word: "I have been receiving your good magazine for some time and send this letter of thanks to you. Its helpful messages are often translated into the vernacular and are used to help our Indian Christians. Thank you for sending it."

We are happy to say that a Christian friend in the United States is kind enough to pay for this subscription. We are assured that the Lord will bless and reward such a worthwhile gift. Hundreds might easily follow this example and subscribe for some friend or friends, either at home or abroad. How about sending the magazine to your pastor or to some Christian friend in your church or community? You can hardly imagine how much good this may do. May we hear from you?

## NEXT MONTH

Our readers may look forward with

a great deal of interest and expectation to the July number of *Grace and Truth*. The special topic under discussion will be **THE KINGDOM OF CHRIST**. There will also be other studies of great interest and helpfulness.

"Millennial Synonyms in the New Testament," will be the title of an article by Maurice G. Dametz.

The theme, "The Millennial Kingdom of Christ," will be discussed by Dr. H. H. Wagner, a member of the faculty of the Practical Bible Training School, Bible School Park, New York.

Dr. R. S. Beal, pastor of the First Baptist Church, Tucson, Arizona, presents a study on "The Kings of the Kingdom."

The department "Answering You" will be conducted by Rev. A. H. Yetter from now on. In the next issue he will answer the following questions: "Does the Bible teach that there are three heavens?" and "What is the significance of the laying on of hands in ordination?"

There will likewise appear another article on "Ecclesiastes and Ephesians" by Rev. Charles M. Neal and an article by Dr. Maurice G. Dametz on "The Divine Principles of Bible Study."

Rev. Fred Kendal will furnish material for the Department designated "Abraham's Vineyard." Expositions of the Sunday School Lessons by Rev. Hilland Steward will be among the regular features. The other regular features will also appear. Altogether this will be an exceptionally interesting and helpful number.

## PREPARED WORKERS

*Our sufficiency is of God (II Cor. 3:5).*

Those whom the Lord uses in His service He first prepares and qualifies. His course of training is quite frequently longer than that of the colleges, seminaries and Bible Institutes of our own day. In some instances on record in Holy Writ, His course of training was longer than man's time of service.

He was eighty years in training Moses for the work of forty.

John the Baptist was thirty years preparing for the work of about two.

Our Lord Jesus Christ, God Himself incarnate, was thirty years getting ready for the ministry of about three and a half years.

Good old Simeon was about eighty

years preparing for the work of a few moments, when in the Temple he held the Christ of God in his arms and pronounced a glorious prophecy over Him. The work of these few moments seems to have been his life mission.

How different God's ways from those of man! What man calls preparation for service is frequently more hindrance to the Holy Spirit than help. It is often so human and so utterly of man that it disqualifies for spiritual service, rather than qualifies. Young men attend colleges and seminaries and other institutions of learning to prepare for service for the Lord, and a goodly number of them come forth after their graduation and the reception of their diplomas so stuffed with human philosophies and reasonings, doubt or pride, that they are really disqualified for the service of the Lord. Any training that leads to self-sufficiency is a harm and a hindrance.

The supreme lesson men need to learn, to be prepared for real and true service for the Lord, is the lesson of self-distrust and utter dependence upon the Lord Himself. He who has not learned to really know that "our sufficiency is of God," has not yet learned the supreme lesson in the school of God. It does not matter however efficient one may be because of learning and human attainments, if he has not yet learned the great spiritual truth that God alone by the Holy Spirit empowers and enables for spiritual service, he is still behind in his training and disqualified for effective spiritual service.

Our candid and earnest counsel to Christian young people is, get all the education and training possible, but with all your getting knowledge and training be sure that you also really and truly learn to know that knowledge and training are empty of spiritual reality apart from Divine and supernatural enablement. Only God can truly qualify for effective Christian service.

## BIBLE CONFERENCE IN ESTES PARK

*Grace and Truth* is happy to have an announcement of another Red Feather Bible Conference at Estes Park, July 24 to August 3. The program features Dr. Evan Welch of Wheaton and other splendid speakers. Details concerning this conference may be found in their advertisement on page 210 of this magazine.



# TOPICAL STUDIES

## What the Second Coming Means to Preachers

BY JOHN B. KENYON

Preachers very often need to be preached to. Doubtless they need to be rebuked at times, but more often, we think, they need to be comforted and encouraged. Perhaps no other group of people are so vulnerable to discouragement as they. It is a great blessing at such times to be exhorted and strengthened by a great and experienced man of God who has passed through similar trials.

Such a strengthening exhortation comes from doughty old Peter in I Peter 5:1-4. He addresses himself to the elders of the churches, which means to the pastors or ministers. In addressing them as elders he gives himself the same title. His message to them is from man to man, from preacher to preacher. It may be regarded as a kind of minister's conference, with an aged (and inspired) preacher exhorting his brethren in the ministry.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed (shepherd) the flock of God which is among you, taking the oversight thereof, NOT by constraint, but willingly: NOT for filthy lucre, but of a ready mind: NEITHER as being lord's over God's heritage, but being ensamples to the flock. AND when the CHIEF Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:1-4).

Notice how Peter designates himself preparatory to exhorting his fellow ministers. He calls himself an ELDER, a WITNESS, and a PARTAKER. The title "elder" simply means an aged one who is given charge of a work. The title, however, as applied to Peter, implies his apostolic authority. The term "witness" implies one whose business it is to preach and declare the Word of God, the Gospel of His grace, and to personally testify to the saving power of the Lord Jesus Christ. Christ

had said, "Ye shall be My witnesses," and that was signally true of Peter who was faithful unto death in his witnessing of Christ. Preeminently, he witnessed to the sufferings of Christ. That is, His sufferings on the cross—the atonement. He preached Christ crucified, as Paul did. Notice how the term "witness" contrasts with partaker. The witnessing applied to His suffering, but the partaking applied to His future glory.

Witnessing is what Peter did for Christ; glory is what Peter will receive from Christ at His coming. Witnessing has to do with time; glory has to do with eternity; and the first is the measure of the second. The glory, in this case, is the glory of faithfulness and accomplishment. It is equivalent to the "crown of glory" of verse four.

Notice the order in which he mentions these three things. He was an elder, or an apostle, from the start; that was fixed by Christ, once for all. He was a witness for the duration of his life; it was a continuous practice. He will be a partaker of glory when Christ shall be revealed. He was an elder (as well as a Christian) by GRACE; he was a witness by WORKS; he will be a partaker of glory by MANIFESTATION—"the manifestation of the sons of God" (Rom. 8:19).

It will be noticed, now, that Peter exhorts his brethren along these three lines of thought, and in the same order. He begins by calling them elders, the same title he himself takes; he exhorts them to do the work of the ministry in the right way (the whole work of the ministry may be regarded as witnessing, in its widest sense); and he points forward to the crown of glory which they shall receive when the Chief Shepherd shall appear. These three thoughts may be summed up in connection with the minister as: the calling to the ministry; the work of the ministry; and

the reward for the ministry; or, CALLING, WORK, and REWARDS.

It is beautiful here to note that Peter speaks of Christ as the Chief Shepherd. He makes us partners with Christ in the shepherding of His flock. "Feed" in verse two is more properly translated shepherd. Elders or pastors are shepherds, just as Christ is a Shepherd—only He is the CHIEF Shepherd. Thus we are partakers of His WORK as well as of His GLORY, and even as we are partakers of His TITLE!

Now for the exhortation itself. "Feed (shepherd) the flock of God which is among you, taking the oversight thereof." The word shepherd implies more than feeding. It implies leadership, watchfulness, protection, gentleness, firmness, etc. Truly, a shepherd must take the oversight of his sheep. This is the work of the ministry.

Having outlined the duties of the ministry, Peter lays down the MOTIVES of the ministry. At the same time, he points out the wrong motives. He gives three negatives; and over against them, three positives.

NOT by constraint, but willingly

NOT for filthy lucre, but of a ready mind

NOT as being lord's over God's heritage, but being ensamples to the flock.

One should not do the work of the ministry because of constraint. In the light of the Greek word here, this means that one should not be influenced by the necessity or need of of preaching. The need for preaching does not constitute a call to preach, general opinion to the contrary notwithstanding. We are expressly told not to preach for that reason. The word also implies that we are not to be pushed into the ministry, as it were, through the influence of others; neither from a sense of duty, obligation, etc. (See *anagka*, Edward Robinson's lexicon). Many a man has



gone into the ministry because his mother or friends thought he ought to. Others have felt that the stress of circumstances compelled them to do something about the situation. These are wrong motives.

How should one enter the ministry? "Willingly," says Peter. One should preach by free will just as one is saved by free will. God does not want your preaching if your will is not in it. Now I think we use the word willing rather as submissive consent. The word as used here implies active and deliberate purpose of heart. Paul had the will to preach. He said, "Woe is unto me if I preach not the Gospel!" He was not speaking of hell, as some think. He was thinking of his own misery of heart which would result from his keeping still. It was the misery that Jeremiah felt, as recorded in Jeremiah 20: 9. It was the misery of which David spoke in Psalm 39:1-3. Those who are called to preach the Gospel cannot be silent. They need no outward pressure.

One should not do the work of the ministry for filthy lucre. Though God has ordained that those who preach the Gospel shall live of the Gospel, this financial support should be looked upon as incidental, not as the mainspring or motive of service. Otherwise one is but a hireling shepherd, more intent on the well-being of the shepherd than that of the sheep, and ever disposed to flee when he sees the wolf coming. Instead of serving for filthy lucre's sake (it is filthy if acquired in this wrong way), one should serve, says Peter, "of a ready mind." The Greek here means a mind already made up. Your mind should be made up, once for all, to serve God and His people regardless of how little or how much you receive. In other words, you are not to wait till you see how much is offered you before you consider your field of labors. The salary should not serve to make up your mind. You should go into the ministry as one goes into marriage—"for better or for worse." As one is saved by faith, so one must preach by faith; not only with faith as respects spiritual results, but faith as to God's supplying of his needs. Since this is God's plan, God is bound to honor His own plan. If you preach His way, God obligates Himself to support you in the work. You are underwritten by the Chief Shepherd Himself.

Lastly, one should not do the work of the ministry as a lord over God's heritage. Though a minister of God has great responsibility and should, by common consent, be given considerable authority, he should not be officious. The word *lord* implies

ownership and rulership. We are not to act as though we owned the flock—they are God's heritage, or flock. We are simply His servants looking after His sheep. He bought them with the blood of His Son. Only He has Lordship rights. We are not to rule, for He is "the blessed and ONLY potentate, the King of kings, and Lord of lords."

How, then, should a minister or elder behave himself? Again, Peter is explicit: as an "example to the flock." A lord or boss tells people what to do. Those who are examples show people what to do. It is easier to tell than to show; hence we have more who are ready to tell you what to do, than we have those who are ready to show you, by a consecrated life, what to do. This does not mean that a true minister is not to exhort his flock and tell them how to live. He must do this by all means. He is to "exhort and rebuke with all authority," but he must not stop here. He must practice what he preaches. He must preach to himself as well as to them. He must be the living embodiment of his sermon. He must demonstrate the godly life. Both the exhortations and the example must be obeyed, however, if the sheep are to profit.

Having set forth the motives of the ministry, Peter next takes up the rewards of the ministry. He shows what the second coming means to faithful ministers. "And—" Oh, how much is introduced by this word! It leaps over all the ages of the Gospel dispensation, all the trials and testings of this life, all our labors of love, and places us before the very Christ Himself at His coming! "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." You who have so unselfishly ministered unto others shall yourselves be ministered unto. "Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and shall come forth and serve them"

(Luke 12:37).

You who have sought no crown in this life shall receive a crown of glory. You who have not served for filthy lucre's sake, will find untold treasures in heaven where moth and rust do not corrupt, and where thieves do not break through and steal. You whose names have not been published among men will be openly proclaimed by Christ Himself. "Who-soever shall confess Me before men, him will I confess also before My Father Which is in heaven" (Matt. 10:32). You who have never been applauded on earth shall be applauded by God Himself. "Then shall every man (not just the "big" preachers) have praise of God" (I Cor. 4:5). The word "praise," here, is from a Greek word meaning "much applause."

Those who serve for filthy lucre's sake have their reward. They have no reward to come. They look on things that are seen, not on things that are eternal. They glory in money and prestige (lording it over the flock) but their "glory" will fade away. They want the crown of public opinion, but their "crown" is a corruptible crown. The crown that Christ shall give will never fade away.

What a glorious calling is the ministry! God forbid that we should make it sordid or material. Let us not look to the sheep for our chief reward, but let us look to our own Chief Shepherd. The second coming will gloriously compensate all faithful servants of God for all they have ever done for Him. As Mrs. C. H. Spurgeon once said of her beloved son who returned after a five-year absence: "I really think that the pain of five year's absence was almost annihilated by the pleasure of the first, fond kiss." So also we may say of that glorious meeting with our Chief Shepherd. Its glory will eclipse all earth's sorrows.

*Let us then be true and faithful,  
Trusting, serving every day;  
Just one glimpse of Him in glory  
Will the toils of life repay.*

## What Is the Difference Between Pre and Post Millennialism?

Wm. AVERY McCLURE

*This choice study on the distinctions between two different viewpoints on Christ's second coming is again brought to our readers as a reprint from the May issue of Grace and Truth, 1923.*

The word "Millennium" comes from two Latin terms *mille* and *an-*

*nus*, and means a thousand years. As a scriptural doctrine perhaps the clearest statement of it is found in Revelation 20:1-6, where we read of the binding of Satan, and of the resurrection of the saints to reign with Christ "*ta chilia*," i. e., "the thousand

*Continued on page 217*



# The Coming of Christ and the Rapture of the Church

BY THE EDITOR

The teaching of our Lord's coming for His own is a New Testament teaching, and it begins with our Lord's own promise when He said to His disciples, "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3).

These blessed words from the lips of the Lord Jesus Christ constituted an entirely new promise, given to a new company of people. This is an important and unique revelation. Never before, during His earthly life and ministry, did our Lord utter such a promise or declare such a revelation as this. Never after this utterance had fallen from His lips, did our Lord give expression to a similar promise nor make a similar announcement, while He still remained upon this earth. This is the only instance during His entire earthly life and ministry in which our Lord spoke after this fashion of His return.

Again and again during His earthly ministry, the Lord spoke of His return at the end of the age when He would come as the Son of Man with power and great glory. But never did He speak of His return to receive His own unto Himself. This was the first time such an announcement was ever made by Him. It was a new promise made to His disciples, who are to be viewed here as representing the Church (or believers) of the present dispensation of grace and who are being gathered by the preaching of the Gospel from among all the nations of the earth. What we have in this promise is the revelation of the Lord's coming for His Church, and not the revelation of His coming as the Son of Man, the King of Israel, and the Judge of the world. The Old Testament prophets foretold the latter coming, but not a single one of them ever foretold His coming for His own.

The Old Testament prophets foretold the Lord's coming, in His second advent, as a visible and glorious event. They clearly indicated that the event will be preceded by troubles and wars, by various upheavals in Israel and in the nations, and by fearful calamities. They clearly predicted that even nature itself will be affected by it. They also foretold

the Lord's coming to judge the nations of the world and to deliver the godly remnant of Israel, bringing them to their own land and filling that land with glory and blessing. He will then establish His Kingdom and reign over Israel and over the nations as King of Kings and Lord of lords. He will thus bring universal peace in the earth.

In line with these Old Testament forecasts and predictions, according to the Gospels of Matthew, Mark, and Luke, our Lord spoke of His second coming. His references to His second coming in these Gospels were nothing new. They were a reiteration of what the Holy Spirit taught through the prophets and in the Psalms. The great Olivet discourse, reported in full by Matthew and in part by Mark and Luke, was but a confirmation of what the Old Testament teaches about the second advent. The Great Tribulation of which He spoke, is the same tribulation spoken of by Jeremiah, Daniel, and other prophets, the time of trouble for Israel which is to precede His personal, visible, and glorious return. In other words, every reference the Lord Jesus Christ made to His coming again, as recorded by Matthew, Mark, and Luke had reference to His personal and glorious return to the earth. In these Gospels the disciples are representative of the godly remnant of Israel in the end of the present age. That remnant will be waiting for Him in the dreadful days of tribulation and trouble, and their hope will be to see Him coming in the clouds of heaven to deliver them from the evil one, the Antichrist, and from all his antichristian forces. They will be waiting for Him to come and to give them the Kingdom, and will be praying in sincere earnestness, "Thy Kingdom come."

We repeat: this promise of our Lord was an entirely new promise, given to a new company of people. Never did Jehovah make such a promise by any prophet of old. There is no reference here to an earthly Kingdom, but to the Father's house on high. There is no reference here to any deliverance from the evil one or from any enemies, but to a reception of Himself. The returning here spoken of, does not concern the na-

tion, neither Israel, but the Church. It is the Lord's promise to His own that some day He will come to take them to be with Himself.

What is involved in the teaching of our Lord's coming for His own?

## I. THE COMING AGAIN OF THE LORD JESUS FOR HIS OWN WILL BE A PERSONAL COMING

This is clearly implied in His words, "I will come again." The Lord was about to leave His own and to go back to the Father, and the disciples were to be left alone in the world. His going away was not a spiritual or a metaphorical going, but a physical going. When He arose from the dead, He arose in the same body (in another fashion), in which He lived and labored and in which He died on the cross. He arose from the dead in a real body, and in that body He left the earth to go back to the Father. There can be no doubt about this fact, providing we still believe what the Scriptures clearly teach. The Lord Jesus Christ rose for the dead in a body, and He went back to heaven in the same body in which the disciples had seen Him go up into heaven (Acts 1:9-11).

When Jesus said to the disciples, "I will come again," it surely cannot mean a spiritual or a metaphorical coming. Nay, the same One Who went away, will come again. The Lord Jesus will not come by proxy, nor in a certain spiritual process, but in person. This coming does not mean a spiritual nor a metaphorical coming, but it means a literal event. The Lord Jesus, when He comes to receive His own unto Himself, will come personally and in a body.

## II. THE COMING AGAIN OF THE LORD JESUS FOR HIS OWN WILL BE ABSOLUTELY CERTAIN

The words, "I will come again" ring out with absolute certainty. They leave no room for doubt or speculation. According to His own Word, our Lord's return will be as certain as was His going away.

His coming for His own is just as certain as His Word of promise, and His Word of promise is as certain as the unflinching truthfulness of



His own character. If He should not come again as He said He would, then He is a falsifier (we say this reverently), and His Word cannot be relied upon. If He cannot be trusted to make good this promise, then how, we ask, can He be trusted to make good any other? It is impossible for Christ to lie and to deceive, and we, therefore, earnestly insist that the day will come and is coming when He will come to receive His own unto Himself, as He Himself has promised.

### III. THE COMING AGAIN OF THE LORD JESUS FOR HIS OWN WILL AFFECT THE DEAD IN CHRIST

We observe that the full meaning of the promise of our Lord to His disciples was revealed through the Apostle Paul, a good while later. To him was committed the revelation of truth about the Church as the Body and Bride of Christ, and with it the revelations of the heavenly relationships, privileges, prospects, blessings, and destiny of the Church. To him, therefore, was committed the full revelation concerning the Lord's coming for the Church.

Paul gives us this revelation in a special word from the Lord, saying, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thess. 4:16). The first thing, then, that will take place when the Lord comes for the Church, is the resurrection of the dead in Christ. All who have fallen asleep in Jesus will share in this resurrection. Not a single one of the saints will be left out. It makes no difference where their bodies may have been buried, whether in the earth or in the sea, whether they lie in some vault in a mausoleum or whether they have been cremated—all will hear the "shout" of the Lord and will come forth. Yes, beloved, "the dead in Christ shall rise first."

We note that this particular resurrection is called in Scripture the "first resurrection" (Rev. 20:5-6). It will include all who are Christ's (I Cor. 15:23), and we may easily conclude that it includes certain tribulation saints martyred for their faith during the Great Tribulation (Rev. 20:5-6). This resurrection is elsewhere spoken of as the "resurrection of the just" (Luke 14:14) and the "resurrection of life" (John 5:29).

### IV. THE COMING AGAIN OF THE LORD JESUS FOR HIS OWN WILL AFFECT THE LIVING BELIEVERS

At the close of the great resurrection chapter, the Apostle Paul sets forth this second coming of Christ for the believers. Says the apostle: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:51-53).

We observe that when the apostle says, "We shall not all sleep," he is giving us to understand that there will be some of the Lord's own that will be alive in the earth, and that will not pass through physical death. In I Thessalonians 4:17, the apostle likewise speaks of those "which are alive and remain." Obviously then, some of the saints will not die before the Lord comes for His own, but shall be living in the earth when He comes for them.

These "shall all be changed, in a moment, in the twinkling of an eye." To be "changed" is to be transformed; that is, to take on another form. It is clearly expressed in the words, "This mortal must put on immortality." The words "corruptible" and "mortal" do not refer to the same condition. The word "corruptible" refers to the bodies in the grave, which have gone to corruption. They shall put on "incorruptibility" in the resurrection from the dead. The word "mortal" refers to the bodies of the living, which are subject to death and decay, because they are "mortal"; that is, death-doomed. These "shall be changed" and shall put on immortality; that is, deathlessness. It is then that the believer will be clothed with his house which is from heaven (II Cor. 5:1-4). It is then the body of humiliation will be fashioned like unto the Lord's own most glorious body (Phil. 3:20-21). It is then that all God's people will be transformed into the image and likeness of the "firstborn" Son of God (Rom. 8:29). Oh, what a glorious change, and it shall take place "in a moment, in the twinkling of an eye." It is said that the words "twinkling of an eye" from the Greek really are "an half twinkle of the eye." With what speed and in what great haste will this last great and final transformation be accomplished.

### V. THE COMING AGAIN OF THE LORD JESUS FOR HIS OWN WILL MEAN FOR THEM TO BE RAPTURED INTO HIS OWN PRESENCE

This blessed truth is clearly set forth in the words of the apostle, when he says, "We which are alive and remain shall be caught up together with them (the dead in Christ raised) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:17).

This passage pictures what Bible teachers call "the Rapture of the Church." Of course the word "rapture" does not appear in the Pauline passage, but there can be no question about the appearing of the thought and idea of that which it implies. The word "rapture" is of Latin derivation and means transport, or to catch away. Now that is exactly what Paul tells us shall take place some day. The dead in Christ raised and the living believers changed, "shall be caught up"; that is, they shall be transported or caught away. What a wonderful experience it will be! Think of it! A great host of people everywhere from every land and in every clime, transported into glory, in spite of the law of gravitation. There is a thrill even in the thought of it.

*Caught up! Caught up! no wings required,*

*Caught up to Him by love inspired  
To meet Him in the air.*

*Spurning the earth with upward bound,*

*Nor casting a single glance around,  
Nor listing a single earth-born sound  
Caught up in the radiant air.*

*Caught up, with rapture and surprise  
Caught up, our fond affections rise  
Our coming Lord to meet;*

*Hearing the trumpet's glorious sound  
Soaring to join the rising crowd,  
Gazing beyond the parted cloud,  
Beneath His pierced feet!*

*O blessed, O thrice blessed word!  
To be forever with the Lord,  
In heav'nly beauty fair!*

*Up, up! we long to hear the cry;  
Up, up! our absent Lord draws nigh  
Yes, in the twinkling of an eye,  
Caught up in the radiant air.*

We observe that this catching away of the saints will be "together with"; that is, the dead raised to life and the living believers in our company. The "together with" clearly implies full association; it will be the experience of the entire company of the redeemed. Not one of all the redeemed will be missing, no matter whether dead or alive, and no matter wherever they may be found. By the grace and faithfulness of God, every child of His will share in this glorious transport.

Then, again, we note that the saints "shall be caught up . . .



the clouds." In the original it is not "in the clouds," but simply "in clouds." This obviously is the thought. We are not to think of the clouds as being vapor clouds, nor of the redeemed as being transported into the clouds, but of the clouds as being companies of saints, and of their being transported in clouds; that is, in different companies and still as one great united company. There will be a cloud from this place and a cloud from that, and so on from all places of this great earth of ours. What a procession it will be!

Finally, we observe that the rapturing away of the saints will be into the presence of the Lord. They shall "meet the Lord in the air: and so shall we ever be with the Lord." In John 14:1-3 it is disclosed that Christ will receive His own unto Himself and not into the mansions, but into the places which He has gone to prepare. The redeemed shall then meet the Lord in a way in which they have never met Him before. They meet with Him again and again throughout their earthly pilgrimage, but in a spiritual way. Then, however, they shall "see Him as He is"; they shall meet Him face to face. And this meeting shall never be interrupted, for we shall be with Him forever. What a blessed meeting! Yea, what blessed, wonderful, and hallowed communion! There will be the eternal enjoyment of the immediate presence of our Lord and Saviour Jesus Christ. Wherever He may go and be, it is there the redeemed will be. This will be "Home, Sweet Home" in all its blessed reality.

#### VI. THE COMING AGAIN OF THE LORD JESUS FOR HIS OWN CONSTITUTES THE HOPE OF THE CHURCH

We have seen at the very beginning of this study that the coming of Christ for the saints is not revealed in the Old Testament, and the Scriptures also clearly teach that it has no relation whatsoever to the unsaved. Its relation is wholly to the Christian. It is, in the purpose of God, the hope of God's people.

1. *It is a Comforting Hope.* "Wherefore comfort one another with these words" (I Thess. 4:18). It is a comfort to know that Christ may come at any moment to receive His own unto Himself, and that there is not necessarily a lifetime, or until death, before the believer may see his Lord and be at home with Him in the glory. There is also comfort in the hour of death and bereavement in the fact that those who are fallen asleep in Jesus and those who are still alive, shall some day meet again in a happy reunion in the presence of their Lord and Saviour. Yes, beloved, those who are fallen asleep in Jesus are not gone from us forever. We shall meet them again. What a blessed meeting that will be! This is the comforting hope of the Christian.

2. *It is a Purifying Hope.* "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (I John 3:2-3). No one can really expect Jesus to come at any moment and continue in any form of impurity and evil. The hope of His coming leads to a radical and thorough self-purification, even to a copying of Jesus Christ Himself.

3. *It is a Blessed Hope.* "Looking for that blessed hope, and the glo-

rious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). The coming of the Lord for His own is the "blessed hope," while the "glorious appearing" will be His return to the earth. The coming of the Lord for His own is the "blessed hope," because everything associated with it has to do with blessing and blessedness for them. There is nothing that can compare with the expectation, that one of these days the Lord will come, the dead in Christ will rise, and we shall be changed and together in one company shall be transported into the presence of our Lord, to be forever with Him and like Him. Oh, the glory and bliss of the thought, that we shall then be forever free from all pain, anxiety, sickness, death, and sorrow! Who can faintly imagine the joy and the glory that await the Christian! We unhesitatingly affirm, "no one."

This "blessed hope" has not yet been realized. The saints are still waiting for His coming. One of these days He will surely come and fulfill His own promise, "I will come again, and receive you unto Myself; that where I am, there ye may be also." Lord, haste that glad day!

*We journey through a desert waste  
and wild,  
Yet are our hearts by such sweet  
thoughts beguiled,  
Of Him on Whom we lean for  
strength—our stay,  
We can forget the sorrows of the day.  
Thoughts of His coming—for that  
joyful day,  
In patient hope we watch and wait  
and pray,  
The dawn draws nigh, the midnight  
shadows flee;  
Oh! what a sunrise will that advent  
be!*

## Prophetic and Dispensational Studies

### ADAM AND EVE—A TYPE OF CHRIST AND THE CHURCH

#### BY THE EDITOR

(An Outline Study)

Genesis 2:18-24

The divine origin of marriage and the primitive state of the institution are clearly recorded in the Genesis record in the instance of the first human pair. The narrative not only reveals the institution of marriage, but is also intended to convey exalted and holy ideas of the institution.

It is a highly important circumstance that God at first created no more than a single pair, one of each sex, whom He united in the bond of marriage, and, in so doing, exhibited a standard of that union to all generations. Our Lord, when questioned concerning divorce, used this first marriage as a basis for His argument against divorce (Matt. 19:3-6).

The Apostle Paul in his Ephesian Epistle refers to this first marriage

and the union involved, drawing upon it as being a type of Christ and the Church (Eph. 5:28-32). The unity which existed between Adam and Eve is the picture of the unity existing between Christ and the Church; and as Eve was the bride of Adam, so also is the Church the Bride of Christ. Adam and Eve clearly are a type of Christ and the Church (Ps. 139:16; I Cor. 11:7-12; Eph. 5:25-32).

*Continued on page 215*



# "Maranatha; Maranatha"

BY ELMER E. BLOOM

The next outstanding event on God's program will be the sudden appearing of our Lord Jesus Christ in the air for His saints! "For the Lord Himself will come down from heaven with a loud summons, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and survive will be caught up along with them in the clouds to meet the Lord in the air. And so we shall be with the Lord forever. Therefore encourage (comfort) one another with these words" (I Thess. 4:16-18, Weymouth).

What a glorious event that shall be for the twice-born, blood-washed redeemed! Truly, the saints can now sing in thrilling anticipation, "O that will be, Glory for me!" Blessed is the one, ready, "in Christ!" There can be no adequate preparation by self-improvement. Our readiness is being found "in Christ," which is effected by glad reception of Him into the heart as personal, individual, loving, and living Saviour, Redeemer, and King.

The title is our text: I Corinthians 16:22b, "Our Lord is coming" (A.V. and Weymouth); "O Lord, come!" "Our Lord, come!" (R. V.). This is a solemn statement of a great truth, a declaration of doctrine, a yearning cry, a pleading prayer.

Let us link this wonderful, dual-meaning verse with relative passages. In Philippians 4:5 we read, "The Lord is at hand," and because of that awe-inspiring truth we are enjoined to be gentle, forbearing, and patient, walking softly in the fear of our God and thus being well-pleasing unto Him. This admonition is immediately preceded by one to be glad, and immediately followed by one to be grateful; in keeping with faith's great principle of praise prior to possession, confidence before evidence, faith before sight, trust preceding tangible results!

The imminence of our Lord's coming is declared by the writer to the Hebrews (10:37): "For yet a little while, and He that shall come will come, and will not tarry" (A.V.); "For yet a very little while, He that cometh shall come, and shall not tarry" (R.V.); "There is still but a short time, and then the Coming One will come and will not delay" (Weymouth). This verse is preceded by the admonition for patience and

followed by the admonition for faith. Again in James 5:7-15 we have the same wonderful outline: the saints' patience enjoined, the Lord's presence at hand, the brethren's prayers of faith!

## VISIONS OF VICTORY THROUGH CHRIST'S RETURN

The "vision" of the prophet Habakkuk (2:3) is synonymous with the vital, victorious verdict of Hebrews 10:37. Other parallel passages can be studied by the reader—namely: Isaiah 11:9-12; Habakkuk 2:14, 20; Deuteronomy 30:1-10; and II Samuel 7:16 with Romans 11:26-27; also the glorious Messianic Psalms: 2, 72, 110, etc. In these various passages we see that the Palestinian and Davidic covenants of God shall surely and gloriously be fulfilled when Jesus Christ comes again!

The second coming of the Lord Jesus Christ is not only prophesied by the prophets and predicted by the Psalmist but also promised by our Saviour Himself: "And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." It is proclaimed by the angels: "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." It is preached by Paul: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." And it is prayed for by the saints: "O Lord, come"; "Even so, come, Lord Jesus."

## TRADITION VERSUS TRUTH

It is very regrettable indeed that certain outstanding doctrines, plainly taught in the Word of God, should be controversial subjects rather than dynamic powers to incite the church of the living God to move forward in victory and triumph. This fault is due in part to ignorance of God's Word and failure to "rightly divide the Word of truth"; but it is also partly due to mistaken allegiance to tradition, which of course vitiates the power of God's Word because of wrong interpretation. Man's opinions are preached rather than God's truth,

thus making "the Word of God of none effect." It is sadly surprising how devoted some church members and some denominations can be to tradition, in opposition to God's truth!

To inform the honest inquirer, however, who may be ignorant concerning the chronological phases of fulfilment, relative to this great doctrine of our Lord's return, it is our wish to point out that there are two great and outstanding phases or separate features in this epochal event on God's great scheduled calendar for this age.

## THE MEETING IN THE AIR

The first phase of Christ's second coming is called, in fundamental Christian circles: The Rapture. Our article begins with the detailed description of this thrilling drama in the quotation of I Thessalonians 4:16-18. It was a dominant note indeed in the apostle's Gospel. It remains an imminent probability in our day. Christ will suddenly come in the air for His saints—those who have died "in Christ," and those of His own who are living on earth when He shouts His summons and the trumpet of God is sounded for the saints' redemption-revelle! These He will call and catch away to spend eternity with Him (Eph. 4:30; I Cor. 15:51-58).

Listen to Paul as he says: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only but unto all them also that love His appearing." Do you love the thought of His appearing (as Weymouth puts it)? If you do, it is then truly one of your eminent hopes, yea, a pre-eminent, even "the blessed hope" (Tit. 2:13-14). As pointed out before, our Lord's appearing is most prominent in God's great program, for it is the thrilling and glorious consummation of this dispensation of abounding grace toward sinful man.

## TRIBULATION PERIOD

The interval between the first and second phases of our Lord's return to this earth is revealed and dramatically portrayed in the last book of the Bible. This interval of seven years is the Great Tribulation upon a Christ-rejecting generation. During



this interim the children of God are in heaven with Christ, and appear before His judgment seat to receive their rewards for faithfulness, works and service.

#### HE SHALL REIGN

At the close of the Tribulation period Jesus Christ will come with His saints to establish His millennial reign upon the earth. This is the second phase of His coming—a personal and powerful King, to wield the sceptre of righteousness, peace, equity, and justice as the Divine Dictator in a perfect administration. The best way to describe His glorious reign and kingdom is to refer you to the Messianic Psalms and other

Scripture for your pleasurable perusal if you are a child of God, and for your solemn warning if you are not.

Three of these prophetic Psalms relating to Christ's coming reign on this earth are Psalms 2, 72, and 110. At least ten others refer to Jesus Christ, the Messiah. Read also Isaiah 35 and Revelation 20:6.

When Christ comes to the earth to reign He will slay, by the dazzling brilliance of His glorious appearing, His wicked enemies. Christ-rejectors shall remain dead until the end of the Millennium, when they shall rise (the second resurrection) for the Great White Throne judgment. The

false prophet and the Antichrist shall be cast into hell at the beginning of the Millennium. Satan will be bound until the end of the Millennium, at which time he shall be loosed for a short season, prior to his everlasting consignment to the literal reality of hell, where the false prophet and the Antichrist will have been for one thousand years.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

"Amen. Even so, come, Lord Jesus."

# METHODS OF BIBLE STUDY

## The Number Four in Scripture

BY MAURICE G. DAMETZ

Fourth study in a series on

#### *The Scripture Numerals*

Four denotes that which follows the revelation of God in trinity—namely, His creative works. The number four is the earth number. It is the number of material completeness. The fourth creative day saw the material creation finished and ready for furnishing (Gen. 1:14-19).

There are four great elements: earth, air, fire, and water.

There are four regions, or directions: North, East, South, and West. There are four seasons of the year: Spring, Summer, Autumn, and Winter.

There are four variations of the moon.

In the Garden of Eden were four cherubim. Likewise there were four rivers.

At the throne of God are four cherubim. These four cherubic forms were divinely placed in the signs of the zodiac, dividing it into four parts.

Creation has four heads: the Lion for the wild beasts, the Ox for the tame beasts, the Eagle for the birds of the air, and Man at the head of all (Ezek. 1:10).

The fourth commandment is the first of the commandments which mentions the earth (Exod. 20:10). Likewise, the Lord's prayer mentions the earth in its fourth clause (Matt. 6:10).

#### MANKIND MARKED BY FOUR DIVISIONS

It is significant that the number four marks the divisions of mankind, which are set forth in various passages of Scripture, as:

Lands, tongues, families, nations  
Families, tongues, countries, nations  
Families, tongues, lands, nations  
Kindred, tongue, people, nation  
Nations, kindred, peoples, tongues  
People, kindreds, tongues, nations

The order of these may vary, but the grouping does not vary; it is always in fours. (See Gen. 10:5, 20, 31; Rev. 5:9; 7:9; 10:11; 11:9; 13:7; 14:6.)

#### THE GREAT WORLD POWERS

Four is the number of the great Gentile powers prophesied to run their course before the second coming of Christ. These four powers are represented by the gold, silver, brass, and iron of Daniel's dream image (Dan. 2). They are also represented by the four beasts of Daniel seven. These four powers are stated to be Babylon, Medo-Persia, Greece, and Rome. Out of the fourth kingdom shall rise the Antichrist, whose kingdom shall be followed by destruction at the coming of the Ancient of Days (Dan. 7:22). When He comes He will set up a fifth kingdom, an everlasting kingdom which shall never be destroyed (Dan. 7:27).

#### A SIGNIFICANT CONTRAST

The significance of the Scripture numbers is brought out by some significant contrasts between passages where they are used. One of the most notable and significant contrasts is between Revelation 5:12 and 13. In verse thirteen there is a fourfold ascription of praise from the multitudes of earth. It is set forth in four words: "blessing," "honor," "glory," and "power." How significant that when the praise of earth's multitudes is recorded it is fourfold! However, when the heavenly creatures render blessing to Christ, their praise is recorded in a sevenfold ascription. Notice the chain of seven words in verse twelve: "power," "riches," "wisdom," "strength," "honor," "glory," and "blessing." When earth's creatures render praise, it is fourfold; but when the heavenly creatures ascribe praise to Christ, it is sevenfold. The significance of the Scripture numbers never breaks down!

#### THE FOURFOLD NATURE OF JUDGMENT

God's judgments upon earth's inhabitants are summed up or grouped in fours, and, no matter where we turn in the Word of God, we find this grouping.

Look at Ezekiel 14:21. The four sore judgments to be sent upon Jerusalem and its inhabitants are: "sword," "famine," "pestilence," and "noisome beast."



When Jeremiah recorded the judgments that were to fall upon Judah he spoke of those that were to be delivered to death, and to the sword, and to famine, and to captivity (15:2). Again in verse three he spoke of judgment of four kinds—namely, “the sword to slay,” “the dogs to tear,” “the fowls to devour,” and “the beasts to destroy.”

The future tribulational judgments which will fall upon earth-dwellers are described by our Saviour as four in number—namely, “war, famine, pestilence, and earthquakes” (Matt. 24:7).

This same grouping and order is maintained in the four successive horses and their riders as recorded in Revelation six. How significant that the Scripture gives uniform testimony to the fourfold nature of judgment!

#### FOUR THROUGHOUT SCRIPTURE

In the parable of the sower (Matt. 13), the sower goes forth to sow, and the seed that is sown falls into four different kinds of soil: the wayside, the stony ground, the thorny

ground, and the good soil. These four different kinds of soil are representative of four different kinds of hearers of the Gospel. All of earth's people may be divided thus.

Four Gospels set forth the earthly life of the Lord Jesus Christ.

Four materials were used in the building of God's earthly dwelling-place, the tabernacle—namely, gold, silver, brass, and wood. There were four coverings for the tabernacle: goat's hair, ram's skins, badger's skins, and fine linen. There were four ornamentations for the curtains.

Four times, the rainbow is mentioned in Scripture (Gen. 9; Ezek. 1:28; Rev. 4:3; Rev. 10:1).

The fourth dispensation of human history extends from the call of Abram to the crucifixion of Christ; and it has to do particularly with the history of God's earthly people, Israel.

Four of earth's creatures are little and wise: the ant, the coney, the locust, and the spider (Prov. 30:24-28).

Four of earth's creatures are comely in going: a lion, a greyhound, a goat, and a king against whom there is no rising up (Prov. 30:29-32).

There are four things which the earth cannot bear. They are a reigning servant, a fool filled with meat, an odious woman, and a handmaid that is an heir (Prov. 30:21-23).

There are four wonderful things. They are: (1) the way of an eagle in the air, (2) the way of a serpent on a rock, (3) the way of a ship at sea, and (4) the way of a man with a maid (Prov. 30:18-19).

When earth's golden age, the glad millennial reign of Christ, comes there will be many changes. The earth will be transformed. The curse will be removed from creation. The government will be upon His shoulders. It will be a time of spiritual refreshing and universal regeneration. The prophet Isaiah by the Spirit speaks of the glories of the kingdom and its eternal excellencies (Isa. 60). The transformation that shall take place is described as fourfold: “For brass I will bring gold, for iron I will bring silver, and for wood brass, and for stone iron” (Isa. 60:17). This speaks to us of the completeness of the transformation which will take place according to God's revealed Word. May God hasten the day! (Next installment, the number five)

## Ecclesiastes and Ephesians

### THE NATURAL MAN'S RELIGION

BY CHARLES M. NEAL

#### CHAPTER SIX

*When thou goest to the house of God...*

Paragraph 13; Chapter 5:1-7

“Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools: for they know not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh with a multitude of business, and a fool's voice with a multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands? For in the multitude of dreams there are vanities, and in anything before God... a dream

many words; but fear thou God.”

*Therefore let thy words be few...*

The natural man at his best is religious, and he believes in going to church services and paying his pledge for the support of the work. But he does not believe in extremes: “Be not righteous overmuch... Be not overmuch wicked” (7:16-17); above everything else do not talk too much while there: “let thy words be few.” What he hears at church services he calls “dreams;” the root Hebrew word from which this comes means “dumbness.” We believe the Preacher-King means that here, for the context of the paragraph gives such an impression. That is true in this day; the natural man attending church is often bored with the plain setting forth of deep spiritual truths in song or sermon, or in other exercises by which the spiritual are fed.

*Wherefore should God be angry at thy voice...*

“Be not rash with thy mouth, and let not thy heart be hasty to utter

cometh with a multitude of business and a fool's voice with a multitude of words... he hath no pleasure in fools.” The natural man's religion is a religion of works. Jesus says in Matthew 7:22-23: “Many will say to me in that day Lord, Lord, did we not prophesy in Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them depart from Me, ye that work iniquity.” All through Ecclesiastes we see the religion of good works cropping out. The living for pleasure was not a life of frivolity, but rather pleasure and satisfaction in good works, as the context clearly shows. The Hebrew word “tobe” means “good” in the widest sense. In the King James Version of the Scriptures it is translated by the word “good” twenty-four times and by some form of the word “pleasure” six times. In 3:12 of the Revised Version it is translated “better” and means “more pleasing.” I will quote that verse with that change supplied: “I know that there is nothing more pleasing for them, than to r



joyce, and to do good so long as they live." Here we have the doctrine—a life of pleasure grows out of doing good. This is the natural man's religion.

*God giveth to a man that is good in His sight . . .*

We quote 2:26 from the King James Version—"For God giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God." The natural man's religion is for this life and consists of getting things from God by being good. Though man often wavers from this belief and falls down miserably, he returns to it again and again. Let the reader examine 6:3; 6:12; and 7:20 on this feature. The whole paragraph connected with 9:2 shows that such religion is considered as for this present world alone.

*A man's wisdom maketh his face to shine . . .*

Paragraph 28; Chapter 8:1-8.

"Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the hardness of his face is changed. I counsel thee, Keep the King's command, and that in regard of the oath of God. Be not hasty to go out of his presence; persist not in an evil thing: for he doeth whatsoever pleaseth him. For the King's word hath power; and who may say unto Him, what doest thou? Whoso keepeth the commandment shall know no evil thing; and a wise man's heart discerneth time and judgment; for to every purpose there is a time and judgment: because the misery of man is great upon him; for he knoweth not which shall be; for who can tell him how it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power over the day of death; and there is no discharge in war: neither shall wickedness deliver him that is given to it."

*And the hardness of his face is changed . . .*

The natural man's religion exalts wisdom. The word "wisdom" occurs twenty-eight times in Ecclesiastes. Solomon was the wisest man, and admired wisdom. Wisdom searches out the reason for things; it is a defence; it preserves life; it is as good as an inheritance; it is better than strength; it is better than weapons of war; and it is profitable to direct the way in life. All this and more is said of wisdom. It changes the boldness—hardness—of a man's face and makes it shine. The meaning of the base Hebrew

word back of "hardness" is "stout" in the sense of "strong." It carries the idea of brazen and shameless, and in Proverbs 7:13 it is translated "impudent." In the parlance of today wisdom changes the fierce visage of the cave man into the benign countenance of a modernistic preacher. It gives comfort because it knows all the answers; it gives patience of spirit in the presence of the folly of the faithful.

*Whoso keepeth the commandment . . .*

The meaning of this paragraph is not clear. Perhaps he uses the word "king" for God. If this be true, then the "commandment" would mean God's commandment. The natural man at his best believes in God, and in a very broad way believes in keeping His commandments. It is not strange to hear "the good moral man" say, "The ten commandments and the Sermon on the Mount is good enough for me." Keeping the commandments is the moral man's religion, and by keeping the commandments he means being good in a moderate degree. In 12:13 where we have "Fear God and keep His commandments; for this is the whole duty of man," the meaning could hardly be more in the light of the whole text of the book than this loose, dreamy way of speaking. The "judgment" of verse 14 need not mean a judgment after death where a man's eternal abode is predicated on the works he does in this life. To the wise natural man there is no hereafter and no rewards, "and a man hath no preeminence above the beasts" (3:16-22; 9:2-10). If one should think that this judgment reaches beyond death, he must import the idea; for it cannot be gathered from the passages in the book. (Read 3:16,17; 5:8; 8:5,6; 11:9; 12:14).

*It shall not be well with the wicked . . .*

Paragraph 29; Chapter 8:9-13.

"All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man hath power over another to his hurt. So I saw the wicked buried, and they came to the grave; and they that had done right went away from the holy place, and were forgotten in the city: this also is vanity. Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and prolongs his days, yet surely I know that it shall be well with them that fear God, that fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as

a shadow; because he feareth not before God."

*Neither shall he prolong his days . . .*

Here we come to the doctrine of sin in the natural man's religion. The word here as elsewhere means to "miss the mark." To "miss the mark" to the natural man is to miss the mark set by his standard of religion. Solomon has not defined the word "sin," and the only way we can know his meaning is by the context in which the word occurs. In 2:26 as in the King James Version (before quoted in this chapter), the sinner would be the one who did not do good before God; in 5:2-6 it is saying something before God and not doing it; in 7:20 it is the absence of doing good; in 7:26 it is being taken in by the wily woman; in 8:12 it is the one who does not fear God; in 9:2 the man's sin disqualifies him for this life only; in 9:18 it is the one who destroys good. We have listed all the places where the word "sin" in any form occurs. But "sin" as a principle in the natural man's life (Eph. 2:1-3), which came in by Adam and after that into every Adam-born person (Rom. 5:12) and for which Christ was made sin (II Cor. 5:14-21) and for which He died to put away (Heb. 10:8-14) and from which men are justified by faith (Rom. 4)—of all this Solomon knows nothing in Ecclesiastes. Sin as such and a Saviour from sin is not a part of the natural man's religion.

*Dead flies cause the oil of the perfumer . . .*

Paragraph 36; Chapter 10:1-4.

"Dead flies cause the oil of the perfumer to send forth an evil odor; so doth a little folly outweigh wisdom and honor. A wise man's heart is at his right hand; but a fool's heart at his left. Yea, also, when the fool walketh by the way, his understanding faileth him, and he saith to every one that he is a fool. If the spirit of the ruler rise up against thee, leave not thy place; for gentleness allayeth great offences."

*To send forth an evil odor . . .*

In the paragraph immediately before this Solomon closes by saying,

"Wisdom is better than the weapons of war; but one sinner destroyeth much good." A man with whom I am acquainted often says of certain persons that "wherever they go they leave a bad odor." Anyone will easily understand that the way people act creates an odor of a sweet smell, or an evil one. The sweetest perfume can be ruined by a mixture of just a few "dead flies." So one act of folly may outweigh



many years of doing good. Occasional folly ruins the ideal religion, whether it be the true or the false, whether it be of the natural man or that revealed from heaven. Being hasty in spirit is a "dead fly" that ruins much ointment, but "gentleness allayeth great offences."

*I have seen servants upon horses...*

Paragraph 37; Chapter 10:5-7.

"There is an evil which I have seen under the sun, as it were an error which proceedeth from the ruler: folly is set in great dignity, and the rich sit in a low place. I have seen servants upon horses, and princes walking like servants upon the earth."

*And princes walking like servants upon the earth...*

The question of qualification and position comes in for a brief notice. It is a question as broad as the human race. It plagues politics, natural religion, true religion, and every realm and activity of mankind. Eminent positions are sought and bought by those unqualified to fill them. "Ambition" is from a Latin word—"ambio"—and means to "go in a circuit around one's self soliciting votes." This innate desire, so prominent in the world of mankind, is almost absent in the New Testament and within spiritual and consecrated lives at their best. Only three times a similar Greek word is used, and in each case the "center" is not self. Let the reader examine the marginal reading of the Revised Version in Romans 15:20; II Corinthians 5:9 and I Thessalonians 4:11. Great havoc in things spiritual has been wrought by "servants upon horses" who have wriggled into positions by ambitious methods, while the princes, like servants, walked upon the earth.

*If the iron be blunt... whet the edge...*

Paragraph 38; Chapter 10:8-11.

"He that diggeth a pit shall fall into it; and whoso breaketh through a wall, a serpent shall bite him. Whoso heweth out stones shall be hurt therewith; and he that cleaveth wood is endangered thereby. If the iron be blunt, and one do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. If the serpent bite before it is charmed, then is there no advantage in the charmer."

*But wisdom is profitable to direct...*

In all the labors and positions of life there are hazards. If one works at all he is endangered in life and

limb; if he does not work he deteriorates and rusts out. If the axe is dull it must be sharpened or more strength expended in chopping—which to do in any given case must be decided by one's wisdom. What is the use to lock the barn after the horse is stolen? These and a lot of other similar conditions arise in life, but being wise and alert and prepared will win the day.

*The lips of a fool will swallow up himself...*

Paragraph 39; Chapter 10:12-15.

"The words of the wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. A fool also multiplieth words: yet man knoweth not what shall be; and that which shall be after him, who can tell him? The labor of fools wearied every one of them; for he knoweth not how to go to the city."

*He knoweth not how to go to the city...*

Wisdom in and for all of life's toils has been extolled. "The words of the wise man are gracious." They are pleasant to the ear. The word "gracious" here is used in the sense of "well-favored." The words of the fool grate on our finer sensibilities. They "get on our nerves." Our wise and gracious Preacher-King, in this paragraph, may be describing inspired discourse by some of the prophets of God, or some of the preaching done by his own kind. I am inclined to believe that the "fools" spoken of in 5:1-7 are those who believe in revealed facts from God, while in our present paragraph he has in mind some inferior preaching of the modernistic type. It is not necessary to remind the reader that the claim of a superior wisdom by modernistic preachers is of their own evaluation. This particular sermon which Solomon was discrediting was a long, thin one. It began in foolishness and grew worse and ended in "mischievous madness." The context indicates that it was about the future and the natural man does not take well to sermons on that subject. His sermon must have been "meandering" for the report says that he "wearied" every one of his auditors, because he did not arrive at his conclusions in a well-ordered way. There are many sermons like that preached today in either the modernistic or fundamental type of thinking.

*And thy princes eat in due season...*

Paragraph 40; Chapter 10:16-20.

"Woe to thee, O land, when thy

king is a child, and thy princes eat in the morning! Happy art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! By slothfulness the roof sinketh in; and through idleness of the hands the house leaketh. A feast is made for laughter, and wine maketh glad the life; and money answereth all things. Revile not the king, no, not in thy thought; and revile not the rich in thy bedchamber: for a bird of the heavens shall carry the voice, and that which hath wings shall tell the matter."

*For strength and not for drunkenness...*

Doubtless this Preacher-King had been in some feasting which had continued well through the night. This was drunken feasting. His observation, if not experience, is given. Such slothfulness induced decay of the moral man and material things. Feasting and wine and laughter (and women perhaps), do not encourage a life of doing good in the home or in the government. The good moral man is against such. And yet, it would not do to revile the king, or the rich; for a little bird would tell them, and they would not take kindly to criticism from the lower brackets. This Preacher's preaching has not elevated those in high authority. This paragraph is a sample of Solomon's sermon on civic righteousness. It is rather weak—a milky-water solution and has no program of improvement to offer. It rather tends toward the "hush, hush—it will do no good" kind so often heard.

*In the morning sow thy seed...*

Paragraph 41; Chapter 11:1-8

"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, yea unto eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if a tree fall toward the south or toward the north, in the place where the tree falleth, there shall it be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the wind, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the work of God Who doeth all. In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let



him remember the days of darkness, for they shall be many. All that cometh is vanity."

*And in the evening withhold not thy hand...*

Our Preacher-King is older now; his sermon is well toward the end, and he is saying, "Now in conclusion, brethren, let me admonish you to a life of good works and character building. Do good for good's sake and at every opportunity, for after many years it will return to you in the most unsuspecting ways. Sow a full measure seven-fold, yes, even more than that, throw in some for good count. Just fill yourselves full of good thoughts, and good deeds will come out to refresh the people. Remember the falling tree

will lie where it falls, and you had better be busy now. If you watch the wind you will never sow, and if you watch the clouds you will never reap. There are lots of mysteries about the whole thing, and you cannot know the work of God Who doeth all. Begin early, and sow all the day long. You can never tell whether the early or late sowing will be better, or perhaps both may be good. Rejoice and do good while you can, for the days of darkness are coming and they shall be many. After all, brethren, I tell you the whole thing is but a bit of vanity." This concludes the Preacher's sermon for this sitting. He has just one more little sermon—a kind of "good-bye" sermon. This he calls "The End of the Matter" which he will deliver before he goes out into the dark un-

known. This unsaved preacher preaches unsaving sermons. His conclusion of the matter is most disappointing. One would think that the Preacher of the natural man type would, after years of preaching, stumble upon the need of a new birth, so finding the Lord and going out in faith—but they seldom do. The reason is not hard to find—they are blind. "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually judged" (I Cor. 2:14).

(NOTE: American Standard Revised Version of the Scriptures is quoted throughout).

# ABRAHAM'S VINEYARD

BY FRED KENDAL

## BULGARIA AND THE JEWS

Those people in this country—of whom there seem to be quite a number—who look upon Germany's inhumanity to the Jews as something inspired mainly by the desire for self-preservation, will find in current reports of Nazi conduct little to support them. One is often directed to look at what the "directors" are pleased to call the Jewish "strangle hold" on German life, its politics, law, medicine, art, commerce.

They are not concerned to account for the curious circumstances that 600,000 people have been able to put a strangle hold on 60,000,000 in fields in which this strangulation must obviously be effected by intelligence. It would be possible probably for 600,000 people armed with machine guns to crush 60,000,000 defenseless people, but if it be true that the German desire is to protect itself from Jewish ascendance in all forms of social culture, what is the natural inference? Obviously we can only infer that the Jew is the intellectual superior of the German. But the German attacks him with boot and bludgeon on the grounds that he is an inferior and sub-human creature. That the real reason for German brutality is otherwise, is clearly shown by the way German Jew-hatred pursues the Jew into every country where the German can terrorize the authorities into anti-Semitic savagery.

A report in "The Times" tells how German influence is endeavoring to

thwart all efforts being made in Balkan countries to save Jews who are suffering under orders from Berlin to their creatures, the quislings. The Turkish government had issued transit permits for the escape of Jews through Turkey, and 5,000 immigration certificates to Palestine had been secured by the Jewish Agency. Only 1,165 of these, including 200 children, could be used, because the Bulgarian Government, "presumably under German pressure," had refused to allow Jews to pass through Bulgaria. "The Jewish Agency," says this report, "is striving now to overcome the difficulty by chartering a ship which would embark refugees at Constanza, thus avoiding the journey through Bulgaria; if, in spite of many obstacles, this plan succeeds, many Jews will be saved from certain death."

It is not self-preservation which animates the Nazi, but a demoniac malignity against the Jew.

—"Jewish Missionary Intelligence"

## LIONEL COHEN

Most of our readers no doubt will have guessed when they heard on the wireless of the exploits of Lionel Cohen that he was a Jew. This does not appear to have been very evident in the press reports. If Wing Commander Lionel Cohen had done something scandalous or criminal, no doubt he would have been described as "a Jew named Lionel Cohen."

Professor Einstein has reminded us that when a German Jew, in the days when they were still allowed to reside in Germany, did anything creditable, he was the famous German musician, or scientist, or inventor. If he did anything discreditable, he was a Jew. This kind of thing is unfortunately evident also in many of our own press reports. We are sure that in the majority of cases this is not intentional. It seems natural somehow to mention that in these shady cases that the man is a Jew. "Why, then," you say, "not mention that he is a Jew when he is mentioned honourably?" This may appear puzzling, but the reason is that by long association the word Jew has come to have in the minds of most people not so much a racial as a contemptuous significance. They refrain from using the word in its racial sense because they imagine that the person described may object to having it pointed out that he is a Jew. It is rather curious is it not, that it should be assumed that a man will object to being referred to as a member of the race that produced Abraham, Moses, Isaiah, the authors of the Psalms, St. Peter, the writer of the marvelous fourth gospel, and finally, the greatest Jew of all time, "Jesus Christ the incarnate Son of God, the Eternal Glory of the Jewish Race."

In this fact lies one of the proofs of the divine inspiration of Holy Scripture. Even if we accept the dating of the most extreme critics, it



was written at least two thousand years ago that: "Thou shalt become an astonishment, a proverb, and a byword among all nations" (Deut. 28:37).

But what of the Jew, Lionel Cohen? He was born as long ago as 1875—so that he will be 69 this year—yet he is an air-gunner on active service and has done no less than 45 operational flights. He was a soldier fighting in the Matabele campaign in 1893. He served also in the Boer War and again in the 1914-18 war. In February, 1917, he was awarded the M. C., and the D.S.O., in 1918. He has been mentioned five times in dispatches and attained his present rank of Acting Wing Com-

mander in 1940, after becoming a pilot in 1939 at the age of 64.

As to actual incidents in his career many may not be told for he was in the Intelligence Service. On one occasion the plane he was in was attacked by three Me. 110s and a Ju. 88. He was in one of the planes that attacked the "Scharnhorst" and "Gneisau," at Brest, in 1941. He was slightly wounded in an attack upon the pocket battleship "Lutzow," while serving in a coastal command aircraft. In one sortie the Sunderland in which he formed one of the crew, made four attacks on a U-boat. One operational flight in a Catalina lasted 21 hours; Iceland, Norway, Spain, North Africa—all have shared his attentions.

He is not the only member of his family serving this country. He is married and has two daughters. His wife is on the Headquarters Staff of the Women's W. V. S., London; and his daughter, Aileen, is a Senior Company Commander in the A. T. S. and is Provost Marshall for Scotland. His other daughter, Elizabeth, is a Section Officer in the W.A.A.F.

But I suppose there are folk who until the end of time will go on with their parrot cries about "dodging Jews." Well, there are Jewish dodgers and when they dodge they are called Jews. But there are British. Pukka English dodgers too, and when they dodge they are just called "dodgers."

—"Jewish Missionary Intelligence"

# ANSWERING YOU

BY HAROLD A. WILSON

*For several months I have been teaching the children in our Sunday school, using the New Testament. Yesterday a lady asked, "Does not the Bible say a woman should not speak in church?" I, myself, have been puzzled about the meaning of I Cor. 14:34-35. In the light of this Scripture, am I unscriptural in teaching the Bible to these precious children?*

No! You are not! This is not at all what this Scripture prohibits.

But let us glance at it and seek to discover just what it IS talking about. I Cor. 14:34-35 says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

The word here translated "speak" is the word "laleo," which, according to Lidell and Scott's Lexicon, means "to talk, or say; strictly, to make a babbling, prattling sound, as monkeys and dogs." Thayer gives the meaning, "properly to utter a sound, to emit a voice, to make yourself heard... employed not only of men, especially when chatting and prattling, but also of animals (birds, locusts, dogs, and apes)." With this root meaning of the word in mind, instantly we understand the prohibition of the Scripture which we are studying. It forbids women to prattle or chatter in church. It makes no reference whatever to a godly woman teaching a

Bible class.

That this is the true meaning of these words is clearly apparent when we consider the context. Verse thirty-three says, "God is not the author of confusion, but of peace, as in all churches of the saints." This is immediately followed by the verses which we are studying. The strong rebuke, "Let your women keep silence in the churches," self-evidently is called forth by the fact that their babbling was causing a disturbance in the church. It could be classed with the senseless practice of speaking in tongues referred to earlier (I Cor. 14:2-28), when nobody could understand what was being said.

Notice the expression, "If they will learn anything, let them ask their husbands at home." Here there is a suggestion that one occasion for the chattering of these women was their failure to grasp what was being said by the speaker, probably due to their own babbling. One can easily visualize what was happening. Two or three women would be whispering to one another, or talking in undertones, and paying very little attention to the speaker. Then, when something was said which arrested their wandering attention, they would lean over and ask their neighbors, "What was that?" "What did he say?" Thus to the confusion caused by their prattling, confusion was added by their questions. When we think of such scenes, which are all too common in the churches of today, we cannot wonder at the stern rebuke, "Tell those women to keep still!... It is a shame for a woman to speak (prattle, chatter, or babble) in church."

There is another Scripture which it might be well to consider just here, though it touches on a different aspect of this question of a woman speaking in church. I Timothy 2:11-12 says, "Let the woman learn in silence with all subjection. But suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Quite evidently this Scripture forbids women to enter in any teaching activity in which she dominates or rules over men. For instance, in the light of this Scripture, for a woman to become a pastor would be unscriptural. In this connection, it is significant that many of the false religions of our day have been headed by women who were disregarding the plain prohibition of this Scripture.

On the other hand, provided that she has the right spirit, for a woman to be an assistant to the pastor, or to the Sunday school superintendent or even to be Sunday school superintendent herself, or to teach a Bible class, would not come under this prohibition; because in each case, she is subject to a man who heads up the work.



*Are women preachers and pastors scriptural?*

For the answer to this question see above.



God's grace can save souls without any preaching, but all the preaching in the world cannot save souls without God's grace.

GRACE AND TRUTH



# PROMOTION DEPARTMENT

BY A. H. YETTER

Rev. and Mrs. W. Ray Gorsage  
Class of '24 and '23

It was the happy privilege of the writer of this page to visit Rev. and Mrs. W. Ray Gorsage at Yuma, Arizona, where they are doing a splendid work in the First Baptist Church. It is very gratifying to see the graduates of D. B. I. building "gold, silver, and precious stones" on the great Rock Foundation, Jesus Christ. The Lord has definitely used these alumni in a number of churches in Arizona, and we are happy to pass on a report of their work since they left the Denver Bible Institute, where they were valuable workers. The report is given in Brother Gorsage's own words:

"As you know, I came to Arizona in 1929. This is my fifteenth year in the state. I was pastor of the Winslow Church (First Baptist) for six years. During the time of our leadership there the membership trebled and the building debt was greatly reduced.

"I accepted a call to the First Baptist Church of Tempe in 1935 and served there for six years. Tempe is a college town of approximately three thousand population and at that time had a student body of fifteen hundred. We had a good ministry there; we saw many young lives transformed. Two of our college group are now serving as pastor and wife in Missouri. While at Tempe we built a new edifice valued at \$25,000. This was all paid for at the time of our leaving with the exception of \$2500.00. The new church was thoroughly equipped with new seating, new pulpit furniture, and a Hammond organ. We can say to the glory of the Lord that we left this field also in fine condition.

"In June of this year, Mrs. Gorsage and I will be rounding out three years of service with the First Baptist Church of Yuma. In ordinary times this town has a population of 12,000, but this last year it has had a phenomenal increase owing to the establishment of a large training center for the army as well as an airbase. In the year just closed we operated under a budget of approximately \$13,000. We had 72 additions to the church; 32 of these were by baptism. We paid \$5500.00 on the building debt. One of our young people is completing her training this spring for full time Christian service.

"For thirteen of the fifteen years I have been in the state I have served

on the State Board; eleven of these I have been a member of the Executive Board also. At the present time I am carrying the responsibility of State Director of Christian Education with my pastoral work.

"Mrs. Gorsage and I will never cease to be grateful for the teaching we received while at D. B. I. We have used it to frame the major part of the background of our ministry through the years. I am exceedingly thankful that Mrs. Gorsage shared with me the privilege of the training of the school. She has had a fine ministry in teaching women and children the Word of God. The fact that she too, had the same classroom work has meant a great deal in meeting the needs of the pastorate."

It is our earnest prayer that our Lord will use the Gorsages in increasing measure to glorify His name, edify His church, and win precious souls.

\* \* \*

## Mr. Yetter's Deputation Trip

On Friday, April 28, your writer left Denver on a tour which was to take him some 3,000 miles and into three states besides Colorado. It was a trip marked by the expected trials of war-time travel, but also marked by many evidences of the blessing of the God of all grace. We believe that our readers will be interested in a brief account of this journey as we contacted many alumni and also many former students of the Institute.

Our first stop was at Santa Fe, New Mexico, where we spent Sunday with Rev. and Mrs. Max Kronquest, (Mr. Kronquest is a member of the Class of '37), who are doing a fine work in the Berean Baptist Church. They have many evangelistic opportunities in addition to the regular work of the church. Your writer shared in one of these, a service at the New Mexico State Penitentiary. Brother Kronquest and I played our saxophones and sang together while Mrs. Kronquest accompanied us at the piano. About one hundred men made up the appreciative audience, and eight or twelve responded to the invitation to accept Jesus Christ as their own personal Saviour. In addition to the special service I spoke at the morning and evening service at the Berean Baptist Church and also showed motion pictures of the work of the Institute after the evening message.

From Santa Fe, we journeyed to

Albuquerque, New Mexico, where we contacted Mr. and Mrs. Glen Francis, former students of the Institute, who are filling a real place in directing the work of the Open Door Canteen, a work for servicemen. It was our privilege to speak to the Navigator's Club generally taught by Brother Francis. This group is really on fire for the Lord and winning souls and seeking to really live for Christ. We also had the opportunity of speaking over Radio Station KOB, through the kindness of Rev. Warren Allen, originator of the "Search the Scriptures" Broadcast, founder of the Open Door Canteen, and pastor of the Grace Church, Unaffiliated, of Albuquerque, N. M. Then too, we spoke to the people of Grace Church on Wednesday evening and showed the motion pictures of the Institute work and greeted many friends of D. B. I., both at the meeting and through personal visits.

Our next stop was a beautiful mountain resort town in southeastern New Mexico, Ruidoso. There Mrs. J. J. Christmann, one of our evening school graduates, is the teacher of a class of intermediates in the Church of the Open Bible. We enjoyed happy fellowship with Mrs. Christmann and the leader of the work there, Mrs. Bertha Kirk, a graduate of the Los Angeles Bible Institute in the days when Dr. R. A. Torrey was Dean. We spoke at both morning and evening services to better than average audiences, which were the result of visitation the day before. Many tracts were given out, and many took sample copies of *Grace and Truth*. The Lord willing, we shall return there in the near future for a two-weeks evangelistic campaign.

From Ruidoso, we went to Tempe, Arizona, where Rev. and Mrs. Harold Wilson, graduates of the Institute and valued members of the staff for many years, are shepherding the flock of the First Baptist Church. While there we visited a class that Brother Wilson often teaches in the college and then spoke to his congregation at the mid-week service. Showing pictures of the Institute created real interest and caused many favorable comments. The Wilsons are happy in the work there and are doing a good work among a fine people.

Yuma, Arizona, was our next point to visit. Since we have elsewhere mentioned that visit with the Gorsages we will not repeat here.

From Yuma we went to Tucson,



## PERSONALS

Mr. Arthur Bailey ('44) and Miss Virginia Jones, student, were united in marriage on Sunday, May 28, in the First Baptist Church of Monte Vista, Colorado, the bride's home church. The ceremony was witnessed by a large group of friends, including members of the Institute staff and student body. Mr. and Mrs. Bailey will be serving the Lord in Campo, Colorado, where Mr. Bailey has been called to the pastorate of the Baptist Church.



*Continued from previous page*

Arizona, and there visited Dr. and Mrs. R. S. Beal and Rev. and Mrs. Jesse Roy Jones in their splendid work at First Baptist Church, where Dr. Beal is pastor and Rev. Jones is assistant pastor. Dr. Beal is an honored member of our Board of Directors, and Rev. and Mrs. Jones are graduates of the School and were teachers in the Institute for many years. In addition to refreshing personal fellowship with these fine Christians we had the privilege of addressing a "mother's and daughter's" banquet at the church, and of showing the motion pictures of the School to another group gathered in Sleeth Memorial Chapel.

Our last stop was at Douglas, Arizona, where Rev. and Mrs. LeRoy Thomas, graduates of the Institute, Class of '31, are serving the First Baptist Church. We were with them in their church on Mother's Day, teaching three combined classes in the morning, showing pictures to the combined B.Y.P.U. groups, and speaking at a Youth Rally in the evening. At the evening service, there were four who responded to the invitation, three to dedicate their lives to Christ and one to accept Christ as Saviour.

The church at Douglas has been completely remodeled and a new addition made during the Thomas' service at Douglas and there is abundant evidence that God's blessing is on the work.

The climax of our trip was the journey home when we had the unexpected treat of riding on the same train from Douglas, Arizona, to Dalhart, Texas, with Rev. LeRoy Thomas, Rev. Harold Wilson, Rev. and Mrs. Jesse Jones, and Dr. and Mrs. R. S. Beal. They were enroute to the Northern Baptist Convention at Atlantic City, N. J., and we were enroute to Denver, Colorado, and home.

In summing up, we are happy to say, that wherever we found D. B. I. graduates, we found them preaching the Word in all its purity and doing fine constructive work for our Lord.



# IN THE HARVEST FIELD

CONDUCTED BY B. GRACE CROOKS

Needy fields, not only pastorless but void of any religious activity, are being reached by Rev. and Mrs. George D. Palm ('32), Gospel truck missionaries of the Gospel Evangelizing Association of Denver, of which the Rev. Fred Meldau ('20) is the director. Mr. and Mrs. Palm have just completed a most fruitful ministry during the winter months in southern states. They will be engaged in D.V.B.S. work in out-of-the-way places in Colorado during the summer months. Evening evangelistic meetings will be held in conjunction with the D.V.B.S. whenever possible.

\* \* \*

A Bible conference of unusual character was held in the Twenty-third Avenue Presbyterian Church of Denver, May 1 and 2. The general theme was "Christian Gentile and Jew relation according to the Scriptures." The churches uniting for this conference were: Galilee Baptist Church, Rev. Joshua Gravett, pastor; Second Congregational Church, Rev. W. Benson Male ('31), pastor; Grace Fundamental Church, Mr. George Watmough, former student, interim pastor; and Twenty-third Avenue Presbyterian Church, Dr. R. F. Suerig, pastor.

\* \* \*

William Moffet ('43) left Denver the latter part of May to enter William Jewel College.

\* \* \*

Rev. Emil D. Gruen, under the sponsorship of the Denver Association of Evangelicals, gave a most challenging message on "The Jew in History and in Prophecy" in the Institute Auditorium in Denver on Sunday afternoon, May 21.

\* \* \*

Prayer is requested for Mrs. Russell Taft (Nora Woods, '29) who will undergo a serious operation at Mayo Brothers Hospital about June 19. Since last July she has suffered considerable pain from a broken vertebra. Mrs. Florence Taft Fowler ('26) will be assisting in the home. Mr. Taft ('29) is pastor of the Baptist Church at Stillwater, Minnesota.

\* \* \*

Registrations are being taken for the Manaratha Bible Camps to be

held near North Platte, Nebraska August 7-20. The chairman and founder is Rev. Ivan E. Olsen ('36), pastor of the Berean Fundamental Church of North Platte. Among those who will be assisting him are Rev. John Paton ('29), pastor of the Baptist Church at Tekamah, Nebraska; Rev. Ernest E. Lott ('33) and Rev. Darrell Handel, former student, both serving with the "Back to the Bible Broadcast" of Lincoln; and Mrs. H. J. Johnson ('29), who is engaged in radio work in Seattle, Washington. There are camps for young people and children. Inquiries may be addressed to Box 622, North Platte, Nebraska.

\* \* \*

Word has been received from the Sudan Interior Mission regarding the safe arrival in Nigeria of Rev. F. Delmar Stevens ('41), Mrs. Stevens (Mary Wood, former student), and Miss Alice Ostrander ('41). Let us give thanks to God for His journeying mercies, and let us continue in prayer for these missionaries as they engage in language study.

\* \* \*

The Berean African Missionary Society sends word to all prayer helpers regarding the urgent need of additional funds in the amount of \$3000 before their six missionaries can sail in June. War conditions have made the cost of travel far more than anticipated. Gifts designated "passage" may be sent to Box 234, St. Louis, Missouri. The missionaries planning to sail are Rev. and Mrs. Irving Lindquist (E.S. '30 and '38), Rev. and Mrs. Leonard Parcel ('36), Miss Dorothy Reich ('39), and Miss Gladys Ewalt ('43). All have secured their full support as well as their equipment.

\* \* \*

Mr. Paul Leasure ('43) is rejoicing in the ministry which God has given him in the Baptist Church at Hooper, Colorado. He is the only minister in the town and in the nearby communities.

\* \* \*

Mrs. Hannah Roach ('30), who has spent a long term in Peru, South America, recently arrived at her home in Chicago, Illinois, and is enjoying a much needed rest.



Rev. and Mrs. H. A. Sprague ('21) are now in Bieber, California, where Mr. Sprague is pastor. Gas rationing made it impossible to carry on the Gospel truck work in which they have been engaged for a number of years. The burden of their hearts is still for the neglected communities, and every opportunity is being taken to minister in such places while serving at Bieber.

Through the past school year the Institute faculty, staff, and students have enjoyed fellowship and opportunities of testimony at the Bethany Baptist Chapel of Denver, where Rev. P. von Stillhammer ('26) has a fine ministry as pastor.

Glen Francis, former student, is canteen Evangelist and Program Director of the Open Door Canteen for service men in Albuquerque, New Mexico. He and his wife are being blessed of the Lord in this ministry for Christ.

Miss Marguerite Harris, former student, received her Th.B. degree from the Central Baptist Seminary, Kansas City, Kansas, last year and was elected as the Baptist secretary to the "Friends of Israel" by the Kansas City Baptist Associational Executive Board last January. Miss Harris will organize in the various Baptist churches of Kansas City groups of people who will be dedicated to a spirit of understanding, friendship, and good will toward the Jewish people.

Rev. W. Ray Gorsage ('24), pastor of the First Baptist Church of Yuma, Arizona, writes, "During the years we have been in full time service for our Lord, we have never had a busier, or more blessed year, than the one just closing." The fact that Yuma is a training center for service men has greatly increased his opportunities for testimony. A full time assistant has been employed as a result. It has not been unusual for as many as 100 service men to be in attendance at a church service. Many service men are reached for Christ at the informal time of fellowship which is held for the service men in the social hall of the church following the Sunday evening services. There were 72 additions to the church membership during the past year. The total indebtedness on the church was lowered to \$5400 which they plan, the Lord willing, to erase this next year. Miss Neita Smith ('30) who is associated with the Missionary Gospel Fellowship in Arizona will assist Mr. Gorsage in the Daily Vacation Bible School in June.

## SCHOOL NEWS FLASHES

Dorothy Geary, sister of Mrs. Carl Hoos ('33), spoke to the faculty, staff, and students on Tuesday, May 23, regarding the work of home field missionaries in Virginia, Kentucky, and Arkansas, and showed stereopticon slides. The need of additional laborers in the home field, which is white unto the harvest, was also laid upon our hearts by Rev. Henry Dahl ('35), who spoke at the last missionary rally of the school year. Mr. Dahl is ministering at Meeker, Colorado.

Among the visitors at the Institute during May were Rev. J. T. Goodman ('23), of Los Angeles, California; Rev. and Mrs. Harley Pulis ('41) of Manderson, Wyoming; and Rev. George Palm ('32).

A heart-searching message on "Fig Leaves Only" was brought by Rev. Leo C. Lapp, Dean of the Institute, at the baccalaureate service held in the Galilee Baptist Church of Denver on May 21.

Alumni, former students, and friends gathered for a delightful time of fellowship at the annual Alumni Banquet which convened on May 25 at 2047 Glenarm Place. Alumni present were: Paul Seanor, Dolores Teander, Antoinette Megginson, Anne Vanderlaan, Marie Poll, Adolph Tulowitzki, Neil Tallman, Arthur Bailey, Donald Reader, and Donald Kathan, class of '44; Mrs. Clarence Swihart, Mr. and Mrs. Paul Leasure, and Mr. Ronald Stevens, '43; Mr. Clarence Swihart, Rev. Albert Ostrander, and Mrs. Mark Kinnaman, '42; Miss Louise Jackson, Mrs. Charles Johnson, Mrs. Donald Reader, and Mrs. Albert Ostrander, '41; Mrs. Hilland Stewart, Misses Faye and Fern Arbuthnot, Mrs. U. B. Newton, and Mrs. T. W. McKee, '39; Rev. Hilland Stewart, '37; Rev. Charles Johnson, '35; Rev. Roderick Morrison and Mrs. Leroy Sargent, '34; Rev. Ernest Lott, Mrs. Takeo Agatsuma, and Miss Grace Crooks, '33; Mrs. P von Stillhammer, '30; Rev. and Mrs. A. H. Yetter and Rev. Clarence Harwood, '28; Rev. and Mrs. Stanley R. Skivington, '25; and Rev. Maurice Dametz, '22. Of the Evening School there were: Rev. George Maxwell, '39; Mrs. Paul Thompson, '35; Mrs. Donia Mae Hall, '30; and Mrs. John Woudenberg, '27. Former students present were: Mrs. Donald Kathan (Lois Hecht), Mr. George Watmough, Mrs. Roderick Morrison (Sylvia Blake), and Mr. Clarence Hendricks. In addition there were members of the faculty, staff, and board of directors as well as other friends. After partaking of a delicious banquet meal in the Institute Dining Hall, which was deco-

rated to carry out the theme of the graduating class, "Knowing Him and Making Him Known," the company assembled in the Auditorium for the program. The Institute orchestra, under the direction of Carl Werb, student, played several numbers. Rev. Maurice Dametz brought a heart-warming message from the Word. Mrs. Charles Johnson and Mrs. Takeo Agatsuma sang, "Be Still and Know." Mrs. Agnes Thompson read greetings and news letters from Rev. Carl C. Harwood ('37), the Alumni President, of Yakima, Washington; Rev. Ralph Obitts ('30) of Albin, Wyoming; Rev. Elmer Seger ('33) of Glen Ellyn, Illinois; Rev. Fred J. Meldau ('20) of Denver; Mr. Justus Eiselstein ('34), Palisade, Colorado; Mrs. J. J. Christman (E.S., '30), Ruidoso, N.M.; Rev. Donald Virts ('40) of Minot, N.D.; Rev. and Mrs. John Paton ('29 and '27) of Tekamah, Nebraska; Rev. and Mrs. Irving Lindquist (E.S., '36 and '38) from New York City; Mrs. John B. Neal (Fern Houston, '42) of Jamestown, N.D.; Rev. and Mrs. W. Ray Gorsage ('24 and '23) of Yuma, Arizona; Rev. Paul Whaley ('36) of Chicago, Illinois; Rev. Ernest Myers ('42) of Williamsburg, Iowa; Miss Violet Anderson ('39) of Coachella, California. A letter of greeting was received from the Alumni at the Baptist Convention in Atlantic City but was received too late to be read at the meeting. Those sending greeting were: Rev. and Mrs. J. R. Jones ('23 and '27) of Tucson, Arizona; Rev. and Mrs. Ralph Obitts ('30 and '29) of Albin, Wyoming; Rev. Ted Goodman ('23) of Los Angeles, California; Rev. H. A. Wilson ('18) of Tempe, Arizona; Rev. LeRoy Thomas ('31) of Douglas, Arizona; Rev. Ray Gorsage ('24) of Yuma, Arizona; Rev. Ed. Shattuck, former student, of Eaton, Colorado; Rev. William MacIntosh ('20) of Ft. Collins, Colorado; Rev. Joe Edwards ('35) of Norfolk, Nebraska; Rev. P. von Stillhammer ('26) of Denver; Rev. John Losh, former student, of Denver; and Rev. Chester Matthews, former student, of Arizona. During the program "Saved to Save Others" was beautifully sung by Misses Dolores Teander ('44), Antoinette Megginson ('44), and Lenore Smith ('45). All were blessed by hearing Rev. Ernest E. Lott ('33) sing, "I Ought to do Something for Jesus."

The graduation service was held in the Institute Auditorium which had been completely redecorated recently through the thoughtfulness and generosity of Galilee Baptist Church and Beth Eden Baptist Church of Denver. A large company of relatives and friends gathered to honor the class of '44.

*Continued on page 216*





# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## STEPS IN THE LIFE OF FAITH

- I. The Word of Faith—it is to be preached  
Rom. 10:8
- II. The Spirit of Faith—it is to be possessed  
II Cor. 4:13
- III. The Hearing of Faith—it is to be exercised  
Gal. 3:2
- IV. The Obedience of Faith—it is to be observed  
Rom. 16:26
- V. The Righteousness of Faith—it is to be used  
Rom. 4:13
- VI. The Household of Faith—it is to be helped  
Gal. 6:10
- VII. The Joy of Faith—it is to be increased  
Phil. 1:25
- VIII. The Work of Faith—it is to be accomplished  
I Thess. 1:3
- IX. The Prayer of Faith—it is to be offered  
James 5:15
- X. The Breastplate of Faith—it is to be worn  
I Thess. 5:8
- XI. The Shield of Faith—it is to be held  
Eph. 6:16
- XII. The Fight of Faith—it is to be fought  
I Tim. 6:12

—T. B.

—x—x—x—x—x—

## MARANATHA; MARANATHA

Introduction: The Revelation of Jesus Christ to be Realized

Text: I Cor. 16:22b, "Our Lord is coming!" (A.V. and Weymouth) "O Lord, come!" "Our Lord, come!" (R.V.)

- I. Preview—Visions of Victory through Christ's Return
  1. Prophesied by the prophets  
Hab. 2:3, 14; Isa. 11:9-12
  2. Predicted by the Psalmist  
Ps. 2, 72, 110
  3. Promised by Jesus Christ  
John 14:3

4. Proclaimed by the angels  
Acts 1:11

5. Preached by Paul  
I Thess. 4:16-18  
Tit. 2:13-14

6. Prayed for by the saints  
I Cor. 16:22 (R.V.)  
Rev. 22:20

## II. First Phase—The Rapture

1. Dominant in the Apostles' Gospel, Tit. 2:13-14
2. Imminent — may happen at any time, Heb. 10:37
3. Eminent in the believer's hopes, II Tim. 4:8
4. Prominent in God's program  
John 14:3

## III. Second Phase—The Reign

1. The King and His kingdom  
Ps. 2; Rev. 20:6
2. The Cure for chaos  
Ps. 110
3. The Acme in administration  
Ps. 72; Isa. 35

—E. E. B.

—x—x—x—x—x—

## AN OUTLINE STUDY of ROMANS THE YIELDED LIFE

NOTE: We now enter the third general section of Romans, that of exhortation. The conclusion in 12:1 fits equally well for either section one or two—try it.

### I. The Yielded Life

1. The Greek word *paristano* occurs six times in Romans. It means "yield" or "present." Examine 6:13, 19; 12:1
2. Yieldedness (consecration) to God is based on "the mercies of God" (12:1; for contrast see Heb. 10:25). These "mercies" are climaxed in justification (3:21 to 5:21)
3. The exhortations of this section are based on "oughtness" rather than "mustness" as seen in the word "beseech" (12:1)
4. Yielding begins on the inside—an attitude of heart, but concerns the body—the habit of life (12:1)

5. The God-bought "ought" (I Cor. 5:13-21)

### II. The Yielded Life in Relation

1. The yielded life in relation to fellow-workers (12:3-8). Gifts of power are given of God for service, not for self elevation; there is no reason for boasting

2. The yielded life in relation to the brotherhood (12:9-16). We should love the brotherhood (I Peter 2:17; I John 2:7-11; John 13:35)

3. The yielded life in relation to enemies (12:17-21). Avenge not yourselves, beloved, but give place unto the wrath of God

4. The yielded life in relation to the civil powers (13:1-7). Let "every soul" be in subjection to "every ordinance" of man is the rule. (13:1 with I Pet. 2:13; the exception, Acts 5:28-29)

5. The yielded life in relation to one's neighbors (13:8-10). Be a neighbor to your neighbors (Luke 10:36). Under the law it was "thou shalt not" (Exod. 20:13-17). Under grace "oughtness" must rule

6. The yielded life in relation to the Lord's return (13:11-14). "Salvation nearer" (Luke 21:28; I Pet. 1:5); "Day is at hand" (I Pet. 1:19); "Walk becomingly" (I John 3:2-3)

7. The yielded life in relation to the weak (14:1—15:7). Seeing you are strong (Eph. 3:16) and have all knowledge (I Cor. 8:1) and understand your liberty (I Cor. 8:9) — YOU O-U-G-H-T (Rom. 15:1)

—Charles M. Neal

—x—x—x—x—x—

If you have run the complete round of sin, remember the blood of Christ finished a complete round of salvation.

—x—x—x—x—x—

The hearer sometimes complains that there is no food for his soul, when the truth is that there is no place in his soul for the food.

GRACE AND TRUTH





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

## ENTERING THE PROMISED LAND

Thirtieth Quarter, Lesson 1, July 2

Lesson: Joshua 1—6, 23—24

Lesson Text: Joshua 1:1-9; 23:1-5

Golden Text: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

### LESSON EXPOSITION

(By Hilland H. Stewart)

#### I. INTRODUCTION

We are happy indeed to again be commencing a series of studies concerning some of the early history of Israel. We believe this section of the Bible contains some exceptionally important spiritual truths which should be gleaned by every believer.

These truths are important, for they are facts. They are not legends or myths, as some have alleged. They are events that happened to the nation of Israel, and are recorded for our benefit.

They are significant, for they "happened unto them (Israel) for examples: and they are written for our admonition." From these experiences of Israel we may expect to learn much of God and of His dealing with men. The Christian instructed only by Pauline doctrine, but not enlightened by the application of these doctrines to Israel, God's photograph of the individual believer, is not a properly developed Christian.

The above argument might be impugned by someone contending that we, as dispensationalists, must distinguish between Jewish truth and Church truth. That is correct, but we must also recognize that from age to age, only that which is governmental changes; personal, individual truth remains the same. That is, God's methods of dealing through His leaders change. Moses, Joshua, and Gideon had revelation directly from God. Now God's leaders have their direction from God's completed revelation—the Bible, through which they may speak as authoritatively as

could Moses when God spoke to him. God gave to these Jewish leaders for their ministry certain gifts—no longer operative—such as miracles and prophecy, whereas now His leaders operate by exercising such gifts as evangelism, pastorship, and teaching. In spite of these changes in governmental dealing, the basic principles through which God has drawn men to Himself, developed them, and blessed them in fruitful service have remained unchanged through the centuries. Men have always been saved through faith in Christ according to God's revealed Word. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). "Your father Abraham rejoiced to see My (Christ's) day: and he saw it, and was glad" (John 8:56). "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:24-26). Men have always been developed into stable, godly men through faith in and obedience to God's revealed Word. Men have ever been blessed and made fruitful as they faithfully proclaimed God's revealed Word.

We are confident that as we review Israel's early history and see the way present day spiritual truth was operative in the lives of these children of God we can profit a great deal.

#### II. JOSHUA'S COMMISSION AND INSTRUCTIONS

Joshua 1:1-9

The Joshua to whom God entrusted the leadership of Israel after the death of Moses was a well-seasoned spiritual warrior. As the only one of the original decampment, besides Caleb, to enter the promised land, Joshua had had years of training in the ranks of God's forces. The reason that only he and Caleb of the original group were permitted to enter the promised land was that they had believed the Lord at Kadesh-Barnea when the rest of the

group preferred to disbelieve and turn back to the wilderness. So Joshua assumed the leadership as a man of faith, a man of steadfastness, and a man of spiritual integrity.

"The Lord spake unto Joshua." Of the manner in which God here spake unto Joshua we are not certain. The manner is not important. The fact that God did speak is. Through the ages God has in some manner made known His will to those who will hear His voice. We shall observe in our later comments that the "book of the law" was a cardinal factor in God's revelation of His will to Joshua.

"Go over this Jordan." The blessings for Israel lay beyond Jordan. Crossing the Jordan has always presented the picture of going through death into resurrection life. Consequently, the person who will enter into the blessings of God must first of all die with Christ and be raised with Him in newness of life (Rom. 6:3-4).

"Every place that the sole of your foot shall tread upon, that have I given unto you." That this promise could not be taken apart from the context is indicated by the verse following. In it God qualified the promise to include all the land they might appropriate within the boundaries of the grant He had made. We must take note, though, that this grant included many, many times more land than Israel ever appropriated. God made the gift; Israel must go in and possess to obtain. God's infinite and eternal gift is proffered to all mankind. God loved the whole world; He gave His Son for all. But only the "whosoever" who believe in Him obtain eternal life. Likewise the spiritual blessings of the yielded Christian life, which Canaan particularly symbolizes, are only for those who will

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take. God with His Son has freely given us all things. So many, however, are content to subsist so meagerly, partaking so sparingly of God's bounties.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee. I will not forsake thee." We have observed that the land was an outright gift to Israel, though they must go in and possess to obtain. Now we note that in meeting the conditions attached to possessing, God was their enabling. As always in God's dealings, it was all of grace. God promised to go with them and drive out all the enemies, if only they would believe Him enough to take Him at His word and make the start. Always this is God's way. Everything the Christian possesses is a gift from God. Everything he appropriates of his possessions is by the strength of God. Only he must believe God, reach forth and be convinced that God is faithful.

"Be strong and of a good courage." God calls for real Christian optimism in His servants. How it must grieve His heart the way some people go around moaning, groaning, and complaining that it is impossible to do anything for the Lord in this day and age. He is ever faithful to His Word, and His promises are true. The Christian can claim these promises and go forth courageously and victoriously. It is not presumption to go forth enthusiastically, bravely, and confidently when the entire basis for such intrepidity is in the sure promises of God.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law." "Turn not from it to the right hand nor to the left." "Meditate therein day and night, that thou mayest observe to do according to all that is written therein." Here we have the primary method which God chose to fully reveal His will to Joshua, as well as to all others—"the book of the law." Though He has revealed His will to men from the beginning in divers ways, God has since the time of Moses intended that men come to a full understanding of His will through His revealed Word. Supplemented through the centuries by special revelation until completed, we now have the entire Word of God, which is adequate for the work for which it is intended—"That the man of God may be perfect, thoroughly furnished unto all good works."

Here also we have God's rule for success. "Meditate"; "observe"; "have good success." As only the Word of

God fully reveals God's will to man, so only he who meditates therein to learn God's will can do God's work acceptably. The need of real, constant, diligent searching of God's Word by His people cannot be overstressed.

### III. JOSHUA'S FAREWELL COUNSEL

Joshua 23:1-5

These verses, in which Joshua calls to the attention of Israel all that God has done for them, might call for a great deal of comment should we review the entire book in which is recorded God's blessing on the nation during Joshua's leadership. That we shall not do. We wish only to comment briefly on a verse in this twenty-third chapter, verse fourteen. "... Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." The person never lived, nor will ever live, who could gainsay these words. No person ever relied on a promise of God and found it to fail.

Likewise, no person who ever relied on God for guidance and followed the leading of the Lord, to the best of his knowledge, can ever say that God failed to lead him aright. Many times the way was rugged and hard. At many places the pathway was dim and perplexing. Needless to say, some deviations occurred where the way was clear and plain, for no one entirely lives up to the best light that he has. But through it all God leads His child unerringly; for He is gracious, patient, and infinitely faithful to the one who shows an inclination to make "that good and acceptable and perfect will" his will. When we get to glory and look back over the way we can all say, "His way was best."

### THE LESSON ILLUSTRATED

It is an April evening in 1521. Torches have been lighted. As Luther goes in to appear before the Emperor of Germany, the greatest general of the empire taps him on the shoulder and says: "My poor monk, my poor monk, you are on the way to make such a stand as I have never made in my toughest battles." The Emperor, the Electors, and the princes of Germany are there. In front of the King, on a table, are piled the books which this monk of Wittenberg has written. Luther is 38 years old. He has condemned the errors of the Church, and is asked to recant. The Emperor haughtily demands an answer without horns, plain. Will he retract what he has said contradicting the decision of Councils? Luther steps forward and briefly answers, "Since your imperial Majesty requires a plain answer, I will give you one without horns or hoofs. It is this: I must be convinced either by the testimony of Scriptures or by clear argument. I cannot trust the pope or councils for both have erred. I cannot and will not retract." An awful silence falls upon them all. And then the Augustinian monk continues: "I can do nothing else. Here I stand. So help me God. Amen."

—Bomberger

### OBJECT LESSON

OBJECTS: Nail, matches, piece of string.

EXPLANATION: Show how easy it is to break one match. Matches look strong, but when pressure comes they break. Then tie a match and the nail together. Show that the match cannot be broken because the nail makes it strong. In the lesson today God commanded Joshua to go in and possess the land. However, God did not send him in alone, but He said, "I will be with thee." If Joshua had tried to do it alone, he would have been like the match when it was not tied to the nail.

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## TAKING POSSESSION OF CANAAN

Third Quarter, Lesson 2, July 9

Lesson: Joshua 13, 14; Judges 1:19-21, 27-28

Lesson Text: Joshua 14:6-14; Judges 1:20-21

Devotional Reading: Psalm 47

Golden Text: "Thou hast wholly followed the Lord my God" (Joshua 14:9).

### LESSON EXPOSITION

(By Hilland H. Stewart)

#### I. INTRODUCTION

Last Sunday's lesson introduced to us the character Joshua and acquainted us with the task to which God had called him, and also with the instructions for the work. His task was primarily the conquest of Palestine. The first twelve chapters of his book record the success of this



warrior as he overthrew the ruling powers of the land, destroyed their citadels, crushed their armies, and entirely divested them of strength. This, however, did not include the actual possessing of the land, which task was left for the tribes. It is this actual taking possession of the land by the tribes that occupies our attention in the lesson for today.

## II. CALEB'S CONQUEST

Joshua 14:6-14; Judges 1:20

Our lesson begins with the tribe of Judah coming forward to claim their possession. However, before their lot of land is parceled out to them a particular person of the tribe of Judah comes forward to claim the land promised to him by Moses at the time when he returned to Kadesh-Barnea with the rest of the twelve spies. This person was Caleb. Because he wholly followed the Lord, bringing back a good report and encouraging the people to go up at once and possess the land, to him was given Hebron, and the mountain on which his feet had trodden on that eventful journey to spy out the land. So after forty-five years of waiting—forty-five years marked by God's preservation as a vindication of His faithfulness in keeping His promise—Caleb came forward and claimed that which by faith had become his a long time previously.

The place Caleb sought was desirable because incorporated in it was that which indicates God's richest blessings. The report of the land Caleb and Joshua brought back indicated that it was a wondrously fertile, fruitful land (Num. 13:27). These natural rich fruitages always typify God's choice spiritual blessings—those fruits of the Spirit which bring so much blessing into the life of the acquirer. The name Hebron itself is very significant. The word comes from a primitive root meaning "have fellowship with." Therefore we believe we are justified in following others who have termed Hebron "the place of fellowship." The place of fellowship is the place that God especially delights to give to all His people who desire this place of blessing. Caleb, like Mary at the feet of Jesus, chose the good part.

Although the place Caleb sought was desirable, some difficulties were involved—the Anakims dwelt there. These giants with their great fenced cities were the cause of the discouraging report the ten unbelieving spies brought back at Kadesh-Barnea. But Caleb's faith in the day he had brought back the good report was surpassed only by his faith and enthusiasm forty-five years later when he came to claim his possession.

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Eagerly he looked toward the daring achievement of possessing this desirable land. To him driving out these giants was merely laying hold of the promises of God, for He had believed God when He said that He would expel their enemies from the land (Josh. 1:5).

Giants are always in Canaan land. God will permit great obstacles to be encountered in our quest of His place of blessing. In the first place, that which we obtain with great difficulty is always most appreciated.

Too, God wants to give His best to those who are willing to strive to obtain. Then, character is developed as we press on against obstacles. But most of all these obstacles are intended to teach us that we are totally inadequate of ourselves; to conquer we must rely upon the strong arm of the Spirit, and not the weak arm of the flesh.

The above lesson learned, the Christian is ready and able to go in and possess the land. This we find in Judges 1:20 was exactly what Caleb did. We might have inferred

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as much from the great, godly character we know Caleb to have been. He stands out as an outstanding example of the Christian who enters fully into the blessings of God.

### III BENJAMIN'S FAILURE

Judges 1:21

The record of the first chapter of Judges beginning with verse twenty-one on to the end of the chapter is one of dismal failure.

"And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem" (vs. 21).

"Neither did Manasseh drive out the inhabitants of Beth-shean" (vs. 27).

"Neither did Ephraim drive out the Canaanites that dwelt in Gezer" (vs. 29).

"Neither did Zebulun drive out the inhabitants of Kitron" (vs. 30).

"Neither did Asher drive out the inhabitants of Achto" (vs. 31).

"Neither did Naphtali drive out the inhabitants of Beth-shemesh" (vs. 33).

This record of compromise rather than of obedience to God's command tells the story of Israel's failure. God had commanded Israel to go in, possess the land, and drive out the inhabitants as Caleb had expelled the sons of Anak. But Israel put their judgment above that of God. They may have thought that they were doing the right thing, but that remains to be seen.

Many perplexing questions come to our minds as we ponder over God's instructions to deal so definitely with their enemies. To our natural way of thinking Israel did the right thing in dwelling with these people and not expelling them from the land. This, though, was in exact disobedience to God's instructions, for He had commanded them to expel their enemies. Disobedience to God can never be right.

To understand these instructions of God we must recognize that there was a literal reason for this action and also a symbolical significance.

The literal reason may be readily ascertained by taking a glimpse at the experience of Dan. "And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down into the valley" (vs. 34). To permit the Amorites to remain may have appeared reasonable to the tribe of Dan, but when they, like the camel that first poked only his nose into the tent but eventually ousted the Arab, finally drove the Danites into the mountains, doubtless Dan began to respect the wisdom of God.

God commanded Israel to thrust

out the enemies, for these enemies were ungodly; and righteousness can have no fellowship with unrighteousness. It is entirely possible that Israel believed that since she was a righteous nation, worshipping the true God, her influence with these people would be salutary. But such was not the case. Putting a large number of good apples with a few rotten apples does not eventually produce all good apples; exactly the converse. "A little leaven," says Paul, leaveneth the whole lump." God's people will never save the world by going in with them, intermingling, associating, and partaking of the program of the age. The world is dead (Eph. 2:1); the world is blind (II Cor. 4:4). Christians who compromise with the world become half dead and half blind, and render themselves impotent to bring the world into life and light.

We are not among those that believe that God in the working out of His sovereign purposes was entirely unconcerned about these people who inhabited the land of Canaan. "God is no respecter of persons" (Acts 10:34). These people were included in God's plan of salvation as well as were the Hebrews. God's sending Israel into the land was intended to save these people rather than destroy them. Israel's coming into the land brought the knowledge of God and gave these people a chance to turn to Him, not only for temporal preservation, but also for eternal salvation. Rahab told the spies that came to Jericho how the message had gone over the land, and she also became an example of one who became a partaker of God's mercy and forgiveness. "And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, He is God in heaven above, and in the earth beneath" (Josh. 2:

9-11). Every inhabitant of the land might have become a spiritual Jew and been saved both spiritually and physically, had he, like Rahab, in faith looked to the God of Israel.

The message set forth in symbol is very significant. Canaan pictures the consecrated, yielded life, the most blessed condition the believer can experience. The enemies in the land portray the sins which must be expelled from the life of the believer before he may enter into the full blessedness of his Christian experience. Those who take a compromising stand find that rather than gaining a mastery over the sins in their lives the sins soon gain the mastery over them and drag them down into captivity. (See Joshua 23: 12-13).

### THE LESSON ILLUSTRATED

A young man came to a man of ninety years of age and said to him, "How have you made out to live so long and be so well?" The old man took the youngster to an orchard, and pointing to some large trees full of apples, said, "I planted those trees when I was a boy, and do you wonder that now I am permitted to gather the fruit of them?" We gather in old age what we plant in our youth. Sow to the wind, and we reap the whirlwind. Plant in early life the right kind of a Christian character, and you will eat luscious fruit in old age, and gather these harvest apples in eternity.

—Dr. Talmadge

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### OBJECT LESSON

**OBJECTS:** A gift—nicely wrapped—that would be suitable for a boy or girl.

**EXPLANATION:** Tell the group that you have a lovely gift for some one. The first person who will come and take it may have it, but he must come up to the front of the room to get it. (Have the child open the gift, which should be simple yet worthwhile, so that when it is opened the other children will be sorry that they did not take advantage of the offer.) God told Joshua to go in and possess the land. How did he do it? He took God at His word and went in. That is what God wants us to do, believe and obey Him.

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# SUCSESSES AND FAILURES OF ISRAEL

Third Quarter, Lesson 3, July 16

Lesson: Judges 2:1—3:7  
Lesson Text: Judges 2:6-16

Devotional Reading: Psalm 138

Golden Text: "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

## LESSON EXPOSITION

By Hilland H. Stewart

We believe this lesson for today is intended to set forth the natural inclination of the human heart to stray and the faithfulness of God in restoring His wandering children.

### I. JOSHUA'S INFLUENCE

Judges 2:6-9

We find that the children of Israel served the Lord all the days of Joshua and also all the days of the elders who outlived Joshua. The influence of this great godly man not only kept Israel steady during his lifetime, but his works lived after him. The influence of real Christian leaders cannot be overemphasized.

God puts great responsibility on His leaders as far as the spiritual condition of His people are concerned. He revealed to Micah that it was the prophets that made His people to err (Mic. 3:5). Today most of the trouble of the world can be traced to unfaithful shepherds of the flocks. So many have turned from truth to fables, following the wave of Higher Criticism which wrought such havoc in Germany, and everywhere it has gone has set souls adrift with no anchor for the soul. Where the shepherds have been faithful to the Book and to the message of the Book we find solid, steadfast flocks carrying on zealously for the Lord. Men like J. Hudson Taylor, D. L. Moody, and many others, who have labored faithfully, following the leading of the Lord, have spread their influence far and wide, and their works, like Joshua's, live after them.

### II. ISRAEL'S APOSTASY

Judges 2:10-13

After the death of Joshua and the death of the elders that outlived Joshua, a generation rose up which knew not the Lord, nor the works which He had done for Israel. This generation turned from the Lord and served Baalim.

Though God does place great responsibility on His leaders and Joshua was no longer with Israel we are not to think that Israel was excusable. They knew the truth or could easily have known it for God never left His people without plenty of revelation concerning His will.

The real cause for the apostasy may be determined by the nature of Israel's sin in turning from God. The record says that they forsook the Lord, and served Baal and Ashteroth (vs. 13). At first glance it might seem strange that those who knew of the true God would turn from Him to serve dumb, heathen idols. However, it was not the worship, but the sinful practices involved in the worship which caused Israel to serve Baal and Ashteroth. The rites of these heathen gods were celebrated by gross and revolting impurities. Hence, it was the desire to license gross immorality by terming it religious rites that caused Israel to turn to the heathen idols and away from the true God, Who demands purity in the lives of His followers.

All false religions have as a basis for their unscriptural tenets the licensing of some form of sin in which their devotees desire to indulge. Immoral desires form the basis for a number of false practices. The desire for financial gain has led men to formulate conscience-salving creeds of their own, while they heap together riches for themselves. Just the desire of the natural heart to walk by sight rather than by faith has occasioned certain religious creeds. We believe we could substantiate our statements by citing specific practices of certain false religions, but we shall not do so.

### III. GOD'S JUDGMENT

Judges 2:14-15

God delivered them into the hands of their enemies. This deliverance of Israel into the hands of their enemies was a definite judgment from

God. However, it was not a judgment unto condemnation, but only unto correction. This manner whereby God deals with His people we find set forth by the Apostle Paul to the Corinthians. "For if we would judge ourselves we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31-32). That God will not have to condemn His people with the world (unbelievers) He sends a judgment of correction upon them when they sin. If we would judge ourselves—weigh the consequences of our intended evil—and turn from such unto righteousness, the judgment from God would not be necessary. But if not, then God must let His children reap some of the corruption which they have sown, in order that they may learn that only God's ways satisfy.

Seven times in the book of Judges we read of an apostasy and six times these apostasies were accompanied by servitude. (The fifth time God

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REV. G. P. RAUD Organ (on request) REV. T. MacDONALD  
President "The Jew and Palestine News" General Secretary



spared His people; five is the number of grace.) However, in these judgments in which we see God's chastening hand, we see also the peaceable fruit, for eventually Israel was brought to repentance and sought God, and He in His faithfulness each

time delivered and restored them.

#### IV. GOD'S DELIVERANCE

Judges 2:16

"The Lord raised up judges, which delivered them out of the hand of those that spoiled them." Israel's inveterate wandering from the Lord was only exceeded by His mercy in restoring them. This history of sin and restoration certainly proves Paul's statement in Romans 5:20: "But where sin abounded, grace did much more abound." God in His infinite mercy, patiently deals with unsteady Christians, ever striving to bring them into a more stable relationship with Himself. It is only when we catch a glimpse of His goodness and grace that we are led to a repentance that makes us want to consistently walk well-pleasing unto Him.

The principle whereby God deals with His children during the time they backslide is interesting, not to mention blessed. He blots out the periods of time when His children are out of fellowship with Him and remembers only the periods of walking with Him. This principle is wondrously established by a few passages of Scripture. In the sixth chapter of I Kings, verse one, we find this statement: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel in the month of Zif which is the second month, he began to build the house of the Lord." Now there is a great discrepancy between the time here designated and the time Paul in Acts thirteen claims elapsed between the Exodus and Solomon's fourth year. Paul sums up this period as follows: The wilderness wandering, forty years (vs. 18); Judges period, four hundred and fifty years (vs. 20); Saul's reign, forty years (vs. 21); David's reign, we know to have been forty years (I Chron. 29:27). Add to this the three years of Solomon's reign (in his fourth year would only have included three actual years) and you get a total of five hundred and seventy-three years or ninety-three years more than the I Kings account. That Paul was right is borne out by other Scripture references, but that the I Kings account could be a gross error is an utter absurdity. God must have had a reason for so designating this period of time in I Kings. Going back through the book of Judges we find that the combined periods during which Israel was in bondage to their enemies equals exactly ninety-three years. They served Mesopotamia for eight years (3:8); the Canaanites, twenty years (4:3); the Midianites,

seven years (6:1); (we have noted the fifth apostasy brought no servitude, and the sixth brought servitude only to the two and one-half tribes east of the Jordan—Judges 10:8—so it is not counted); the Philistines, forty years (13:1). Thus we see from the passage in I Kings that when God reckons time, as far as His people are concerned, He forgets those periods of time when they were separated from Him. That this is a proper interpretation we believe is set forth in the law of the Nazarite. "The days that were before shall be lost because his separation was defiled" (Num. 6:12).

God has planned a life of good works for each of His children. While the Christian walks as God leads that time will count for eternity. While he is turned aside seeking his own way he is just marking time. That period must be forgotten when the rewards are meted out for faithful service. How wonderful it is that God in grace will blot out the evil and remember only the good. But more wonderful it is that God faithfully seeks after His erring child when he goes astray and restores him to the place of blessing.

#### THE LESSON ILLUSTRATED

"No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible." Its literary and social effects were great, "but far greater was the effect of the Bible on the character of the people at large." "One dominant influence told on human action." "The whole temper of the nation felt the change." "A new conception of life, a new moral and religious pulse spread through every class."

—J. R. Green, M.A.

Bomberger

#### OBJECT LESSON

**OBJECTS:** A small chair from the beginner's room, yellow paper, and a bag of money.

**EXPLANATION:** With the yellow paper so cover the chair that it will look like a throne; then place the money bag on it. Ask the class what they think of when people talk about idols. Most people think of images, but in this land many worship the god called money. There are also many more things which they worship, but sometimes we forget this and say rather unkind things about the people of other lands. In our lesson today we find what God commanded concerning idols. That is just as true and as necessary for us to heed as it was for those people.

## ENLARGING THE RUSSIAN WORK

- Rev. Moses Gitlin, converted Russian Jew, who worked among the Jews in Poland for 18 years, is now affiliated with the Russian Gospel Assn., beginning May 1.
- Three new missionaries are being sent to Alaska. New stations will be opened there.
- Preparation for post-war work, through the training of Russian young people for Christian service. The Russian Bible Institute in Toronto is in its second year. Another Bible School was opened in Argentina on April 1.
- Moses Gitlin will leave for South America in July. He is to assist in the Bible School, will be doing missionary work among Russians and Jews, and will broadcast from Quito, Ecuador in Jewish, Russian, Ukrainian, and other languages.
- We will appreciate your prayers and financial help in these undertakings.

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Peter Deyneka, General Director  
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Executive Committee of the Russian Gospel Assn.: Dr. Paul W. Rood, Chairman; Dr. Chas. A. Porter, Vice Chairman; Mr. Peter F. Anderson, Treasurer; Mrs. Ferne S. Larson, Secretary; Mr. Lance B. Latham; Mr. Chas. E. Bodeen. Illustrated *Russian Gospel News* sent free on request.



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# WOMAN'S PART IN NATIONAL LIFE

Third Quarter, Lesson 4, July 23

Lesson: Judges 4—5

Lesson Text: Judges 4:1-9, 13-16

Devotional Reading: Psalm 20

Golden Text: "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14)

## LESSON EXPOSITION

(By Hilland H. Stewart)

Israel's third apostasy and servitude comes before us in our lesson for today. Were that all we had to study, it would indeed be a sad story, but that is not all; we have also a record of God's remarkable deliverance.

After Ehud's death, Israel again did evil and God sold them into the hands of Jabin, king of the Canaanites. For twenty years he oppressed them, until finally they cried unto God—human help was utterly impotent—and He in His faithfulness delivered them. Deborah, a prophetess, judged Israel in those days. To her came the Word of the Lord concerning Israel's deliverance. Barak, chosen by Deborah to lead the armies of Israel, was fearful and refused to go unless accompanied by Deborah. Making it plain to Barak that the victory was certain, but that the honor would not go to him but to a woman, Deborah accompanied him on the expedition. They met the mighty armies of the Canaanites strengthened by 900 chariots of iron under the leadership of Sisera and utterly routed them. Sisera fled on foot and was eventually slain by a woman named Jael as he was sleeping in her tent, where he had sought refuge. Thus the honor for Sisera's death went to a woman, Jael; but the real honor for the victory went to Deborah, the woman who had the courage to take God at His word.

The details of this remarkable battle are most wondrously brought out in Edersheim's Bible history by that great Hebrew scholar, Alfred Edersheim. We quote from *Israel Under Joshua and the Judges*, pages 120-123.

"And the children of Israel continued to do evil in the eyes of Jehovah—and Ehud was dead.' This furnished a long wished-for opportunity. It had been about a century

before when a Jabin ('the prudent' or 'understanding' — no doubt the monarch's title, like Pharaoh or Abimelech) had marshalled the chieftains of Northern Palestine against Joshua, and been signally defeated (Josh. 11:1-10). Since then his capital had been restored and his power grown, till now it seemed the fitting moment to recover his ancient empire. As we understand the narrative, the hosts of Jabin had swept down from Hazor in the far north, and occupied the possessions of Naphtali, Zebulun, and Issachar. While Jabin himself continued in his capital, his general, Sisera ('mediation,' 'lieutenant?') held the southern boundary of the annexed provinces, making his head-quarters at Harosketh ha Gojim—"the smithy of the nations"—perhaps so called from being the arsenal where his iron war-chariots, armed with scythes, were made. The site of this place is prob-

ably somewhere in the neighborhood of Bethshean, which afterwards formed the southernmost point of Galilee. Evidently it must have been south of Mount Tabor, to which Barak afterwards marched from Kedron, in the north of Naphthali. For, irrespective of the utterly helpless state of the country, as described in Judges 5:6, Sisera would not have allowed Barak to turn his flank or to march on his rear. The occupation of the north of Palestine by Sisera had lasted twenty years. Relief must have seemed well-nigh hopeless. On the one hand, the population was wholly disarmed (Judges 5:8); on the other, Sisera had no less than nine hundred war-chariots—means of attack which Israel most dreaded. But as often before, so now, suffering led Israel to cry unto the Lord—and help was soon at hand.

"One of the most painful circumstances in the history of the Judges is the utter silence which all this time seems to envelop Shiloh and its sanctuary. No help comes from

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the priesthood till quite the close of this period. Far away in Mount Ephraim God raised up a woman, on whom He had poured the spirit of prophecy. It is the first time in this history that we read of the prophetic gift. The sacred text conveys, that she exercised it in strict accordance with the Divine law, for it is significantly added in connection with it, that 'she judged Israel at that time.' Deborah, 'the bee,' is described as a 'burning woman.' The meeting-place for all in Israel who sought judgment at her hands was between Ramah and Bethel, under a palm-tree, which afterwards bore her name. Thence she sent for Barak ('lightning') the son of Abinoam ('my father'—God—'is favour'), from the far north, from Kadesh in Naphthali. His ready obedience proved his preparedness. But when Deborah laid on him the Divine command 'gradually to draw' an army of 10,000 men to Mount Tabor, Barak shrank from it, unless Deborah would accompany him. This evidently proved distrust in the result of the undertaking, which in turn showed that he looked for success to the presence of man, rather than entirely to the power of God. Accordingly, he must learn the folly of attaching value to man; and Deborah predicted, that not Israel's leader, but a woman, wholly unconnected with the battle, would have the real triumph.

"Accompanied by Deborah, Barak now returned to Kadesh, whither he summoned the chiefs of Naphtali and Zebulun. All plans being concerted, the combatants converged in small companies, from all roads and directions, 'on foot,' towards the trysting-place. About six or eight miles east of Nazareth rises abruptly a beautifully shaped conical mountain, about 1000 feet high. This is Mount Tabor

('the height'), its sloping sides covered with trees, and affording from its summit one of the most extensive and beautiful prospects in Palestine. Here the army under Barak and Deborah gathered. Tidings soon reached the headquarters of Sisera. His chariots could of course only fight to advantage in the valleys, and he naturally marched north-west to the plain of Jezreel or Esdraelon. This has ever been, and will prove in the final contest (Rev. 16:16), the great battlefield of Israel. It was not the first of many times that its fertile soil was to be watered with the blood of men.

"Sisera had chosen his position with consummate skill. Marching in almost straight line upon the plain of Megiddo, his army was now posted at its entrance, resting upon the ancient Canaanitish town of Taanach (Judges 5:19; cf. Joshua 12:21). Behind, and at his left flank, were the mountains of Manasseh, before him opened the basin of the valley, merging into the plain of Esdraelon, watered by Kishon. Into this plain must Barak's army descend 'on foot,' badly armed, without experienced officers, without cavalry or chariots—and here his own 900 war-chariots would operate to best advantage. It was not even like one of those battles in which mountaineers hold their own fastnesses, or swoop down on their enemies in narrow defiles. On the contrary, all seemed to tell against Israel—all but this, that God had previously promised to draw Sisera and his army to the river Kishon, and to deliver them into Barak's hand. Then once more did the Lord appear as 'a man of war,' and fight on the side of His people. It is said: 'And Jehovah discomfited,' or rather, 'threw into confusion, Sisera and all his chariots, and all his host.' The expression is the same as when Je-

hovah fought against Egypt (Exod. 14:25), and again when before Gibeon Joshua bade sun and moon stand still (Josh. 10:10). It indicates the direct interference of the Lord through terrible natural phenomena; (comp. also its use in II Sam. 22:15; Ps. 18:14; 146:6). As we gather from Judges 5:20-22, a fearful storm swept down from heaven in face of the advancing army. The battle must have drawn towards Endor, where its fate was finally decided (Ps. 83:9-10). Presently the war-chariots were thrown into confusion, and instead of being a help became a source of danger. The affrighted horses carried destruction into the ranks of the host. Soon all were involved in a common panic. A scene of wild confusion ensued. It was impossible to retreat, and only in one direction could flight be attempted. And now the waters of Kishon had swollen into a wild torrent which swept away the fugitives!"\*

For the spiritual significance of this great battle, we shall glean a few excerpts from A. C. Gaebelein's annotations on Judges.

"Then once more the children of Israel cried unto the Lord. Jabin's mighty oppression and the humiliation connected with it had become so great that they turned to the Lord. How beautiful it is to see throughout these declensions, that the Lord seemed to just wait for this one thing, His people to cry unto Him. As soon as they cried He answered. He is the same today. How willing and ready He is to break all the chains of His people and save them from the hands of all their enemies! True revivals always started in deep humiliation, in self-judgment, in prayer. But alas! the state of such, who have departed from the faith, who are the willing captives of Satan, who love this present evil age and who do not cry to the Lord! The Lord brought deliverance through a woman, Deborah, the prophetess. The weaker vessel is now summoned to judge. The name Deborah means 'the Word.' It is the Word and the Word of God alone which can deliver from the wisdom of this world and from error and sin. But Deborah is married. She is the wife of Lapidoth. Lapidoth means 'firebrands.' He is typical of the Holy Spirit. The Word, and the Spirit in the Word give the victory and deliver. And Deborah did not dwell in an 'enclosure.' She dwelt under the palm tree between Ramah and Bethel. The palm tree typifies the spiritual prosperity of the believer. This we

\*The battle must be read in connection with the song of Deborah (Judges 5), which furnishes its details.

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enjoy if we let the Word in the power of the Spirit judge us. Then we have Ramah (heights) the blessed knowledge of our standing in Christ and Bethel (House of God) our fellowship with Him. That is where our palm tree, our spiritual blessing lies.

"Deborah sent for Barak. Barak means 'Lightning.' Here we have judgment indicated. The Word calls for judgment and judgment will surely come, as it was executed through Barak upon Jabin and his host." (The Annotated Bible, pages 80-81)

THE LESSON ILLUSTRATED

Florence Nightingale said: "If I could give you information of my life it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything."

OBJECT LESSON  
OBJECTS: A quart jar two-thirds full of water, one-half cup of table salt, and an egg.

EXPLANATION: Explain how God has given man the headship and that He gave women the place of helping. (Tell about George Washington or some other outstanding character. Many of our great men have attributed their success to their mothers. We do not hear very much about the mothers, but perhaps we would not have had these men as leaders if their mothers had not been faithful.) Place the egg in the jar of water. Yes, it goes to the bottom. Put the salt in and show how the egg comes to the surface. You cannot see the salt, but you can see what it can do. In your lesson today you will see how a woman was able to help in time of need. Yet, the man was still seen as the leader. The salt was not seen but it was the power that moved the egg to the surface; women should not be leaders but should be helpers. In God's sight that is very important.

GIDEON'S FAITHFUL FEW

Third Quarter, Lesson 5, July 30

Lesson: Judges 6, 7, 8  
Lesson Text: Judges 7:4-7, 15-21

Devotional Reading: Ps. 33:12-22

Golden Text: "There is no restraint to the Lord to save by many or by few" (I Sam. 14:6).

locust-like, devouring what they had no will to produce, as the story here shows; and this is what the world is when admitted into the professing church; it has no community of interest in it, but the reverse; the effect is mere desolation."\* These enemies greatly impoverished Israel as in numberless hordes they roamed over the lands and took the increase of the earth.

Israel finally turned to the Lord, and God sent a prophet unto them to remind them of His faithfulness and

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LESSON EXPOSITION

(By Hilland H. Stewart)

I. INTRODUCTION

The lesson today brings us to a study of Israel's fourth apostasy, servitude, and deliverance. Before we study the chief character of our lesson, Gideon, the deliverer whom God raised up, let us make some observations about the oppressors.  
The Midianites were the people into whose hands God sold Israel because of sin for seven years. These nomads were descendants of Midian, a son of Abraham by Keturah. "These Midianites—'Midian' is supposed by some to have real connection with the modern word, 'Bedoin' — were Arab raiders, wandering pillagers,

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of their own perfidy. Eventually He raised up a deliverer, Gideon.

The story of God's revelation of Himself to Gideon in Judges six is of real benefit and blessing to the Christian. It should be carefully studied in connection with this lesson. Our comments, however, must be mostly confined to Gideon's preparation and battle as found in Judges seven.

## I. GIDEON'S PREPARATION

Judges 7:1-16

After Gideon had become convinced that he was God's chosen vessel for the deliverance of Israel, after his army of 32,000 had been gathered, God set about making preparation for the battle. The first step was to reduce the size of Gideon's army of 32,000 men. To us this would already seem like a very small group contrasted with the 135,000 men in the Midianite host (Judges 8:10). God, however, had different ideas about the matter, for He contended then, as always, that "the battle is the Lord's," though He desired to employ human instrumentality in the working out of His purposes. To have given even this small army a victory over an host four times their number would have resulted in their glorying in the flesh rather than attributing their success to God. The natural man thinks he is four times smarter and more capable than anyone else. Our own nation has prayerfully petitioned God for help in the present conflict, but we fear that when the war is won, the success will be attributed to the greatness of the Allies rather than to the graciousness of God. Doubtless, the Germans, with their self-inflated arrogance about a super-race will attribute defeat to ill-luck and bad judgment rather than acknowledging that God was in the matter.

The method whereby God first reduced this army was according to a process laid down in the law of Moses, "And the officers shall speak further unto the people and they shall say, What man is there that is fearful and fainthearted, let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut. 20:8). Gideon faithfully followed this instruction, and 22,000 of the men turned back. Doubtless, this was disheartening to the rest of the army, but certainly not as much so as had they turned back in the day of battle.

Seemingly 10,000 men against 135,000 might appear to be such great odds that victory for the small group could be attributed to nothing other than the power of God. God, however, thought it not so. "The people are yet too many," said He.

"Bring them down to the water, and I will try them for thee there." "So he brought down the people unto the water: and the Lord said unto Gideon, Everyone that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise everyone that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water" (Judges 7:5-6).

The significance of this discriminating test has been much of a puzzle. A number of good reasons have been suggested. Alfred Edersheim says Jewish tradition assigns a meaning to this test which we believe sounds very plausible. The practice of kneeling was characteristic of the service of Baal, and hence that kneeling to drink when exhausted betrayed the habit of idolaters. Thus the three hundred would represent those in the host of Israel—"all the knees which have not bowed unto Baal" (I Kings 19:18).

God has no place in His service for unbelievers. He has chosen to glorify His name in the earth through His people. Until a man first glorifies God by acknowledging His Son as Saviour and Lord he can in no other way glorify God. But God will be glorified in His people regardless of how weak or how foolish they may be, if they will let Him, for He hath chosen just such things to confound the mighty and the wise. (See I Cor. 1:27.)

With the army selected, God then set about preparing Gideon and the men for battle. In great grace He gave Gideon one more means of assurance by permitting him to overhear a discussion between two Midianites. One told of a dream and the other furnished the interpretation. According to the interpretation of the dream the knowledge of Gideon and the fear of him had already swept through the hosts of Midian. Upon hearing this Gideon worshipped, returned unto the host of Israel and said, "Arise; for the Lord hath delivered into your hand the host of Israel" (Judges 7:15).

The last details of the preparation consisted of dividing the army into three companies of one hundred each and equipping them for the battle. The equipment—indeed peculiar panoply—consisted of a trumpet, an empty pitcher, and a lamp for each man. The empty pitchers were placed over the lamps.

## II. THE BATTLE

Judges 7:19-21

The description of the battle need

not take long. Gideon with his three companies surrounded the Midianite camp. Suddenly he blew the trumpet and each man did likewise, according to previous instructions. Likewise they broke their pitchers, letting the light shine forth, and shouted, "The sword of the Lord and of Gideon." In the Midianite camp utter confusion held sway. "All the host ran, and cried, and fled," says the Word. "The Lord set every man's sword against his fellow, even throughout all the host."

That the victory was the Lord's none could doubt. That He would always so deliver His people should they keep their trust in Him none should doubt.

The spiritual significance of the equipment with which God armed Gideon is of real interest to us. The trumpet, as always, issues the call to battle. The significance of the light and the vessel is explained in II Corinthians 4:3-7. The light is the glorious Gospel of Christ. This treasure God has placed in earthen vessels, that is, entrusted it to human instrumentality, to live forth and to speak forth. The light will not shine forth, however, until the vessel is broken. It is only when we, like Paul, can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," that the light really shines forth so that others see Christ in us and desire that our Saviour become their Saviour.

## THE LESSON ILLUSTRATED

### "I SERVE"

At the battle of Crecy, in 1346, when King Edward III of England defeated Philip, King of France, the Black Prince led a portion of the attack. Thinking himself hotly pressed in the midst of the combat, he sent word to his father to send him some reinforcements at once or he would be flanked by the enemy. The king, who had been watching the progress of the fight from a neighboring hill-top, sent down word as follows: "Tell my son, the Black Prince, that I am too good a general not to know when he needs help, and too kind a father not to send it when I see the need of doing so." The historian tells us that, reassured by this promise, the Black Prince fought nobly and put the motto, *Ich Dien*, "I serve," upon his crest, which is on the Prince of Wales' escutcheon to this day.

J. L. Nye

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### OBJECT LESSON

OBJECTS: A bundle of sticks or matches, one stick or match separate from the bundle.

EXPLANATION: Show how eas

GRACE AND TRUTH



ily broken one stick is and then show that the bundle of sticks cannot be broken. God tells us to stick together and work for Him. Thus we will be able to accomplish much, but alone we are weak. Suppose one of the sticks decided to slide out and then another until there were only two or three left. The bundle can be broken quite easily now. God wants us to stay together and be strong.



## PROPHETIC STUDIES

Continued from page 193

We note five successive steps in this wonderful transaction and also their typical analogy.

I. THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON ADAM AT WHICH TIME EVE WAS BROUGHT FORTH (Gen. 2:21).

This deep sleep answers to the death of Jesus Christ, when He gave Himself for the Church (Eph. 5:25; Matt. 13:45-46). The death of Jesus Christ is not only an historical fact, but it is also a spiritual factor; by it human redemption was accomplished and the Church was brought forth (Matt. 20:28; Rom. 3:24; Gal. 4:4; Eph. 1:7; Titus 2:14; Rev. 5:9-10).

II. THE LORD GOD TOOK ONE OF ADAM'S RIBS—NOT A PART OF HIS HEAD, NOR OF HIS ARM, NOR OF HIS FEET, BUT THAT WHICH WAS NEAR HIS HEART; THIS RIB HE BUILDIED INTO A WOMAN (Gen. 2:21-22)

This answers to the fact that the Church is near the heart of Jesus Christ, the object of great love and tender affection (John 19:34; Acts 20:28; Eph. 5:25).

III. THE LORD GOD BUILDIED A WOMAN OUT OF THE RIB TAKEN OUT OF ADAM (Gen. 2:22)

The woman answers to the Church which God brought into being after the death and resurrection of Christ, and which is the fulness of Christ (Eph. 1:22-23; 4:11-16; I Cor. 12:2-13).

IV. THE LORD GOD BROUGHT THE WOMAN UNTO MAN (Gen. 2:22)

This answers to the call of and response to the Gospel on the part of those who believe in Christ; they are saved and brought to Christ (John 3:37; 10:27-29; Eph. 1:4, 12-14).

V. THE WOMAN WAS A PART OF ADAM, OF HIS VERY FLESH AND BONES (Gen. 2:23)

This answers to the oneness of Christ and those who believe in Him and are His (I Cor. 12:27; Eph. 5:30).

The Church of Christ is God's greatest piece of workmanship, and is most precious to Him, having been purchased with the precious blood of His own dear Son (Eph. 2:10; Acts 20:28).

In the coming day of our Lord's coming for His own, the Church will be glorified and perfected and brought to Christ forever (Eph. 5:25-27; Phil. 3:20-21; I Thess. 4:16-17).

## MINISTRY IN THE BODY OF CHRIST

"Ye are the Body of Christ, and severally members thereof" (I Cor. 12:27, A.S.V.).

In this interesting and important chapter of God's Word, spiritual manifestations are first mentioned. the word "spiritual," as found in the first verse of this chapter, really gives us the key to chapters twelve, thirteen, and fourteen. It is more literally "spirituals" (Gr. *pneumatika*) and means matters of or from the Holy Spirit. Chapter twelve has to do with the Spirit as related to the Body of Christ. In this chapter we have unity in diversity. To every believer the manifestation of the Spirit is given for profit. The Spirit manifests Himself for the practical interest and profit of all believers. There are different manifestations of the Spirit, but there is only one Spirit and only one purpose for His manifestation; that is, mutual profit.

*The Body of Christ is analogous with the human body*

To every believer is given a spiritual enablement and capacity for specific service. Believers are baptized into one Body by the Spirit (vss. 12-13) and so are united to Christ, the risen and glorified Head and to one another. The Body thus formed is the mystical Body of Christ and is analogous with the human body. Hence the analogies of the human body are freely used. The Body of Christ is not one member, but many; and so there are various functions and ministries to be performed. The gifts are all bestowed by the same Spirit, administered under the direction of the same Lord, and energized by the same God; and they tend toward the mutual edification of the Body.

*The members of the Body of Christ are interdependent*

The Body of Christ is composed of all true believers in Christ, and so there is implied the interdependence

of the various members. The foot has a different function from the hand, but it is still of the body, and is needful to the body for walking just as the hand is for working. Eyes and ears are needed in the body just as hands and feet are needed. There must be discernment of truth, spiritual vision, just as there must be hearing of God's voice. Because the eye has not the function of hearing and the ear has not the function of discernment does not say that they are not of the body. Every member of



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the body is needed to constitute the entire body. It is because there are diversities of gifts that the body as a whole exists. The different members of the body are needful the one to the other and dependent the one upon the other, just as in the human body. In the formation of the Body of Christ, God has acted according to His own good pleasure, and we must therefore bow to His will about it. God in His infinite wisdom has "tempered the body together, giving more abundant honor to that part which lacked." Those believers who have not the gifts of other believers, should not therefore suppose that they have no gifts at all. In this way they practically make themselves not to be of the Body. The manifestation of the Spirit in others should not hinder and discourage us, neither make us jealous and envious, but should rather encourage us and make us glad. When Christians are divided because of gifts and strive with each other on account of certain manifestations, it is clearly evident that they are carnal and fleshly, and need to remember that love is far more important and valuable than all gifts, even the most valuable and brilliant, and that love alone enables to the right and beneficial use of any gift (1 Cor. 12:29—13:3).

#### *Ministry according to the gift bestowed*

In this chapter the apostle plainly lays strong emphasis upon the thought of ministry according to the gift bestowed and the capacity for ministry by the bestowment of the gift. The human body is taken as a figure of the Church, the Body of Christ. In the human body the members do not all perform the same functions, but minister according to their capacity. It is written:

"For as we have many members in one body, and all members have not the same office: so we, being many, are one Body in Christ, and every one members one of another" (Rom. 12:4-5).

The members of the Body of Christ do not all perform the same functions, neither fill the same office. Here there is ministry according to capacity and the gift of the measure of faith. But the human body needs all its members, from the least to the greatest. All the members together form and constitute the body. If one is lacking the body is not perfect in its every part.

The Body of Christ needs all its members, from the least to the greatest. All the members together form and constitute the Body. But the members in their ministering capacity differ. This is the great spiritual truth the apostle sets forth in these passages of Scripture. The fact that

the capacity for ministry differs does not excuse any one from doing his part. Each one is to do just as much as God expects from him; he is to minister according to the measure of the gift of grace God has bestowed upon him; no more and no less. All are needed, and all can be useful, according to their divinely bestowed capacity. Let no one expect too much from himself, neither too little. Let no one be elated over his gifts and capacities for ministry, for he has received them from God. They are not his for anything he is in himself or has done from himself. Let him remember that the greater the capacity for service and ministry, the greater the responsibility. Let no one sit down in discouragement and do nothing because he does not have the capacity of another, but let all apply themselves honestly and diligently to make the best use of

their gifts and so to measure up to their full capacity. And finally, let love keep all in perfect harmony and let not one seek to hinder the other from being useful according to his capacity. There should be neither pride nor jealousy, but perfect love and mutual understanding.

## IN THE HARVEST FIELD

*Continued from page 203*

Rev. Victor Oltrogee, former student, who held Gospel meetings in the South Denver Gospel Chapel April 30 to May 14, spoke at President's Hour during the last week of school. Visiting speakers at Chapel were Mrs. Eugene R. Kellersberge of the American Mission to the Lepers, Rev. Marion H. Reynolds, Superintendent of the Fundamental Evangelistic Association of Los Angeles and Rev. Emil D. Gruen, Jewish evangelist.

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Continued from page 190.

urrection of the saints to reign with Christ *ta chilia*, i. e., "the thousand years."

While this reference from the Apocalypse is a direct statement concerning the millennium, it is not the source of the doctrine as has been asserted by some. The period is found in the Old Testament prophets. Hosea, Amos, Joel, Ezekiel, Daniel, Micah, Isaiah and others describe it in glowing colors as the golden age. David has much to say about it in the Psalms. Without it the entire prophecy of the Old Testament is positively unintelligible. John employs the definite article, calling the age, "the thousand years," showing that he was not the originator of the doctrine nor the inventor of the Millennium. He spoke of an age which was familiar to the Jews and which they generally understood and referred to as "the world to come," or more accurately, "the age to come." They anticipated it as the glorious time when Messiah should reign on earth.

This glorious age is to be an age of universal peace and blessedness. It is illustriously displayed by Isaiah as the time when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. The lame man shall leap, the blind shall see, and the tongue of the dumb shall sing, and the ears of the deaf shall be unstopped (Isa. 35). But these physical blessings, longevity, fertility, and harmony of the lower orders of creation are not all. The millennial age will be attended by unparalleled spiritual blessings. Israel shall be restored to her rightful place as God's chosen people; and Jerusalem, the capital city, renewed and strengthened, shall be the center around which the new age revolves. The saved nations having passed through judgment will contribute their wealth and glory to adorn the holy city. In that blessed age war and idolatry will be no more; graft and greed, plagues and earthquakes no more. As one writer has beautifully said, "The halcyon peace of universal benevolence and brotherhood shall salute mankind, and earth itself become an Eolian harp whose only music will be Christ first, Christ middle, Christ last and on every string. Creation's groans will be filled. The Kingdom now in 'mystery' will then bloom into 'manifestation.'"

Among the adherents of the Christian faith there are two classes of millennialists, commonly known as postmillennialists and Premillennialists. Having briefly defined and characterized the millennium, our pur-

pose is to note some of the salient two classes.

First, we consider the difference in points of difference between these their views regarding present world conditions. Postmillennialism believes in a gradual and increasing success of Christianity in the present world until an idealistic condition is realized and the ills of humanity are relieved—"Through the preaching of the Gospel in all the world, the Kingdom of Christ is steadily to enlarge its boundaries until Jews and Gentiles alike become possessed of its blessings, and a millennial period is introduced in which Christianity generally prevails throughout the earth" (*Strong's Systematic Theology*, page 1008). With apologies to Dr. Coue, the doctrine of the Postmillennialists is, "Day by day in every way the world grows better and better." Ever onward and upward, ascending the heights of perfection, each year sees man better, more god-like and more angelic than he was the year before.

But the Premillennialist does not embrace this false, unscriptural optimism. "If 'the Kingdom of Christ,'" he asks, "is 'steadily enlarging its boundaries,' and the world is growing better, how are we to account for the moral laxity which prevails?"

It is reported that Dr. Frederick Lynch, secretary of the World Alliance for International Friendship through the churches, after a five months visit to Europe last year, said, "The status of Europe as a whole, as regards religion and ethics and public and private morals, is lower than before the war. The religious and moral revival predicted and hoped for during the war has never materialized" (*Moody Monthly*, Dec. 1922). While these conditions prevail in Europe, lawlessness and crime in our own country are on the increase, and many pulpits throughout the land are vacant. These facts cannot be gainsaid.

Premillennialism therefore, cannot accept the Postmillennial theory of spiritual evolution, but sees in prevailing conditions the demonstration of the accuracy of the inspired Word that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13).

Second, let us consider the conflicting views concerning the relation of Christ's second coming to the Millennium. The position held by Postmillennialism is that Christ's second advent is subsequent to the millennial period. "The Scripture foretells a period, called in the language of prophecy, 'a thousand years,' when Satan shall be restrained, and the saints shall reign with Christ on the earth. A comparison of the passages bearing on this subject leads us to the conclusion that this millennial blessed-

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ness and dominion is *prior to the second advent*" (*Strong's Systematic Theology*, pages 1010-11). That is to say, the thousand year period begins and ends before Christ comes. It was to fit this doctrine that the term "Postmillennialism" was coined. "Post" means "after"; Christ's coming is after the Millennium.

The Premillennial position, as the word suggests, is diametrically opposite to this for the reasons that:

1. There can be no Millennium until after the cessation of Christ's present sojourn in heaven (Acts 3:19-21). The "times of restitution" to the sending back of Jesus from heaven.

2. Nowhere in the writings of prophecy does the blessed Kingdom on earth come prior to Messiah's appearing in the clouds (Rev. 1:7; 14:14; 19:11).

3. God locates the Kingdom of glory on earth after the dashing to pieces of the Gentile nations by the Son in the Messianic judgment. "Until" then the Son sits on the Father's throne, "expecting" (Ps. 2:8-9; 110:1-3; Heb. 9:13).

4. There can be Millennium until after the binding of Satan, which takes place at the second coming of the Lord (Rev. 21:1-3; Isa. 27:1-6).

5. In the parable of the tares (Matt. 13:40-43) the Kingdom comes in glory on earth only after the harvest which is at the second coming; only after the return of the nobleman from the far country.

6. Christ's reign is a visible and personal reign on the earth. He will return "in like manner" as He ascended, i. e., visibly and personally (Acts 1:9-11).

To teach and preach a pre-advent Millennium is to contradict the Word of God and do violence to both the Old Testament and the New.

Space forbids further discussion of the differences between the Postmillenarian and Premillenarian doctrines. The differences already cited are perhaps the most outstanding points. There are however, several other points in Postmillenarian doctrine which from the Premillenarian point of view are fundamentally wrong:

1. Postmillennialism completely negatives the distinction between Israel and the Church.

2. It substitutes death, providence, great revivals, the destruction of Jerusalem and Pentecost for the coming of Christ in many passages.

3. It confuses the ends of the ages, thus doing violence to God's specific instruction to rightly divide the Word of Truth.

4. It refuses to accept direct statements of God's Word concerning the second coming of Christ, referring to the language of such statements as being "highly figurative," and not to be interpreted literally.

But we are not hearing so much discussion of the "Post" and "Pre" positions today as was heard a decade ago. There is a reason for this. The chasm between the two has widened. The conflict now is being waged between Modernism and Conservatism. Almost invariably it will be found that the Postmillennialist of yesterday has given place to the Modernist of today. Likewise he who was the Premillennialist yesterday is the Conservative today. Postmillennialism is the devil's stepping stone to Modernism.

What is the difference between Postmillennialism and Premillennialism? In the last analysis there is but one answer: the former does not believe God's Word to mean what it says; the latter does. Even the modernistic anti-millennialist admits that the Premillennial theory is inescapable once the Bible is believed and its statements received. Shirley Jackson Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago, says, "The scriptural test is often advanced as a guarantee of the validity of millenarianism. This is particularly true of the propaganda in its present form. May it not be said that the Premillenarians truly reproduce biblical views and are therefore deserving of our full confidence? . . . Early Christians expected soon to behold Christ returning upon the clouds even as they had seen Him ascending into heaven. In times of persecution faith in the return of Christ shone with new luster, as afflicted believers, confidently exclaimed, 'Behold He cometh with clouds, and every eye shall see Him, and the saints shall reign with Him a thousand years.' So far as this type of imagery is concerned, millenarianism may quite properly claim to be biblical . . . Any attempt to evade these literalistic features of biblical imagery is futile" (*The Millennial Hope*, pages 213-14-15). We heartily concur with Professor Case that the Premillenarian conclusions are inevitable if biblical statements are accepted and believed. We believe the Bible's statements and we are Premillennialists.

Postmillennialism and Modernism are unscriptural. The leaven is in the meal. So will it be until Jesus comes.

## GRACE

BY GEORGE WATMOUGH

*To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.*

These three words—grace, mercy and peace—are found in many places in the Scriptures, but wherever they are found, they will be in this same divine order. For our purposes in this study we will consider only the first of these, grace.

Should someone ask you, just what does the word grace mean, what would you say? The late John Roach Stratton once asked a little girl what grace was, and she replied, "It's something you get for nothing, when you don't deserve anything." That is grace—unmerited, undeserved favor. It is favor against merit. It is mercy we do not deserve, and help we cannot do without. Yes, it is even more than that. Grace is a righteous God assuming all the responsibility of guilty man.

Paul said, "Being justified freely by His grace through the redemption that is in Christ Jesus." Justified freely—how gracious. The word here translated freely might have been very well rendered, "without a cause," for it is the same word so translated where our Lord said, "They hated Me without a cause." He justifies without a cause: that is sovereign grace.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." We are saved by grace, and we are kept by grace. It is grace plus nothing from start to finish. Thank God that it is by His marvelous grace. How thankful we should be that salvation is a free gift. And you cannot buy, earn, nor merit a free gift. No wonder we love to sing, "Oh, to grace how great a debtor, daily I'm constrained to be."

I wish it were possible for every young man to read the life of John Newton. He was a man who was once a drinking, cursing sailor, until one day the grace of God laid hold upon him, transformed his life and made him a new creation in Christ; old things passed away and all things became new. After God took the curse from his lips and put a song in his heart, he wrote this beautiful hymn:

*Amazing grace, how sweet the sound,  
That saved a wretch like me.  
I once was lost, but now am found,  
Was blind, but now I see.  
T'was grace that taught my heart to fear,*

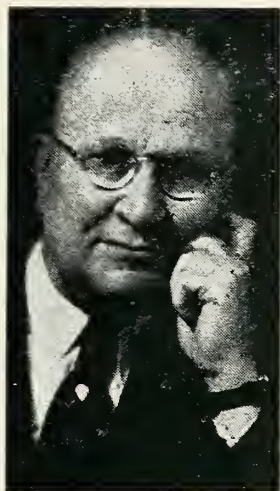
*And grace my fears relieved;  
How precious did the grace appear,  
The hour I first believed.*



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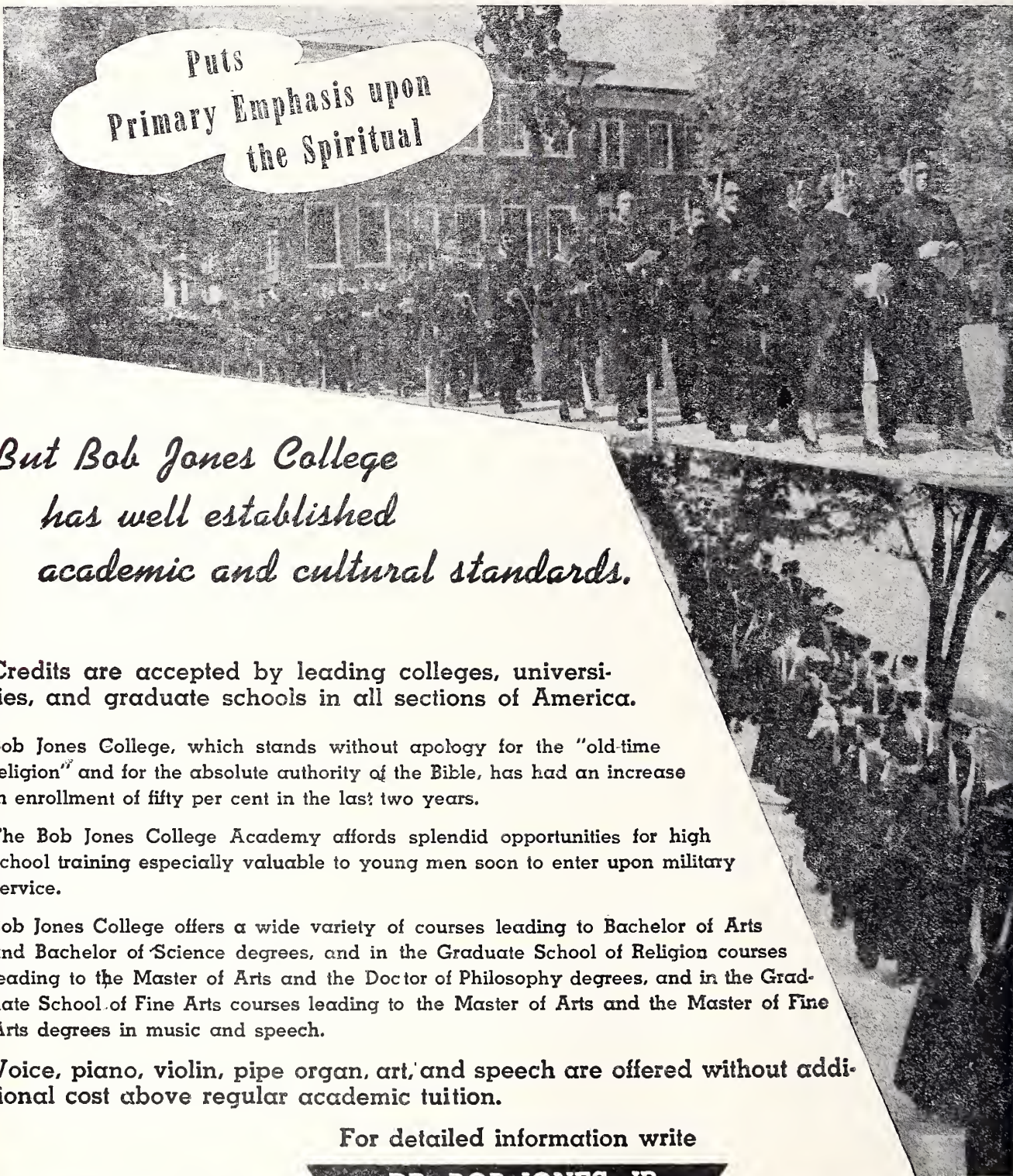
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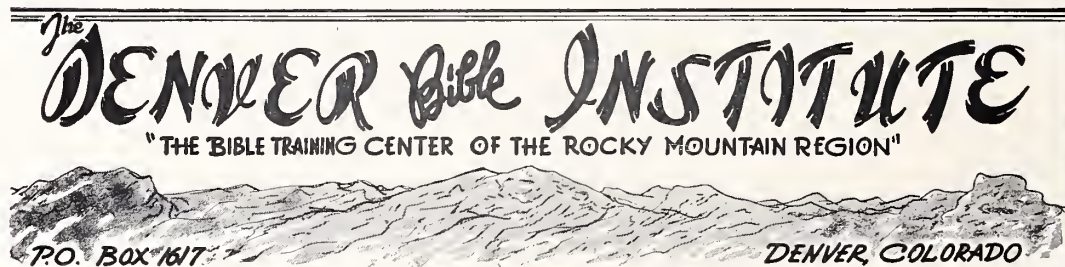
KINGDOM NUMBER

# GRACE *and* TRUTH



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# "Grace and Truth"

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JULY, 1944

No. 7

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

## DOCTRINAL STATEMENT

of the Denver Bible Institute  
and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

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### SECOND COMING OF CHRIST

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### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

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All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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### IN THE KINGDOM NUMBER

Editorially Speaking .....	220
The Kings of the Kingdom—R. S. Beal .....	221
Millennial Synonyms in the New Testament— The Editor .....	223
The Kingdom Is Coming .....	224
The Millennial Reign of Christ—H. H. Wagner .....	225
How to Study the Bible—The Editor .....	229
Ecclesiastes and Ephesians—Charles M. Neal .....	230
Class of '44—Leo C. Lapp .....	232
Answering You—A. H. Yetter .....	236
Helps for God's Workmen—Clarence L. Swihart .....	237
Abraham's Vineyard—Fred Kendal .....	238
Light on the Lesson—Sunday School Lesson Staff .....	240





# EDITORIALLY SPEAKING

## THE AUGUST ISSUE

The *Grace and Truth* family will be interested in the next number of the magazine, which is called the "Jew" number, and is closely akin to the "Kingdom of Christ" number, for Christ the King is the Lion of the tribe of Judah. Articles by leading Bible teachers and expositors will bring our readers face to face with the issues and events of the present day in the light of God's revealed Word. Momentous days are upon us. The rising tide of anti-Semitism is very significant in the light of Scripture. It is assuming vast proportions. Have we come to the end-time with its final exodus of the Jews from all over the world to their own land? The contents of the "Jew" number of the magazine will bring delight to our readers.

\* \* \*

## DR. HOTTEL RESIGNS



After leading the School through nearly two years of strenuous readjustment of organization and personnel, Dr. W. S. Hottel tendered his resignation, effective May 26.

Dr. Hottel's contribution to the life and ministry of the Institute is beyond our power to measure. His presence in the School has blessed students and faculty. His enthusiasm inspired all who knew him with new hope for God's work in the Institute. His solid Bible exposition has formed assurance to all friends of our work that the exposition of God's Word is honored and taught faithfully in the School.

The host of friends with whom he had contact in Christian circles across the continent, join the Board, the faculty, and student body of the Institute in appreciation to Dr. Hottel for lending his ability and influence in the leadership of the School through these two terms.

Also, our prayers follow him as he retires from leadership of the Institute. Our interest shall follow him in his written ministry and conference work with the prayer that God may

richly bless him and reward him greatly for his labors.

Signed, Board of Directors

\* \* \*

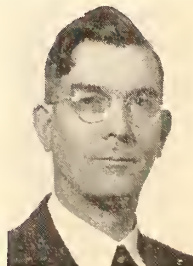
## OUR NEW PRESIDENT



It has pleased God to raise up a new president for the Denver Bible Institute—a man whose heart God has touched. We are pleased to announce the choice of the Rev. Sam Bradford to this important place of leadership. Mr. Bradford has for a number of years served on our Board of Directors very acceptably. He is the pastor of the Beth Eden Baptist Church of Denver, which is the largest church of that denomination in the state of Colorado. His unswerving loyalty to the Word of God is well known, and his leadership in evangelical circles is unquestioned. We express our confidence that under God he will lead our School into a much larger ministry for Him. We request the earnest prayers and petitions of the *Grace and Truth* family and of all the friends of the Institute, as we move forward under the new leadership.

\* \* \*

## DR. DAMETZ EDITS "GRACE AND TRUTH"



The Rev. Maurice Dametz, B.A., Th.D., Pastor of the First Presbyterian Church, Littleton, Colorado, became editor of *Grace and Truth* on June 12, 1944.

Mr. Dametz graduated from the Denver Bible Institute in 1922. For the next eight years he was associated with this institution as an in-

structor and a contributing editor to *Grace and Truth*.

Following this, fifteen years were spent in pastorates at Paoli, Colorado; Valley, Nebraska; and Omaha, Nebraska. During this time he continued his studies and graduated from the Presbyterian Theological Seminary of Omaha.

While in Valley and Omaha, he was associated with the Omaha Bible Institute as an instructor and also served as vice-president.

Since coming to the Denver area, Dr. Dametz has been active in his denomination and in the life of this school. He is well known and highly regarded among Alumni of the Denver Bible Institute and in the Christian community by all denominations.

The Lord has blessed Brother Dametz with a ready pen and has given him a channel for a writing ministry as articles from his pen have appeared in *Christian Reader's Digest*, *Christian Victory*, *Revelation*, and *Grace and Truth*.

We are grateful to our God Who has prepared this man for a ministry in *Grace and Truth* and has led him to undertake its editorship.

\* \* \*

## SUMMER ACTIVITIES

During the summer season most of our students have returned to their homes in the many states where they reside. They are engaged in unceasing activity for Christ. Daily vacation Bible schools are being conducted. Many are engaged in the work of child evangelism. They covet the prayers of all the *Grace and Truth* family that His abiding presence may be with them, and that this summer's activity for Christ may be fruitful in a blessed harvest of souls.

\* \* \*

## THE SOUL AS A GARDEN

We are interested in "victory gardens" in these days. Back yards and vacant lots have been spaded up. The seed has been sown. Now, since germination has taken place, there is cultivation, watering, growth, and harvest. The work which Christian ministers and workers have to do is much like that of the gardener.

The garden scenes of the Bible are very interesting. Eden was a

*Continued on page 239*



# TOPICAL STUDIES

## The Kings of the Kingdom



BY R. S. BEAL

The Bible above all other books has a forward look. It points to a coming King Whose rule shall be in righteousness and with justice; and to a coming age of peace and prosperity, the like of which the world has never known, yet a time for which men have longed and prayed. The Old and New Testaments alike point to this time of gold and glory that shall sweep over the earth and usher in a new day, and a new deal, and new delights undreamed of by the natural mind of man. The reality of these things is impressed upon us by the Holy Spirit through the constant emphasis placed upon them in Scripture. This hope is not merely something mentioned in the closing chapters of Divine Revelation, but a hope that permeates Holy Writ and all of God's purposes for mankind.

This oncoming age of blessedness is known by many names, which in themselves help us to comprehend some of the good things God has in store for the world. In Matthew 19:28 it is spoken of as "the regeneration," indicating the changed conditions that will obtain in all areas of human existence. Acts 1:6 refers to this period as "the Kingdom," signifying its relation to the King and to the type of government which shall prevail when it is set up. Then in Acts 3:21 it is called the "Times of Restitution," suggesting that wrongs are to be righted and that a new social order will prevail. Hebrews 4:9 calls it a "Rest," which is suggestive of deliverance from the awful turmoil and confusion prevailing in the world while the devil is at large and exceedingly active. But in that coming age Satan is to be bound, and men will have freedom from his machinations. In II Peter 3:10 it is mentioned as "the Day of the Lord" in contrast to this age, which is known as "man's day." The

Lord will hold sway in that glorious day, and He will be the center of all things. In Revelation twenty the length of the Kingdom age is mentioned as being one thousand years in duration.

The Old Testament is not without its reference to this same dispensation of time. Among other titles it is known as the "perfect day" as suggested in Proverbs 4:18, and indeed it will be a perfect day with the curse lifted from the earth, sickness and death greatly restrained, and political and economic problems all finding a blessed solution in the Lord Jesus Christ. The prophets constantly refer to the period as "that day," as is seen in Amos 9:11, thus accenting the fact that it is the culmination of the purposes of God.

This glorious dispensation, which we commonly refer to as the Millennium because of its length in years, will be introduced in the world by the personal appearing of Jesus Christ Himself. It will be ushered in by His personal return from heaven when He shall come back to earth. Over a certain wood-working shop was the sign, "All kinds of twisting and turning done here." That would be a good sign to put over many a pastor's study. When he takes up the subject of our Lord's return, he does a great deal of twisting and turning in connection with this truth, perverting it in many ways. This age will be of such a character that no man, no organization, no legislation can produce it. The church is not capable, and there is no promise that the preaching of the blessed Gospel will bring it about.

The Scriptures are luminously clear at this point. Matthew 25:31-32 reads, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He

sit upon the throne of His glory: and before Him shall be gathered all nations." "When" He comes, "then" He sits upon His throne. He does not take the throne until He comes. His coming must precede the time when He sits to reign over the nations of the earth.

Many and interesting are the features of this beautiful age brought about by the personal return of the Lord of glory to the earth. It will be characterized by universal peace when nations shall no more go to war with each other. Economic freedom will be the heritage of every human being in that age, for "they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4:4). A new day is to dawn for nature when it shall return to its pristine glory as it came originally from the hand of the Creator. A creation that is groaning in pain now will be delivered by the lifting of the curse of God from it.

Another surprising characteristic of the age will be its perfect governmental setup. Organization of the finest kind will prevail. There are many who object to what they call organized Christianity, but they fail to recognize how the Scriptures endorse organization in every realm of human existence, including the church of Jesus Christ. Organization in its finest form will be found in this final age of the world history. Organization is the orderly distribution of responsibility, and we shall see just that in the arrangement which God reveals concerning this coming age. Everyone holding an office in that day will be a resurrected being, one who will carry out his duties under the direction of the risen and sovereign Saviour.

In the organization plan of that coming day, we shall discover that earth will have an



*"Some say that before the latter day the whole earth shall become Christian. This is a falsehood, forged by Satan to darken sound doctrine. Let us not believe that the coming of Christ is far off."*—Martin Luther



## INTERNATIONAL KING

In Revelation 19:16 we read, "And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords." That our Saviour is to be a king is emphasized many times in the Scriptures. While He was on earth in His first advent, He filled the office of a prophet. He was God's spokesman to men and revealed the will of God. Today, He fills the office of High Priest, but in that coming day He will be a king.

The Lord Jesus had a right to the throne of David to rule over Israel. In His first advent the wise men asked the question, "Where is He that is born king of the Jews?" They had a right to ask this question. It was no mistaken idea which they entertained. The governor's question was plainly answered by Jesus as pertaining to His kingship, "Art Thou king of the Jews?" And Jesus said unto him, "Thou sayest" (Matt. 27:11). When He was hung upon a cross, they placed over His head the inscription, "This is Jesus, the King of the Jews" (Matt. 27:37). Those were not idle words beneath which He died. His kingship was rejected, but the purpose of God was not thwarted, for He will yet come and reign even as God declared. His triumphal entry into Jerusalem was but a mere foreshadowing of the real triumph of that coming day.

When it states in the book of Revelation that Jesus is "King of Kings," it does not mean that when Jesus reigns as king that He will be a better king than any king the world will have known or heard about, although that will be true. It means that when He reigns there will be other kings who will reign over certain territory, but He will be supreme and absolute and will exercise the final authority. He will be Lord of lords, signifying there will be other legislators and judges but He will be supreme over these too. Psalm 72:11 states, "Yea, all kings shall fall down before Him: all nations shall serve Him." This means that all who occupy places of leadership and rulership will recognize His supremacy as King of kings. Psalm 89:27 states, "Also I will make Him My firstborn, higher than the kings of the earth." While there will be other kings reigning during millennial

days, none will be as high as King Jesus. All will recognize His supreme sovereignty in that day.

Jesus' kingship will be unique. His throne will exercise all the prerogatives of every department of government. We are accustomed to thinking of three aspects of governmental authority. One is executive in character, another is legislative, and the third we think of as judicial. All of these will be included in the power of His throne. But strange to relate there will be still another which is not generally regarded as a function of government, and that is religion. We have gloried in the great principle of the separation of church and state; and well we may, for no one occupying any throne the world around is capable of directing this aspect of human experience. One of the greatest boons our nation has ever known is this principle of religious freedom. But in the millennial age it will be different, for religion will be a function of state and the two will be one and the same. This would be all right at this hour if the throne of this world were occupied by its rightful heir. But another rules who is the prince of this world and the god of this age.

But let us see these things more in detail. That the executive department of state will be invested in His throne is apparent from Isaiah 41:2, "Who raised up the righteous man from the east, called him to the foot, gave the nations before him, and made Him rule over kings." "Behold, a king shall reign in righteousness, and princes shall rule in judgment (justice)" (Isaiah 32:1). Both passages indicate there will be other rulers at the time our Lord reigns, but that He will be supreme.

The legislative function of government shall find its direction in the glory of His throne. "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. 2:3).

The judiciary shall find that He is supreme in its functions, "And He shall judge among the nations, and shall rebuke many people" (Isa. 2:4). "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth" (Isa. 11:4).

During the days of His reign a fourth department of government will come under His benign sway. That is the religious phase as is suggested in the book of Zechariah, 6:12-13: "And speak unto him saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall

build the temple of the Lord: and He shall bear the glory and shall sit and rule upon His throne; and He shall be priest upon His throne." Because of this aspect of His government much has been revealed in the book of Ezekiel about the Millennial Temple. We rejoice in the hope that some day this world will have the resurrected Man of Glory to exercise His power over every aspect of human life. The One Who so blessedly fulfilled all prophecies pertaining to His first advent will in the same manner fulfil all those pertaining to His second advent and His kingly reign.

In addition to an international king, there will be a

## NATIONAL KING

We all know that the day is coming when Israel is to be restored to the Land of Promise to enjoy what God had covenanted she should have. For centuries the nation has been trodden beneath the feet of the Gentiles, and it has been regarded ever as the prophecy indicated, the tail of the nations. But as is stated in Deuteronomy 28:13, this nation shall be "the head and not the tail." The dispersed and despised nation will come to the place of divine appointment. For 2500 years Israel has been without a land, without an ensign, without a priest, and without a king. At one time David was their king. He succeeded Saul as God's appointed one. God had revealed to David that His throne would be a perpetual one and that it would never lack for a man. But the interesting thing about the throne of David is that it will possess a double glory by the fact that two will occupy it.

Ezekiel 37:24 states, "And David my servant shall be king over them and they all shall have one shepherd they shall also walk in my judgments and observe my statutes, and do them." Once again David will sit to rule. Once again he will sway the sceptre over his people whom he formerly led into a position of power and influence. The nation shall rejoice once more in the rule of God's anointed one, even David.

However, David will not occupy the throne alone. It will have the glory of the presence of another,



*"I and all others who are orthodox Christians, on all points, know there will be a resurrection of the dead and a thousand years in Jerusalem, built, adorned, broadened as the prophets Isaiah, Ezekiel and others declare."*  
—Justin Martyr, 103-167 A.D.



even King Jesus. No other king will have enjoyed such an honor. Luke 1:32-33 states, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." What great days are in store for this nation which for so many centuries has been deprived of any ruler!

Since we read that Jesus is to be King of kings, we are justified in seeking to discover whether there are other kings to appear in this future age and share in the organizational setup of the Kingdom. Another passage claims our consideration. It is Matthew 19:28, "And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit upon the throne of His glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The regeneration mentioned in this passage is that which stands connected with our Lord's second coming and refers to millennial conditions. Hence we see from this there will be

TRIBAL KINGS

in the coming Kingdom age. Just as there are subsidiary kings and governors today, so shall it be in that future age. The twelve tribes have never been lost and will not be lost in that coming day. The same number of divisions as existed in Old Testament times will exist in the future, and those who companied with our Lord during His earthly ministry have the promise of being kings

over these tribes, each reigning over one particular tribe. I do not know over which tribe the various apostles will be placed, but I do know that according to the Word of the Saviour they are going to reign. All of these disciples will be raised from the dead in a physical sense, and in their resurrected bodies will perform the functions of the office of a king.

Many interesting things are revealed to us about the Lord's disciples, and in the study of their lives we find much to help us along the way. They were human as we are. They had their weaknesses and their faults. Nevertheless, they were men who found deliverance in the power of the Spirit of God and were mightily used of Him especially after Pentecost. Their story does not end with their death. They have a future, and some day we are going to see them and rejoice in the place assigned to each of them in the promise of the Saviour.

We have not yet come to the end of what God has been pleased to reveal concerning His administration of affairs in that future day. An examination of Luke 19:11-27, which is the story of a "certain nobleman who went into a far country to receive for Himself a kingdom, and to return," indicates there will be what we might call

MUNICIPAL KINGS

These would correspond to what we now call mayors. To be the ruler over a great city is no small honor. Having been reared in an English home, I used to hear a great

deal about the Lord Mayor of London. In fact, from the constant mention of him I figured he was about as important as Queen Victoria. It is a high honor and a great responsibility to occupy such a position.

Before leaving, the nobleman gave his ten servants a pound apiece, and with this they were to do business until his return. When he came back, there was an accounting; and for those who proved faithful, rewards were meted out in the form of ruling over cities, "because thou hast been faithful in a very little, have thou authority over ten cities." And the next received authority over five cities. As this plan is to obtain in Israel, no doubt it will be the plan used in all nations. "If we suffer we shall also reign with Him" (II Tim. 2:12). The kingship is one of reward for those who have rendered faithful service in witnessing to His Word and in serving in His vineyard. Every city in that day will have a resurrected being as its ruler. There will be no crooked politics, no carelessness in administration, no injustices, and no prejudices. Every one of us may be a king if he is faithful. Kingship in this sense depends upon our loyalty to Him. The risen Christ said, "Ye shall be witnesses unto Me." I ask, what are we doing with His truth?

These are not days when believers may expect earthly exaltation. The day of our manifestation is later. It will come when He comes. We are not to be discouraged, but rather to press on in faithfulness knowing that the reward will come in His own time.

Millennial Synonyms  
in the New Testament

BY MAURICE G. DAMETZ

We recall observing a cartoon some years ago. It was published in one of America's leading newspapers. It caricatured Lenin and Trotsky, and the heading was entitled "Ten Million Miles to Utopia." One of the meanings that has been given to Utopia is, "The Isle of Nowhere." There is a familiar song entitled "Beautiful Isle of Somewhere." Both are quite indefinite. The kingdom of God on earth is the

very real and definite rule of the Son of God from the throne of David set up in Jerusalem, where He will reign gloriously over all nations as King of kings and Lord of lords. We do not think of the kingdom as being ten million miles away. Observing the signs of the times, we are led to believe that the present hour is growing late. And it may be a whole lot later than we think.

In the New Testament God has given us several photographs of His kingdom. These photographs ap-

pear in the form of synonyms. Let us observe them.

THE POLITICAL ASPECT

When Christ was being presented to Israel, it was declared, "The kingdom of heaven is at hand" (Matt. 4:17). Man has experienced many kinds of rule. We have had autocracy, the rule of one man; democracy, the rule of the people; hierarchy, the rule of the Romish church; and anarchy, the rule of lawlessness. God's rule is called "theocracy." Now the kingdom was declared to be "at hand" because Christ was present. There can be no kingdom without a king; and since



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*"Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee."*

—John Milton

---

the King was present, the kingdom was declared to be "at hand." The kingdom, or the theocratic rule of God over the earth, has five political aspects:

1. The times of the Gentiles come to an end (Luke 21:24).
2. The everlasting kingdom is set up (Dan. 2:44).
3. The kingdom will be delivered to Him whose divine right it is to reign (Ezek. 21:27).
4. The saints will reign with Him (Rev. 20:6).
5. There will be no disappointment in Christ's rule.

#### THE SOCIAL ASPECT

The social aspect of Christ's kingdom is set forth in Matthew 19:28, where it is called "the regeneration." During the kingdom there will be universal regeneration (Jer. 31:34). The trouble with many churchmen who talk about "bringing in the kingdom" and "building a better world" is that they are trying to do it with unregenerate flesh. Their program is minus the soul-winning and soul-saving passion.

Our four great institutions are the church, the school, the home, and business. In the Day of the Lord these will be completely regenerated. In the regeneration there will be regenerated assemblies for worship (Isa. 2:2-3; Zech. 8:20). There will be regenerated schools (Jer. 31:34). All, from the least to the greatest, will know the Lord. There will be no higher criticism, modernism, or atheism. There will be a new education. God's Book is forgotten now, and it is forbidden in many schools. Then everybody will know the Book. Hot beds of infidelity will be turned into power-houses for truth. Likewise, the homes will be regenerated. The pots and kettles will have written upon them: "Holiness unto the Lord" (Zech. 14:21). This inscription will also be upon the bells of the horses—and that takes in business. May God haste the day of the regeneration! Truly we can pray, "Thy kingdom come."

#### THE SPIRITUAL ASPECT

As to the spiritual aspect, the kingdom is called the "times of refreshing" (Acts 3:19). A continuous revival will take place. "All nations

shall call Him blessed" (Psa. 72:16). Showers of blessing will fall upon creation, which has long been under the curse (Ezek. 34:26). The glory of the Lord will fill the earth as a shekinah (Num. 14:21). Personal holiness shall prevail (Isa. 11:9; Zech. 12:8). The kingdom will be a time of pure joy from the Lord.

#### THE NATIONAL ASPECT

The national aspect is spoken of in the synonym, "the restitution of all things" (Acts 3:21). This does not teach the restitution or restoration of the unbelieving dead, as some teach. It is the restitution or restoration of all things spoken of by the prophets, and this concerns Israel nationally. Christ spoke of the regeneration as a time when the twelve disciples would sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). At that time they shall be the head of the nations and not the tail (Deut. 28:13).

#### THE LEGAL ASPECT

Another synonym sets before us the legal aspect of the kingdom in the words: "redemption of the purchased possession" (Eph. 1:14). Satan has had the world dominion since the fall of Adam. He is the usurper. "The whole world lieth in the lap of the wicked one" is a rendition given I John 5:20. At the time of Christ's temptation Satan claimed possession of earth's kingdoms. Paul calls him the god of this world (II Cor. 4:4). When Christ died on Calvary He redeemed creation by His blood. He bought it back. It is called the "purchased possession." He is coming back to take possession of that which He redeemed. He will be the Head of creation. The meek shall inherit the earth.

#### THE EMANCIPATORY ASPECT

The kingdom will be a time of emancipation. Creation will be delivered from bondage unto the glorious liberty of the children of God (Rom. 8:21). For this time of deliverance from corruption, the whole creation groans and travails, and we groan within ourselves, waiting for the redemption of our bodies (our glorified state) (Rom. 8:22-23). Our corruptible bodies will be emancipated (1 Cor. 15:51-53; Phil. 3:21). The Jews will be emancipated from Gentile dominion (Ezek. 34:13). Creation will be emancipated from the curse (Isa. 35:1; 32:15; 51:3).

#### THE DISPENSATIONAL ASPECT

Finally, the kingdom is set forth in the synonym, "the dispensation of the fulness of times" (Eph. 1:10). The kingdom or millennium, is the dispensation which completed God's plan of the ages. It brings to fruition all of God's plans for this earth, which

has for centuries been reeling and staggering under the curse of sin. It is the thousand years of heaven upon earth. God will gather together all things in Christ (Eph. 1:10)—that is, all things in heaven and on earth shall be summed up under one Head. God's purpose is to sum up all creation—the angels, all humanity, Jews and Gentiles, the living and the dead, animate and inanimate creation—all will be reconciled and subordinated to Him in a conscious and joyous union. Toward this glad day the prophets of old looked through their prophetic telescopes. Toward this day the whole creation has looked forward, and it is pictured as on the tip-toe of expectancy (Rom. 8:21-23). To this golden age the redeemed of all ages look for the fulfillment of their hope to be one with God in Christ. In the dispensation of the fulness of times the prophetic Word will be verified, sleeping saints unified, believers glorified, Satan classified, mankind pacified, creation gratified, the earth beautified, and Christ shall see of the travail of His soul and be satisfied. "Even so come, Lord Jesus."

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## The Kindom Is Coming BY THE EDITOR

The Church of Jesus Christ is not authorized to pursue self-planned programs, to attempt self-imposed tasks, nor to foster self-formed ideas. A wrong working basis, an unscriptural undertaking, and a misguided vision have wrought untold havoc in the church, dividing it into two schools, pre- and postmillennialism. The first school takes God at His word and believes that Word literally. The second school does not accept God's Word as literal, but rather rests upon the plans and speculations of men for its authority. The idea that the church will bring in the kingdom is an idea that is utterly foreign to the teaching of the blessed Book. The kingdom is not built up; it is set up. The kingdom will come on earth only with the coming of the King, for there can be no kingdom without a King.

Several Scriptures lead us to this dogmatic conclusion. The first is Luke 18:8, which states in the form of a question the conditions which will prevail at the time of Christ's

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*"So will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come."*

—The Westminster Confession

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second advent: "When the Son of Man cometh, shall He find faith on the earth?" In other words, Christ will be back at a time of great apostasy, when the faith is obscured. These are Christ's own words. Who dares to alter or contravene them? The second passage is this: "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27). The immediate passage is speaking of the wicked and profane prince of Israel who will be the Antichrist. Reference is made to the removal of Antichrist's crown and of his overthrow. The "builders" of the kingdom should know that before Christ comes Antichrist will appear; and that before the thousand years of heaven on

earth there will be seven amazing tribulational years—a time of apostasy, darkness, wickedness such as the world has never witnessed before. (Read Matthew, chapter 24). Another passage states: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed—and it shall break and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). One should read the entire passage which relates the course of human affairs, the successive world powers from Nebuchadnezzar to Antichrist and the ten kings associated with him. Notice the wording: "In the days of these kings shall the God of heaven set up a kingdom." Notice that the kingdom is to be SET UP, and not

BUILT UP. It will also be noticed that the passage teaches divine intervention in human affairs. Before the kingdom comes there is going to be such an upset as the world has never seen before. Then there will be the "set up." God will set His King upon His holy hill of Zion (Psa. 2:6), and Christ will set up His kingdom. No, the Church is not the kingdom; nor is the church building the kingdom; instead, it is taking out a people for His name (Acts 15:14). The kingdom is coming! The King is coming! Then will it be the privilege of the glorified Church to cooperate with the Chief Executive of the universe, the Lord Jesus Christ, in bringing back this sin-cursed planet to what it was in the beginning—a paradise.

# The Millennial Reign of Christ

By H. H. Wagner, D.D.

The first question we ask is this, what is it? Someone has said that one does not know a subject until he is able to define it. We seek a definition. To define the Millennial reign of Christ is not easy; this much we know. The phrase, the Kingdom of Heaven, occurs in the book of Matthew 33 times. It comes near to a definition in Matthew 6:10, "Thy will be done in earth, as it is done in heaven." This phrase, the Kingdom of Heaven, does not occur in that form elsewhere in the Scriptures. I Corinthians 10:32 is the Spirit's division of humanity into three great bodies—the Jews, the Gentiles, and the Church of God. God recognizes the Jews as the unsaved of the children of Abraham. He recognizes the Gentiles as the unsaved of the non-Jews. He recognizes the Church as the saved from both Jew and Gentile. The Kingdom of Heaven is the kingdom that God planned for Israel and it was offered to Israel when Christ came the first time. He sent out His disciples to tell the people that the Kingdom of Heaven was at hand (Matt. 3:2; 4:17, 23; 9:35; 10:7). The message of Christ and of His disciples is called in the Scripture the Gospel of the Kingdom, and was the message that the Kingdom of Heaven was at hand. In Revelation 20:1-7 this period of

Christ's reign upon the earth is declared in six different references to be 1000 years.

The word Millennial or Millennium is not a Bible word, but it does have Bible meaning. Mille is Latin for one thousand; annum is Latin for year. Millennium means 1000 years. This is the period when Christ will reign upon the earth from His throne in Jerusalem. Thus, in trying to define the Millennial reign of Christ, we see that it is the period of 1000 years when Christ will reign upon the earth. This is the simplest possible definition. It merely tells us of the time, and says nothing of the character of His reign—all of which should be combined in the definition. We study the character of His reign in an effort to further define it.

From Daniel 9:24 we learn that there is a time coming when God will make an end of sins. It declares that time will come at the end of the seventy weeks; for then the "most Holy" will be anointed King over the earth. One of the first characteristics of His reign will be the fact that no sin will be permitted here upon earth. Thoughtful reading of Matthew 6:10 will impress this upon our mind, for Christ Himself asked His followers to pray

for the time when God's will shall be done here on the earth as it is done in heaven. That means that sins will have an end. It means that the destructive power of sin will at last be harnessed and rendered innocuous, and during the reign of Christ that horrible power cannot lift its head without being met instantly by the shivering effect of the holy reign of the holy Son of God. We say shivering because in Revelation 2:27 we learn that sinners will be broken to shivers as the vessels of a potter struck by a rod of iron. This same truth is taught clearly in Psalm 2:9, Revelation 12:5 and 19:15.

At last the power of God will bring to an end for a thousand years the power of Satan, the enemy of God and of man; for during this time Satan is bound and locked up in what God calls a prison (Rev. 20:7). Satan's power to harm mankind will have ceased during Christ's reign. The purposes of God in illustrating His loving, gracious nature through the salvation of souls, and of their elevation to the state of sonship in Christ Jesus, have now been accomplished. At last that mightiest foe that ever raised its bloody hand (in the person of Satan the originator of sin) against God has been brought to bay and conquered and imprisoned (Ezek. 28:16-18; Heb. 2:14).



One of the saddest verses in the Old Testament, in the writer's opinion, is Job 38:17. It seems that when sin entered God's realm, long before man was created, Jehovah saw the gates of death opened up to Himself. He went through those gates and came back because the power of death was not able to hold Him (Acts 2:22-24) and now has brought that power of death into its own confusion and to its own vitiating destruction. At last that power which demanded the death of the Son of God before releasing one of its prisoners has had its own trap sprung upon itself and has been brought into the jaws of death which it had set for all humanity. At last God is free to show all holy beings among His angels and His redeemed, and to show all the potential children of God upon the earth, that His plan of redemption worked perfectly in rescuing from the clutches of Satan everyone to be rescued. He will show that His patience in waiting these centuries was best; for He can show to angels and men that our infinite, omniscient, and omnipotent God will rule in eternity to the praise of the glory of His grace wherein He hath made us accepted in the Beloved. Now the plan of God to overthrow sin and redeem His children will be vindicated, and all mankind will praise Him for the shed blood of Christ. The angels also will acclaim the Lord Jesus, the Lamb that was slain, worthy to receive back everything He laid down in order to become our Saviour (Rev. 5:11-12).

Now the power of sin which had forced God the Father back into the corner, fighting with His back to the wall before the Cross, and in His last extremity had torn His Son from His bosom and sent the Son to hell before ever it could be conquered, is now to be forced into impotence.

A second feature of the Kingdom is the fact that Christ will rule with a rod of iron. Iron is unyielding, unbending, and unforgiving. Isaiah eleven is beautifully clear in identifying Christ, in verse one telling us that He is ruling under the power of the Spirit of God and in verse two giving us the character of His reign. Jesus Christ will be in a body comparable to His resurrection body, and His throne will be in Jerusalem as the center of His government (Joel 3:17; Zech. 8:3). The Spirit of God will be in omnipresent power throughout the world. Thus, nothing can take place throughout all of Christ's reign that will not be known instantly by the Spirit and by Christ.

His government will be the central power of all the earth, according to Isaiah 2:4. People will come

from all over the earth to Jerusalem. They will say one to another, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. 2:3). Jeremiah 31:33-34 adds a touch to these facts when it tells us that man shall teach no more his neighbor nor his brother, saying, **know** the Lord: for they shall all know Him from the least of them unto the greatest. Habakkuk 2:14 adds still another beautiful touch, "And the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Note Micah 4:1-2.

His Kingdom will be peaceful, for we read in Micah 4:3 that "they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Under Messiah's rule the curse placed upon the earth because of sin, as recorded in Genesis 3:17-18,

will be removed. This is stated clearly in Romans 8:19-23, where we read the very creation itself is waiting for the manifestation of the sons of God and that it will be delivered at that time from the bondage of corruption. Isaiah thirty-five tells us that the desert shall blossom as the rose. Thus, we are assured that the fallow ground and the unproductive areas of today will become beautifully productive under the reign of our Lord. Isaiah 65:21 tells us that people shall build houses and inhabit them and they shall plant vineyards and eat of the fruit. The thought of their security and safety is carried on through the next four verses, twenty-two to twenty-five, where we learn that even the animals will lose their ferocious nature and habits and that none shall hurt or destroy in all Jehovah's Kingdom.

Israel will have come back to her Lord, never to leave Him again. They will be His people, and He will joy over them with singing (Zeph. 3:17). They shall rest in His love, and none shall make them afraid. They shall not see evil any more (Zeph. 3:14-16). They shall long en-





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*"The Lord Jesus shall return and that with expedition. What were this else but to reform the whole earth, which never was nor yet shall be, till that righteous King and Judge shall appear for the restoration of all things."*  
—John Knox

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joy the work of their hands (Isaiah 55:22).

Jerusalem will be the city of the great King. It will be completely cleansed and made over by Him (Zech. 6:12-13). It is unthinkable that Messiah would use a Temple desecrated by Antichrist or polluted by any evil whatever. Thus, Zechariah tells us, "He shall build the Temple of the Lord." Jehovah will dwell with His people and Isaiah 60:17-22 tells us of the wondrous plans Jehovah has for His people. Zechariah eight gives us a homecoming picture in verses three to eight. There we read that there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. Then it adds a happy development to the picture when it tells us that the streets of the city shall be full of boys and girls playing in the streets thereof. We can see them now in our mind's eye, the older people joying in Jehovah whom they have come to know in truth and the very children rejoicing in the light of His countenance. Isaiah 65:20 gives us a key to the longevity of the people in those days. It tells us that no babe shall die there as an infant — in fact, none shall die under at least 100 years of age unless they are sinners accursed of God. We call to mind again that the Lord Jesus shall reign there with a rod of iron, which means there is no forgiveness of deliberate sins. Thus, the sinner will be destroyed immediately; he has permitted sin to lead him into wickedness. Matthew, 5, 6, and 7, commonly called the Sermon on the Mount, is believed to be the code of the Kingdom. In Matthew 5:21-22 Christ has laid down very definitely the difference between a sin committed unwittingly or unintentionally and one committed deliberately. In verse twenty-two He has three degrees of sin described. The first is, whosoever is angry with his brother without a cause; this man is in danger of judgment. Second, whosoever shall say to his brother, you vain fellow, or some similar phrase, is in danger of the council. Third, whosoever shall say to his brother, "thou fool," Christ said was in danger of hell-fire. In verses twenty-seven to twenty-eight Christ expos-

es sin in thought and condemns it without mercy when He says whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Adultery was a sin carrying the death penalty (Deut. 22:22).

How are people saved in the Millennium? This is an important question. Right here we must keep in mind that God told Noah and his sons in Genesis 9:1 and 7 to be fruitful and multiply and bring forth abundantly in the earth. Noah and his sons possessed only a nature of sin. Yet God told them to proceed and re-people the earth. God does not condemn man because he was born into the world with a sin nature. He tells man he needs to be born again because he has that sin nature, but God Himself has made provision in the Lamb of God that taketh away the sin of the world (John 1:29) to take care of the sin nature of everyone. Thus, children dying before the age of responsibility are saved, as is seen so clearly in such Scripture as Matthew 2:16, read in connection with Jeremiah 31:15-17. In the Kingdom people will not be subject to temptation from without by Satan or his emissaries. The temptation that will come to them will be from within their own heart. Such people, sinning, will be dashed in shivers like a potter's vessel without regard to age. The people living out their years of life without sinning will be saved and born again when they pass out of this life just as our children are saved today who die under the age of accountability. Christ has given us a beautiful illustration of this in Matthew 18:1-4.

Someone has said that every New Testament truth has its Old Testament illustration. The Kingdom of Heaven is blessedly typified in the Old Testament. The first type we find of it is in Genesis 2:2-3, 8-9. Generally speaking the Kingdom is typified by the seventh day. That is God's day of rest for His people. The Kingdom will be God's period of rest for His people in the world. God planted the garden eastward in Eden, and there He put every tree that was pleasant to the sight and good for food. In Amos 9:13 we read that the plowman shall overtake the reaper, and we read of other descriptions of the fertility of the soil and its productive power. In other words, there will be such heavy crops that the reaper will not have his reaping done before it is time to plow again. Just as God planted the garden in Eden and made the ground to bring forth all that was pleasant to the sight and good for food, so the Lord will do the same in the Kingdom. The

titles of delicious things for the enjoyment of His people, and God will ground will bring forth great quantities of His people comparable to His joy in Adam before he sinned.

Another perfect type of the Kingdom is found in the Temple and the times of Solomon in his early days. Just as the Tabernacle in its every thread, tache, hook and every other part is the picture of Christ in His redemptive work, just so the Temple in its foundation of stone, walls of stone, covered with boards of cedar, and overlaid with gold, with its oracle eight times the size of the Holy of Holies in the Temple is a perfect picture of Christ in His reign. As a single example we have the great molten sea with measurements given and its capacity stated, while the laver of the Tabernacle was much smaller and it was without measurements and without a stated capacity. The laver was for the cleansing of the priests in their tabernacle worship, and it is comparable to the forgiveness of the believer when he confesses his sins. The priest typically confessed his need of cleansing when he went to the laver for washing. There was no measurement given to the amount of cleansing available to the priests.

However, when we come to the Temple we find a measured capacity, though large, of water available for cleansing. This teaches us the same truth enunciated by our Lord in Matthew 5:22, the person who is angry with his brother without a cause will be in danger of judgment. The one who speaks slightly of his brother is in danger of the council but the one who calls his brother, "thou fool," is in danger of hell-fire right there.

#### Why is the World Permitted the Millennial Reign of Christ?

Why not at once go from this Age of Grace through the Tribulation and into the Age of Judgment when the angels will be judged and there will take place the most awful scene in the Bible next to Calvary, the judgment of the wicked dead at the Great White Throne. This would bring the New Heaven and the New Earth with all their perfect conditions at least 1000 years nearer

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*"The days of Adam and Eve spent in Paradise were far better than any which have been spent by their descendants, or ever will be, till Christ returns to reign upon earth."*

—John Wesley

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than will be the case because of the Kingdom.

One reason for the Kingdom, the writer believes to be found in God's purpose to show demonstratively His own loving rule over mankind, His loving provisions for mankind, purposed when He set man in the Garden, and His joy because He will be able to dwell among His people. We find a very clear reason for the creation of mankind in Genesis 1:26 and note that God intended man to have dominion over the earth. Man gave up that dominion in Genesis 3:1-7. God will regain it for man in the Kingdom and will again make man to reign over the earth as He first intended. God's purposes will be made known in the Kingdom.

God's provision for man will be manifested in the Kingdom. It was not His intention that man should live in poverty and work out his bread by the sweat of his brow. Sin brought that condition into existence. Note the difference between Genesis 2:15-16 and Genesis 3:17-19, 23.

God's joy at being able to dwell among His people in the person of His Son, our Saviour, who will be King over all the earth is hinted at in Zephaniah 3:17, already referred to, where "He will rejoice over thee with joy. He will rest in His love, He will joy over you with singing."

Another reason for the Kingdom is possible in God's showing the completeness of His victory over Satan, sin, and evil. Satan will be bound and rightly so (Rev. 20:1-3). He will be cast into prison. Read carefully Revelation 20:7. God will demonstrate to angels and to the human race that it is possible for human beings when not tempted by Satan to live righteous lives here in the sight of God and that His law is holy and good. Undoubtedly, some will sin and they can read the warnings against it and learn of the disposition of those who do. But on the other hand, by far the great majority of people will live holy lives before our God. Thus, in the Kingdom, God shows that His law given for man to observe was not a law of fantastic and ultra-critical demands but a reasonable statute setting forth the difference between right and wrong. This will be demonstrated clearly in the Kingdom.

A third reason why we have the Kingdom may possibly be found in the fact that His saints who return with Him will not only come back to rule and reign with Him here upon the earth but also will have the privilege of learning objectively the love and grace of the One in Whom they trusted. They will see Him

dealing with others and will recognize His patience and yet His severity, His joy in His people and yet His absolute justice in treating all alike. They will obtain views of the nature of Jesus Christ which they never would have known otherwise. And they will remember these views in eternity. God will prove Himself in His dealings with human beings living in the Kingdom period.

When the saved are caught away before the beginning of the Tribulation, and the angels hear them singing the praises of the Lamb that was slain, and Who redeemed them to God by His blood (Rev. 5:8-12) they will ascribe praise to our God. This will be a marvelous revelation to the angels of something as yet they do not understand according to I Peter 1:10-12.

#### When Will the Kingdom Come?

One more consideration briefly and that is, when will the Kingdom come? There is definite Scripture to enlighten us on this point. Only a few references will be used. Revelation 19:11-21 gives us the greatest word picture in the Scriptures of the coming of the Son of Man to earth to rule. This is followed immediately in Revelation 20:1-3 by a picture of the overthrow of Satan, and of his imprisonment. According to this it will take place at the close of the Tribulation or in other words, at about the end of the seventieth week of Daniel 9:24-27. Volumes have been written to show that it will come into existence with the return of Israel to their land when God overthrows Israel's enemies. Then He proceeds to gather Israel to Himself. Generally speaking it is considered that the Tribulation period is of seven years duration. The writer believes this to be correct. Thus it sets the coming of the Kingdom in round numbers some seven years after the translation of the Church.

Enoch, in his preaching as recorded in Jude 14-15, and in his translation (Hebrews 11:5) is a type of the Church. Enoch walked with God for 300 years, and He cried out against the ungodliness of the people of the world, apparently with little effect.

In the days immediately preceding Christ's First Coming the worship of God had been prostituted to the point of worthlessness by error and commercialization. Today preaching also has been prostituted through error and commercialization of many who profess to be servants of the Most High God, until preaching has little effect upon the unsaved even though they may listen to it.

In His foreknowledge, God saw these conditions and made them become His terminal points for the dif-

ferent ages. "Known unto God are all His works from the beginning of the world" (Acts 15:18). When Enoch's preaching was no longer of avail, Enoch was translated by God. When Israel's worship became mere mockery, then it was brought to an end by their crucifying the Son of God. Then the Age of Grace began. God knows today the terminal point of this age. Christ distinctly tells us in Matthew 24:36 that the Father knows the day and hour of the coming of the Son of Man, that is, when Christ will come back to earth to set up His reign. Thoughtful believers today realize how the hearts of the unsaved are hardened by sin until the preaching of the Gospel has little or no effect upon them. God knows when the terminal point of this age will be reached. He has given the Church a blessed verse of Scripture in regard to it. He has pictured for us in I Thessalonians, 4:13-18 a great description of the translation of the Church. This He follows immediately in chapter five, verses one to three, with the information that this will take place when the world is saying peace and safety. The taking away of the Church is followed by the Tribulation, perhaps about seven years of duration, and then will come the end of sins and the blessed Millennial reign of Jesus Christ.

Reader, God has given us much information which is perfectly clear and plain to anyone who will undertake as a child of God to study it. You can become a child of God, according to John 1:12, by receiving the gift of life through Jesus Christ our Lord. And when saved you will rejoice in Christ for the remaining brief time here, and will come back to enjoy the marvelous Millennial reign of Jesus Christ. Is that worth having as a gift? Why not accept Jesus as your Saviour right now?



J. Hudson Taylor tells about a Chinese pastor who, upon meeting a young convert, asked him if it was true that he had known the Lord for three months. He replied, "Yes, it is blessedly true." The pastor continued, "And how many have you won to Jesus?" "Oh," said the convert, "I am only a learner, and never possessed a complete New Testament until yesterday." "Do you use candles in your home?" "Yes." "Do you expect the candle to begin to shine when it is burned half way down?" "No, as soon as it is lit." The young convert saw the lesson, and went to work; within six months several of his neighbors and others were saved.

—Christian Victory



# How to Study the Bible

## METHODS OF BIBLE STUDY -- FIFTH INSTALLMENT

BY MAURICE G. DAMETZ

The Bible is the divine library given by divine inspiration. Divine truth is presented in many different forms such as history, poetry, oratory, prophecy, proverbs, autobiography, laws, biography, and letters. Every known form of literary composition is made use of as a vehicle of divine truth. The Bible is a unity. There is diversity; yet there is unity. The sixty-six books were written by about forty writers during a period of 1600 years; yet they compose one Book with one theme. No two writers wrote in collusion; yet there is no collision in their writings. One purpose is displayed throughout the Scripture—God's revelation of Himself and of the plan of redemption. There is one central theme, and that is Christ.

### The Bible Invites Our Study

The Bible has been likened to a veritable garden of flowers and fruit—luscious with the sweetness, pencilled with the beauty, fragrant with the perfume of Christ. Others have likened it to a mine from which precious hidden treasures are dug. To anyone who turns its pages casually, its admonition is, "Search," which literally means "search deeply" or "scrutinize" (John 5:39). It may be said that we have a search-warrant, and the Word itself gives that warrant to us in addition to laying down the laws and principles for its own interpretation.

To those who have familiarized themselves somewhat with the Word, its admonition is, "Study." This is an invitation and a challenge. "Study to show thyself approved" (II Tim. 2:15). As one strives to meet this challenge, what vistas come into view, what glories and beauties are revealed, what treasures are unlocked!

"Search" and "study" then, are two words which invite and challenge us to Bible study. If we come to God's Word with willing hearts we shall know its revealed truths

(John 7:17). The scope of Bible study is before us; we are told that "whatsoever was written aforetime, was written for our learning" (Rom. 15:4). Also, "All Scripture is given by inspiration of God, and is profitable" (II Tim. 3:16). Of the Berean Christians it is said that they were more noble than those in Thessalonica because they searched the Scriptures daily (Acts 17:11). Do we belong to the nobility? No other book could stand the reading and searching and scrutiny that this one has stood. The reason is that it is God's Book.

### Ignorance is Perilous

We cannot fail to notice how familiar Christ was with the Scriptures. Christ knew His Bible, and He sets us an example of how it is to be known and used. To the tempter He thrice answered, "It is written." He constantly appealed to the written Word as His authority. To those who conspired against Him and sought to trap Him, He constantly said, "Have ye not read" (Matt. 12:3; 19:4). They came to Him with questions, seeking to ensnare Him. With consummate wisdom He answered, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29). They were ignorant of their own Scriptures, and it is written that "the veil is upon their heart" (II Cor. 3:15). All spiritual ignorance—ignorance as to God, Christ, divine truth—is due to the neglect of God's Word. The tragedy of this neglect is very evident in these days. The church is suffering from this tragedy. In these days of uncertainty and confusion it is imperative that we know our Bibles.

### The Rewards of Bible Study

The rewards of the study of the Book are many. No one can take up the Book and ponder its contents without feeling its energy. It is the ageless, undying Book; and it gives comfort, strength, cheer, life, and

courage. It is food for the soul. "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God" (Matt. 4:4). The patriarch of old said, "I have esteemed the words of His mouth more than my necessary food" (Job 23:12). Jeremiah said, "Thy words were found, and I did eat them" (Jer. 15:16). God's Word is likened to "bread" (Isa. 5:10), "milk" (I Pet. 2:2), "meat" (I Cor. 3:2), and "honey" (Ps. 19:10). Thus, to the one who reads and studies the Word, a balanced diet is assured.

God's Word is a light. Its entrance gives light unto the soul (Ps. 119:130). It enlightens the eyes (Ps. 19:8), and it is a lamp to the feet and a light to the pathway (Ps. 119:105). It sheds forth the light of God in the soul. It gives light on life's duties; light on personal problems; light that cheers, comforts, and warms the soul. It imparts the light of everlasting life through Christ. In these days of uncertainty, gloom, and darkness, God's Word of prophecy is a light that shineth in a dark place (II Pet. 1:19). What a delight is ours to know that God will have the last word in human affairs.

There is further reward in the joy of Bible study. This joy is the joy of discovery. It is not what others have found in the Word that will bring us the greatest joy, but what we find in our individual searching. One cannot explore a mine by proxy, neither can one enjoy a flower garden in this manner. Finding an orchid in some secluded shady spot in the mountains is an experience far different from having the flower pointed out to us by some botanist in the herbarium of a great museum. It is a joy to discover new truth, and it is a reward to attain final truth. "I rejoice at thy Word, as one that findeth great spoil" (Ps. 119:162). This may be our experience, and when it is, the verdict of the Psalmist will be our exultation too.



### The How of Bible Study

A few practical suggestions will be of help.

1. Get a good, well-bound, fair-print Bible; one that will last a lifetime. It should have marginal readings and chain references.
2. Some invaluable aids to go along with the Bible are a concordance, Bible dictionary, and topical text book.\*
3. Set aside a time for reading and study. Keep that time sacred.
4. Begin with prayer. It is a spiritual Book, and God has promised His Holy Spirit to aid us.
5. Use pencil and paper. Make notes, and jot down thoughts.

\**The New Topical Text Book*, published by Fleming H. Revell Co.

6. Have some system of study. Read one book at a time. Study a chapter. Follow out a topic.
7. Continue persistently, even when you don't feel like it.
8. Study for your own growth. Soul nourishment must come first. You cannot help others until you first are helped.
9. Get your own understanding of a passage or a subject. Experience the joy of original discovery. It is a great delight.
10. Obtain the local and historical meaning first; then apply it.
11. The plain, literal meaning is to be taken unless some figurative meaning is clearly shown.
12. Remember that the Bible is self-explanatory. Obscure parts are to be made clear by others.
13. The Bible lays down its own method for study. "Study" (II Tim. 2:15); "Search" (John 5:39); "Compare" (I Cor. 2:13).
14. Get the best translations of the Bible available — Weymouth Way, Rotherham.
15. Make marginal notes as you study.
16. Follow out the marginal references.
17. Memorize a verse each day. Strive for exactness in quotation.
18. Make headings for the chapters: Gen. 3, "Sin"; Exod. 12, "Passover"; Lev. 16, "Atonement"; etc.
19. Mark your Bible, for Bible marking aids the memory.
20. Study your Bible for practical use. The end of all Bible study and knowledge is that we might "teach others also," and engage in soul winning.

## Ecclesiastes and Ephesians

### THE END OF THE MATTER

BY CHARLES M. NEAL

#### Chapter Seven

*Walk in the ways of thy heart...*

Paragraph 42; Chapter 11:9-12:8

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes, but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for youth and the dawn of life are vanity. Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them; before the sun, and the light, and the moon, and the stars, are darkened, and the clouds return after the rain; in the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of the bird, and all the daughters of music shall be brought low; yea, they shall

be afraid of that which is high, and terrors shall be in the way; and the almond-tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his everlasting home, and the mourners go about the streets: before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it. Vanity of vanities, saith the Preacher; all is vanity."

*For youth and the dawn of life are vanity...*

The Preacher-King is an old man now — old before his time. He did not follow in the ways of David his father, and keep the commandments and statutes of God, and for this reason failed to qualify for the long life which God had promised him on condition (I Kings 3:10-14). No other person had such reason for obeying God in his day as Solomon, so far as God's gracious dealing with him was concerned. He was given the throne in preference to Nathan to whom it belonged by right of primogeniture. Cessation from war was permitted

him, except in the very last of his reign. He had been given, without condition, wisdom and honor and riches, and on condition of obedience — long life. No king of his time could match him. But Solomon failed. In all the 305 places in the Bible where the name occurs it is never said that God loved Solomon, and only once, and that half-heartedly that Solomon loved the Lord (I Kings 3:3). But there is active condemnation of him, for his wives turned him to idols (I Kings 11). And now, Solomon has run through with most of his life; as an old man talking to a young man he has nothing better to say than, "O young man... walk in the ways of thy heart, and in the sight of thine eyes... for youth and the dawn of life are vanity." Here you find paramount instruction and encouragement to unleash the pent up evils of human nature. Such instruction is given today, by modernistic teachers, under the doctrine of "one must live his own life." The End of the Matter, in the case of Solomon, is not encouraging for us to believe that he was a saved man.

*Put away evil from thy flesh...*



To tell a young man to "walk in the ways of thy heart, and in the sight of thine eyes" is to tell him to do just what Solomon had done, and that without finding satisfaction. To tell him to do this—and then tell him to "remove sorrow from thy heart, and put away evil from thy flesh" is to give contradictory advice. To follow the ways of the heart and the desires of the eyes, is to bring sorrow to the eyes and heart from the sin the flesh is led into. To tell the youth that "youth and the dawn of life are vanity" does not encourage restraint or generate holy living in view of a coming judgment, and a life beyond this. Why did Solomon, an old man, instruct youth in this way? It was all he knew. He had lived his own life and it was burned out and hollow. The devil has no happy old men and no saintly teachers of youth. He could not lead where he had not been; he could not instruct in that which he had never known; he could not express faith and joy which were not his. If one seeks instruction for success in life he does not go to an old bankrupt who has squandered the great inheritance left him, and is coming to the grave in poverty. This Preacher-King is able to say some eloquent words at the very exit of life, and about the exit of life, but they are but "sounding brass, or a clanging cymbal."

*Remember also thy Creator in the days of thy youth...*

In the natural man's religion it is orthodox to acknowledge a Creator, but not a Re-Creator. To deny the existence of God is an abnormal condition among men, and the natural man at his best does not wish to be numbered in such a group. Look about you and observe if this is not true. The atheist seeks to dethrone God that he may engage in the baser things of life without the pang of conscience. The Christian civilization in which he lives, or the Christian wife or mother may restrain his passions to a state of decency. It may be that he practices philanthropy to a marked degree to shame professing Christians, but he is never the natural man at his best. This natural man represented by Solomon is religious, but his religion knows none of the fundamentals of the true salvation principles revealed from God. He does not know sin in the life as Romans 5:12 teaches; he does not know a Saviour—Jesus Christ, who came to take away sin through His blood; he does not know substitutional salvation, which is imputed to the believer; he knows nothing of resurrection or life beyond the grave.

*Evil days... I have no pleasure in*

*them...*

The exhortation to "Remember thy Creator in the days of thy youth" is not an exhortation to accept by faith the coming Redeemer. If quoted today as an exhortation to the young to accept Christ as their Saviour, it is allowable if regarded as adapted; the context of the paragraph and of the whole book disallows such usage. Noah was a justified man before God told him to build the ark (Gen. 6:3, 9); he became heir of such righteousness, "which is according to faith" (Heb. 11:7). If he was "heir" of such righteousness, then it existed before his day. This we find to be true, for Abel must have seen the dying Redeemer in the lamb he offered; Enoch must have been justified in the same way, and Lamech also (Gen. 5:29; Heb. 11:5). Abraham saw Christ's day and rejoiced, and he certainly was justified by faith (Rom. 4:1-5); and David the father of Solomon was a justified man (Rom. 4:6-8). All this line of the faithful saw by faith, the coming Redeemer and believed on Him and were justified. But in Solomon, there is absolute silence from heaven about his having any faith. Solomon built the temple; he made a very long prayer; he offered many sacrifices and peace offerings; he loved many strange women; he knew the answer to all the questions—but, in more than 300 mentions in the Bible it is never said that Solomon had any faith. Out of a hollow and unbelieving life the evil days have come upon him and out of his own experience he can truly say "I have no pleasure in them." This Preacher before us is exhorting the youth from the natural man's standpoint and state, and that has no Saviour in it.

*Before the sun... moon... stars, are darkened...*

The evil days are upon Solomon. He paints the most eloquent word picture of the demise of an old man—but he goes out into darkness and without salvation. They are in contrast to the "last words" of his father (II Sam. 23:1-7). All the light of sun, moon and stars has gone and Solomon sits in the last blaze of his own little candle so flickering and uncertain. The refreshing clouds that had so often refreshed have gone to return no more. His soul and frame are withering and his spirit poised for flight; his nervous system is shattered and his legs are uncertain in his violent shaking; every nerve and muscle seems to be seized with an unexplainable fear; his teeth are few and do not match for successful mastication; his eyes

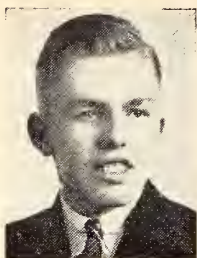
to which he once catered are now dim and unwishing; he shuts his mouth and gums his food and "the sound of the grinding is low"; he sleeps poorly and is up at the first cock-crowing in the morning; his voice is now squeaky and his eloquent words less velvety; his legs are so uncertain that he fears that which is high and terrors fill his soul by day and night; his hair is snowy and his locks are thin; even the weight of a grasshopper is a burden; he eats caper berries to stimulate desire for food and to tonic his stomach for what was once his favorite pastime. This unhappy old man anticipates his departure to his everlasting home with the beasts in the dust—the only home for the future he knows (3:16-22). Yes, it was a grand burial but God's funeral sermon consisted of just 24 words (I Kings 11:43). The silver cord of life had snapped asunder; his heart which had once loved so many strange women, had ceased to beat; the crimson fountain of life flows no more; the wheel that drew it from the depths and sent it on its life-renewing mission is broken and still; the spirit has gone out to God who gave it, and the dust has begun its long trek back to the dust from which it came. There was a fine display of flowers and the sermon was eloquent but there was no salvation to comfort the mourners who went about the streets.

*Vanity of vanities, saith the Preacher, all is vanity...*

Solomon sees himself out and closes the door with himself outside. Outside—not with God, not with David and Abraham and Enoch, but outside with the beasts; not in the beautiful "Isle of Somewhere" but in the uncertain place of Nowhere. The epitaph reads, "Vanity of vanities, saith the Preacher, all is vanity." Oh, yes, I know there are six more verses, but they are a kind of postscript, and do not change the record or displace the epitaph. This epitaph on the tombstone of Solomon means more than the fact that one man went wrong; it writes "Ich-abod" (inglorious) over the effort of every man who tries to attain soul satisfaction in life through the rights of father Adam; it may be properly placed on the stone at the head of every "good moral man's grave." It is the plain and unvarnished truth of every effort of the man born but once. Dear Reader, if you have never been born again, by faith in the redeeming blood, (John 3:1-21; Rom. 3:21 to 5:11), this epitaph awaits the stone at your remains (John 3:36).

*Continued on page 234*





Neil Wayne Tallman  
Denver, Colorado  
Class President

#### NEIL TALLMAN

*But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts (I Thess. 2:4).*

I am thankful that God saw fit to entrust to me the wonderful message of Christ and His redeeming love. Through the splendid teaching received at the Denver Bible Institute God has prepared me in a measure to speak forth this message. It is my prayer that I may always remain true to Him.



Caroline Marie Poll  
Fremont, Michigan

#### MARIE POLL

I praise the Lord that it was His will for me to train for His service at the Denver Bible Institute.

*O taste and see that the Lord is good: blessed is the man that trusteth in Him (Ps. 34:8).*

I have found that the Lord is good to all that put their trust in Him, that we not only can put our trust in Him for eternal life, but that we also can give our all to Him for this life. There is a joy which can never be experienced before one has obeyed the call, "come and follow Me."

My prayer is that I may be found faithful in whatever place I can serve Him best.

#### ANNE VANDERLAAN

I am deeply grateful to the Lord Who has allowed me to study His precious Word at the Denver Bible Institute, and my desire now is to make Him known to others, that they too may know the joy of sins for-



# Class

## "Knowing Him

*For to me to live is Christ and death is gain (Phil. 1:20-21).*

I thank God for giving me, His grace, the privilege of being an ambassador for Him, unworthy as I am. I thank God for a Gospel that can satisfy the needs of this sick, lost and dying world. We know Christ may lead me to serve Him that I may by God's grace be a crucified, risen, and returning



Anne M. Vanderlaan  
Muskegon, Michigan  
Class Vice-President

given.

The Gospel is so sorely needed in this sin-cursed world that, by His grace, I would serve Him wherever He leads; for He Himself has said, "... The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest (Luke 10:2).

#### ANTOINETTE MEGGINSON

*But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).*

Christ died for me while I was at enmity with Him. For this I am



Mary Antoinette Megginson  
Longview, Texas

deeply grateful. His kindness and love manifested in His sacrifice on Calvary can never be repaid, but I am thankful that I may serve Him and that at the Denver Bible Institute I received training which has given me a greater desire to give His Word to others.

#### DONALD READER

*According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*



Donald Chester Reader  
Howell, Michigan

#### ADOLPH TULOWITZKI

*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now and for ever (II Pet. 3:18).*

The three years that I have





Arthur Charles Bailey  
Chicago, Illinois

## making Him Known"

leged to study the Bible at the  
er Bible Institute have been rich  
essings. This has been a time of  
ing in the knowledge of our  
ed Lord and Saviour.

cause the Bible is God's own  
—and His Word cannot fail—  
I put my utmost trust in Him.  
the future is just as bright as  
promises!



Dolores Lorraine Teander  
Des Moines, Iowa  
Class Secretary-Treasurer

to serve Him, but words cannot ex-  
press the joy which I find in doing  
His will. I am thankful that at the  
Denver Bible Institute God clearly  
led me to prepare for missionary  
service. After three years of inten-  
sive Bible study, sweet Christian fel-  
lowship, and service for Christ at  
this school, I am able to say em-  
phatically, "I know Whom I have  
believed"; and knowing Him, my  
greatest desire is to make Him known  
to those who have not yet heard of  
His love and grace.

### PAUL SEANOR

*Thy words were found, and I did  
eat them; and Thy Word was unto  
me the joy and rejoicing of mine*



Paul Emerson Seanor  
Muirkirk, Maryland

*heart: for I am called by Thy name,  
O Lord God of hosts (Jer. 15:16).*

Truly I did find the Word of God  
proclaimed and taught at the Denver  
Bible Institute, and as Jeremiah of  
old, I found great joy in the study of  
the Word. If one is looking for a  
place where the Word of the Lord  
is preferred over the words of men,  
that search can be terminated at the  
Denver Bible Institute.

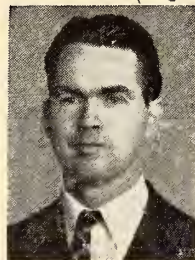
### ARTHUR BAILEY

I certainly can praise the Lord

for the three years of training that  
I have received at the Denver Bible  
Institute. They have been a real  
time of blessing in the study of the  
Word of God. It is now my privilege,  
as I graduate from school, to go forth  
to proclaim the Gospel of the Lord  
Jesus Christ to those who do not  
know Him as Saviour.

My testimony is found in this  
verse:

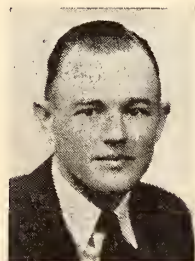
*I am crucified with Christ: never-  
theless I live; yet not I, but Christ  
liveth in me: and the life I now live  
in the flesh I live by the faith of  
the Son of God, Who loved me, and  
gave Himself for me (Gal. 2:20).*



Donald Kathan  
Bloomington, Michigan

### DONALD KATHAN

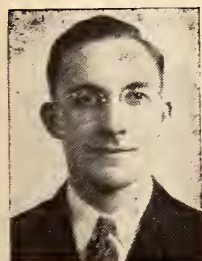
A few months after my conversion  
in 1929 I asked my pastor this ques-  
tion, "Where can I go that I may  
know the Bible as you do?" His  
reply was, "To the Denver Bible In-  
stitute!"



Carl Hoos  
Bellflower, California

The following fall I was enrolled  
in the classes of the Institute. I

*Continued on next page*



Adolph Tulowitzki  
Munson, Pennsylvania

### DOLORES TEANDER

ld anyone desire a greater  
age than that of serving Jesus  
the Lord of heaven and earth,  
the Saviour of mankind? I do  
now why God has chosen me



shall never forget the first tastes of real Bible study, and how my soul thrilled over the richness of the Book. During school days came the realization that the Lord wanted me in His service.

Before completing our work at D. B. I. we began a ministry of evangelism in the neglected districts of Nebraska.

I am thankful for the privilege of graduating with the class of '44. With the world in such dire need, what a responsibility is ours! We have the only cure, even the simple Gospel of the Lord Jesus Christ. What a joy to be about our ministry "in season, out of season."

This statement, given to me by a pastor, has been a blessing: "If I make His glory my greatest aim, He will make my needs His greatest concern."

CARL HOOS

*Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy (Jude 24).*

It was a blessed day for me when I learned from God's Word that the Lord had not only saved me but that His power was keeping me. His power enables for Christian work. His presence is constant. I found it easy to heed His command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20).

These and many other truths were opened to me in the classrooms of the Denver Bible Institute.



*Continued from page 231*

*Because the Preacher was wise . . .*

Paragraph 43; Chapter 12:9-10

"And further, because the Preacher was wise, he still taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words, and that which was written uprightly, even words of truth."

*He still taught the people knowledge . . .*

In the book of Ecclesiastes the search for what is best in life, and the test of things by evidence, observation and experience, closes with 12:8. In the test Solomon carries himself through to the final

exit and pronounces his final finding. He does not actually die, but doubtless he is old. Having some time in life yet to spend, he notes how he was employed after the commandments, my statutes and my test had closed. He is still the wise Preacher-King. He continues to teach the people knowledge; he looks for "acceptable words"—that is, "words of delight"; he sets in order many "proverbs." But proverbs and knowledge and words of delight are not words of salvation. There is nothing to indicate that Solomon changed his ways. There are many words of truth that contain no salvation.

*Making many books there is no end . . .*

Paragraph 44; Chapter 12:11-12

"The words of the wise are as goads; and as nails well fastened are the words of the masters of assemblies, which are given from one shepherd. And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh."

*Much study is a weariness of the flesh . . .*

Solomon seems to be saying in this paragraph that the test is over. The words therein ought to prove as goads to prick one on to better things. The "collectors of sentences" might multiply words many times. There could be many—very many books printed on the subject with no more profit than just a weariness of the flesh. He is saying, "I have given to you in a nutshell the truth of the whole matter. It is well-put and not too long to be read by the busy man of the day. In this test you will find that the natural man at his best can never find soul satisfaction in life. Sorry, but that is the best I can do."

*This is the end of the matter . . .*

Paragraph 45; Chapter 12:13-14

"This is the end of the matter; all hath been heard; Fear God, and keep His commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil."

*Fear God, and keep His commandments . . .*

We firmly believe that this exhortation must be interpreted in the light and spirit of the whole book. By "commandments" the Preacher does not have in mind any specific

group of God-revealed commandments, but general principles of what is regarded as right to do. Four hundred years before the Ten Commandments were given to Israel, God said "Abraham obeyed my voice, and kept my charge, my laws" (Gen. 26:5). But the end is the same, whether these commandments are general or a specific group, such as the decalogue, the way of salvation is not found in the exhortation. No one has been saved from sin but by the grace of God. There is no grace in the book of Ecclesiastes; we doubt that there is any exhortation to obey any Revelation from God, as such; it is certain that the Revelation name of God—that is, LORD or Jehovah, is not found in the book. Solomon talked in his day about God and His commandments about the same as a wise natural man in this day talks. When he says "for this is the whole duty of Man," he does not seem to know or suggest any remedy in the event of their being broken. It is sure that he had broken such commandments (7:20), and he seems to know no remedy for such. That remedy is always a matter of grace—and our Preacher knows no grace. We may say, then, that this exhortation is well-meant but impossible, for "by the works of law shall no flesh be justified in his sight; for through law cometh the knowledge of sin" (Marginal reading of R. V. Rom. 3:20). Our Preacher-King ceases to speak. In the hush of the post-lude as we go out we say to ourselves, "an eloquent sermon, wonderful indeed, but no Saviour and no Salvation—just a natural man at his best."

#### A SUMMARY OF SOLOMON'S FINDINGS:

1. Solomon finds—to eat, to drink, and be merry is unsatisfying—2:24; 3:12,13; 5:18; 8:15; 9:7 with 6:1-3. Revelation confirms this—Luke 12:16-21.
2. Solomon finds—pleasure is unsatisfying—2:1-11. Revelation confirms this—I Tim. 5:6; II Tim. 3:4.
3. Solomon finds—lordship unsatisfying—4:1-4. Revelation confirms this—Mark 10:42-45.
4. Solomon finds—riches unsatisfying—5:10-12. Revelation confirms this—Luke 16:19-31; I Tim. 6:9-11.
5. Solomon finds—wisdom unsatisfying—1:12-18. Revelation confirms this—I Cor. 1:20-23.
6. Solomon finds—knowledge unsatisfying—12:9-12.



Revelation confirms this — Rom. 1:20-23.

Revelation confirms this — Matt. 7:22-23.

7. Solomon finds — mighty works unsatisfying — 2:4-7 with 2:18-23.

Here are seven much sought for and highly prized things among men, sought and attained by one man. No one, and not all together, proved to be satisfying apart from God. Many other things Solomon finds equally hollow. Any and all these things in fellowship with God are great blessings, but apart from God are great deceptions. Solomon — a man of flesh and blood, stands before us, after the test is over and says, **THE HUMAN HEART CAN FIND NO SATISFACTION IN MERE WORLDLY THINGS.** And here is the place for our theme poem:

"Pleasures of earth so seemingly sweet,  
Fail at the last my longings to meet;  
Only in Thee my bliss is complete  
Only, dear Lord, in Thee."

#### OUR CLOSING WORD

Dear Reader, we have traveled along together in the unfolding of this unusual and most wonderful book. There is no Book in the Bible like it. God anticipated the claims of "the good moral man" three thousand years ago and refuted them all. There is no way to be saved from sin except by faith in Jesus Christ through the blood of the cross. We truly hope you are clear on this matter. We hope that our exposition of this book has opened up the Scriptures in a clearer way than before, and especially this book of Ecclesiastes over which we have all puzzled our minds. In closing I wish to go on record as being most truly thankful to God for His superabundance of grace and to our Lord Jesus for His patience with me, and to the Holy Spirit for His comfort and enlightenment—"Bless the Lord, O my soul." "Salvation is of the Lord."

#### OUR CLOSING POEM

There is a poem which matches the book of Ecclesiastes. It was written by William Knox and is well known as the favorite of Abraham Lincoln. It is the natural man's poem. It rises no higher than the grave; knows no Revelation from heaven; looks forward to no resurrection; rejoices in no reunion with loved ones and knows no eternal life. It is a match in poverty of hope to the book of Ecclesiastes. We hope every reader knows a Father of

Love; the Saviour of Grace; the Spirit of Power and the Joy of Eternal life abiding within.

*Oh! Why Should the Spirit of  
Mortal Be Proud?*

"Oh! why should the spirit of mortal be proud?  
Like a swift-fleeting meteor, a fast-flying cloud,  
A flash of the lightning, a break of the wave,  
He passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,  
Be scattered around, and together be laid;  
And the young, and the old, and the low and the high,  
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved,  
The mother that infant's affection who proved,  
The husband that infant and mother who blessed,  
Each, all are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye  
Shone beauty and pleasure, her triumphs are by;  
And the memory of those that beloved her and praised  
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne,  
The brow of the priest that the miter hath worn,  
The eye of the sage, and the heart of the brave  
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap,  
The herdsman, who climbed with his goats to the steep,  
The beggar, who wandered in search of his bread,  
Have faded away like the grass that we tread.

The saint, who enjoyed the communion of heaven,  
The sinner, who dared to remain unforgiven,  
The wise and the foolish, the guilty and just,  
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and the weed,  
That withers away, to let others

succeed;  
So the multitude comes, even those we behold,  
To repeat every tale that has often been told.

For we are the same that our fathers have been,  
We see the same sights that our fathers have seen,  
We drink the same stream, and we view the same sun  
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,  
From the death we are shrinking our fathers would shrink,  
To the life we are clinging our fathers would cling, ,  
But it speeds from the earth like a bird on the wing.

They loved, but the story we cannot unfold,  
They scorned, but the heart of the haughty is cold;  
They grieved, but no voice from their slumbers may come;  
They joyed, but the voice of their gladness is dumb.

They died, aye, they died; and we, things that are now,  
Who walk on the turf that lies over their brow,  
Who make in their dwelling a transient abode,  
Meet the changes they met on their pilgrim road.

Yea! hope and despondency, pleasure and pain,  
Are mingled together like sunshine and rain;  
And the smile and the tear, and the song and the dirge  
Still follow each other, like surge upon surge.

'Tis the twink of an eye, 'tis the draught of a breath,  
From the blossom of health to the paleness of death,  
From the gilded saloon to the bier and the shroud,  
Oh, why should the spirit of mortal be proud?"



If we are not altogether hidden,  
Christ is not our hiding place.



If you complain that no sins are like yours, remember there is no salvation like Christ's.



# ANSWERING YOU

BY A. H. YETTER

*In Genesis 1:1 we read that God created the heaven and the earth; then in another place in the Bible we read of the "heaven of the heavens;" and in your paper you speak of the "third heaven." Will you please explain this?*

Our questioner's perplexity is quite normal and since it may be general, or rather common, we shall seek to answer the question in a clear and scriptural manner.

Outstanding Bible teachers have reached the conclusion that there are three heavens distinguished in the Scriptures. Among these teachers is Dr. C. I. Scofield, Editor of the Scofield Reference Bible. His note on this subject reads thus: "The Scriptures distinguish three heavens: FIRST, the lower heavens, or the region of the clouds; SECONDLY, the second or planetary heavens; and THIRDLY, the heaven of heavens, the abode of God" (Scofield Reference Bible, p. 1113).

But some, like our inquisitor, may ask about Genesis 1:1, "In the beginning God created the heaven and the earth." The Revised Version sheds helpful light on this question by rendering this verse, and correctly, as follows: "In the beginning God created the HEAVENS and the earth." Furthermore, a most interesting and faith-strengthening fact is revealed in a glimpse at the Hebrew word translated "heavens." According to the "International Standard Bible Encyclopedia," this word is "shabayim." This is a plural form and similar to "Elohim," the word translated "God" in our King James Version, the word which Bible teachers have recognized as a suggestion of the Trinity. Thus we see that the very word "shabayim," translated "heaven" in our King James Version, suggests the idea of a trinity of heavens or three heavens.

Is this idea substantiated in the Scriptures, and if so, what are the three heavens?

The first heavens we believe to be the atmospheric heavens, or the region of the clouds. A reference to the atmospheric heavens is found in Genesis 1:20, where God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." These heavens are undoubtedly referred to also in a pass-

age which has perplexed many Bible readers—namely, Genesis 11:4, in which the builders of the tower of Babel are reported to say, "Go to, let us build us a city and a tower, whose top may reach unto HEAVEN." The meaning then would be, "Let us build us a tower whose top may reach unto the atmospheric heavens, the region of the clouds." These selfsame atmospheric heavens are undoubtedly referred to also in the spies' report of the land of Canaan when they said, "The people is greater and taller than we; the cities are great and walled up to heaven" (Deut. 1:28).

The second heavens we believe to be the starry, or planetary heavens. They are in view in Genesis 1:16-18, which reads thus: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." These selfsame starry heavens are reverently referred to by David in Psalm 8:3-4 in these words: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" (cf. Ps. 19:1-6).

The third heaven we believe to be the heaven of heavens, the abode of God. Concerning this, the writer of the "Popular and Critical Bible Encyclopedia" writes: "This place, this heaven, was never conceived of in ancient times as it has been by some modern writers as a particular planet or world, but as a wide expanse of heaven; high above the atmospheric or starry heavens; hence it is sometimes called the third heaven, as being neither the atmosphere nor the starry heavens." Solomon in his prayer at the dedication of the Temple recognized the heaven of heavens as the abode of God when he humbly inquired: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded" (I Kings 8:27). Paul, the apostle, describes the experience of a man in Christ whom most students believe to be himself, such a man caught up to the third heaven: and he makes it

clear that this is where paradise now is. We quote: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (II Cor. 12:2-4).

Let us now sum up our findings: We have found that Genesis 1:1 indicates the presence of three heavens, by the use of the Hebrew word "shabayim"; we have also found that the Scriptures distinguish three heavens—the atmospheric heavens, or the region of the clouds where the birds fly; the starry heavens, where the planets are placed; and the third heaven, or the heaven of heavens, where paradise with the abode of God is.



*If possible I would like to have a little information as to the laying on of hands when a minister is ordained. I have been asked several questions regarding this feature of ordination, and any help you can give me will be greatly appreciated.*

Dr. James Orr points out that "the primary idea," (in the laying on of hands) "seems to be that of conveyance or transference (cf. Lev. 16:21), but conjoined with this, in certain instances, are the ideas of identification and of devotion to God" ("International Standard Bible Encyclopedia," p. 1335).

The ideas of communication and identification seem to be outstanding in the case of the laying on of hands in ordination. We cite a number of New Testament passages which seem to indicate this.

When the work in the early church became too heavy for the twelve apostles, they suggested that certain men with certain qualifications be selected by the people and that they be appointed then by the apostles to care for the daily ministration to the saints in material things. This suggestion was adopted and when the men were selected, we read that they were "set before the apostles: and when they had prayed, they laid their hands on



them" (Acts 6:6). Thus they pictured the transference of their duties and authority to these men in the manner of the daily ministration to the saints.

Another illustration of the meaning of the laying on of hands is found in connection with the first missionary journey, when the church sent forth Saul and Barnabas. Concerning this we have the record that "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:2-3). Here it would seem that the laying on of hands has the idea of communicating the blessing of the church to these men and also it is a symbol of their identification with this church as their missionary representatives.

It seems that in the foundation days of the church that spiritual gifts were transferred, or communicated, to young ministers by the laying on of hands, as in the case of Timothy. This is indicated by these words of Paul to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4:14); "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by putting on of my hands" (II Tim. 1:6). This laying on of hands and the transmission of the gift was no doubt at the time of Timothy's ordination when he was set apart for the ministry of the Gospel.

We refer to one more passage bearing out the idea of communication and identification in the laying on of hands; it is spoken by the way of warning and indicates that it was customary to lay hands on a person chosen and consecrated to the ministry. It reads as follows: "Lay hands suddenly on no man" (I Tim. 5:22a). In other words, Timothy, be sure that God has called a man to the ministry and that he is duly qualified (See I Tim. 3), before you ordain him to the Gospel ministry, before you indicate that he is identified with you and fellow ministers by the laying on of hands.



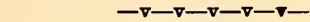
The work is solemn—therefore, do not trifle; the task is difficult—therefore, do not relax; the opportunity is brief—therefore, do not delay; the path is narrow—therefore, do not wander; the prize is glorious—therefore, do not faint. —D. M. Panton  
—The Presbyterian

# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## WHAT IS MAN? WHAT IS HIS WORTH?

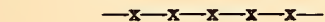
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Fat—enough for six bars of soap  
Iron—enough for a six-penny nail  
Phosphorus—enough for twenty boxes of matches  
Sugar—enough for ten cups of coffee  
Potassium—enough to explode a toy cannon  
Total value—87 cents  
—Christian Reader's Digest



## PRAYING OR PREACHING

J. Edwin Orr tells of a prayer meeting in the north of Ireland in which a man prayed for a full twenty-three minutes. He started in at Genesis and told God a lot of things He already knew: how He had made Adam and Eve and put them in the garden, and how they sinned and fell; then, continuing through the book of Genesis, he finally came to Exodus, and told God a lot more that He already knew: how He had led the children of Israel out of Egypt, etc., etc. The man was still going strong after having "prayed" for twenty-three minutes—he had come, we believe, somewhere in the book of Chronicles—when the leader of the meeting spoke loudly to him: "Open your eyes, brother, you're preaching!"

—Christian Victory Magazine



## PROOF

If radio's slim fingers can pluck a melody  
From night and toss it over a continent or sea,  
If the soft, clear notes of a violin  
Are blown across a mountain or a city's din,  
If songs like angel voices are culled from thin blue air,  
Why should mortals wonder if God hears a prayer?

—Christian Publishing Co., tract

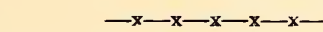
## OUT FOR EVANGELISM

There ought to be a group in every church who would meet regularly for prayer and planning to save the lost. It should not be neglected in any neighborhood, town, or section of a city. Carelessness about the condition of the lost is described by David, "No man cared for my soul" (Ps. 142:4). May it not be true that some people in almost every town in Texas feel that they can truly utter those words? Every person in this state should be brought to know at the earliest possible date that somebody cares for his or her soul.

No Christian parent should be indifferent to the salvation of his or her child or children. Noah did not get his neighbors or associates into the ark, but he did get his family into safety. The words of God to Noah are the same to every parent: "Come thou and thy house into the ark." Not one day should be allowed to go by without prayer, witnessing, and appeal by every Christian parent in homes where there are unsaved children.

Prayer meetings should be turned into pleading with God for the members of the church to become alarmed and go after the lost to bring them to the Saviour. This should be a great year for saving the lost all over this country.

—Baptist Standard



## MORE THAN REPAIRS NEEDED

Repent ye and believe the Gospel. While waiting in the studio of a broadcasting station in Cleveland, an advertiser's voice was heard through the loud speaker, announcing, "If you need anything in watch repairing go to —," and a certain firm name was mentioned. One of the employees looked up and exclaimed, "I need no watch repairing; what I need is a watch." It furnished me with an excellent text. What the unsaved man needs is not a repairing of his life. He needs a new life altogether, which comes only through a second birth. Reformation is like watch repairing. Repentance is like the recognition of the lack of a watch.

H. A. Ironside, Sunday School Times



# ABRAHAM'S VINEYARD

BY FRED KENDAL

## ABRAHAM'S VINEYARD

On January 30, 1939, Adolph Hitler promised that World War II would result in the annihilation of the Jewish race in Europe. On June 12, 1942, Propaganda Minister Goebbels assured the Germans that the Jews would "atone" for the R. A. F. bombings of Cologne and other German cities with "the extermination of their race in all Europe." Nazi Minister Robert Ley recently assured the German people that his regime intended to go on waging this war until the Jews had been wiped off the face of the earth.

The city of Warsaw, where half a million starving Jews lived like cattle surrounded by an eight-foot brick wall, has seen its Jewish Ghetto liquidated, the able-bodied worked to death in labor camps, the infirm left to die of exposure and starvation or deliberately massacred in mass executions.

While preparing this article your writer was listening to a radio broadcast wherein it was announced that the Axis were slaughtering a thousand Jews in reprisal for every Allied air raid. How long this mass murder will go on one cannot tell. All that we can do is obey the instruction in Proverbs, "Raise your voice for the dumb in the cause of all such as are appointed to destruction."

## SEDITION TRIAL IN WASHINGTON

What a sad spectacle it is to see the newspapers filled with reports of the notorious sedition trial in Washington. Many have been awaiting developments with interest, wondering whether the many pressure groups and committees who have pledged the trial will allow the ends of justice to be culminated.

It should grieve every true Christian to find among those under indictment a number of professing Christians who have occupied prominent pulpits from coast to coast and those whose publications have found their way into many Christian mail boxes. It is hard to reconcile Christian profession with hateful action. One can only understand the possibility of such action in the light of 1 Peter 4:15, where the Apostle warns the believers, "But let none of you suffer as a murderer, or a thief, or as an evildoer, or as a busybody in other men's matters."

## BIBLE CLASS INVITED TO JEWISH HOMES

For some months your writer has had the joy of teaching a Bible class of Jewish men and women that meets every Monday night in a Christian home in the city of Detroit. Among those who attend are business and professional men as well as refugees. The subject matter studied each week is the book of Romans. It is a thrill in these times to find a group of Jews spending an hour around the Word of God and afterward discussing its teachings. Several invitations have come for the class to meet in Jewish homes, and we are looking forward to meeting the week after this time in a Jewish believer's apartment in one of the large downtown hotels. It was interesting while making plain the depths of human sin from the early chapters of Romans, to be interrupted by a listener who was so horror stricken by the condemnation of the Scriptures that she spoke as though she wanted to flee from the room. There is nothing that the Jew needs so much today as seeing his personal sin in the revelation of the pure, unadulterated Word of God.

## JEWS ASK RIGHT TO WORSHIP

The Jews are appealing to the Soviet Government to allow them freedom of worship. They ask that Russian Jews be allowed to turn as they will to the Torah of their fathers. The appeal carries the statement that ten years ago the Jewish population of Europe numbered 8,300,000. This has been reduced by 5,000,000. In the whole of continental Europe, embracing twenty-four countries occupied by the Axis, only 3,000,000 Jews remain alive.

## JEWISH MISSIONS IN SOUTH AMERICA

The first Jewish workers to carry the story of Jesus to the lost sheep of the House of Israel in South America were Rev. and Mrs. Arthur E. Glass, who went out in 1934, leaving Toronto, Canada, under the auspices of the Hebrew Christian Alliance of America. When they arrived in Buenos Aires, Argentina, they discovered a group of women who all unaware of their coming had been meeting together to pray regularly that God would send some Jewish witnesses to that virgin field. The Lord blessed their beginnings in a

marked way. Jews were converted, and the number of baptisms grew until the day came that the first Hebrew Christian Church was organized in Buenos Aires with Mr. Glass as pastor. Missionary journeys were undertaken to Padagonia, Montevideo, Uruguay, Jewish agricultural colonies, and different communities. Opportunities were open to witness even in Synagogues. Today there are fifteen workers laboring under the Hebrew Alliance in Buenos Aires and Montevideo.

Many thousands of refugees have found their way to Central and South America and, although meeting great obstacles, have managed to find lodgment on their sunny shores. The Pope interceded with President Vargas of Brazil to allow Jews to enter his land. The Dominican Republic has allowed thousands to enter. Your editor was speaking to the mother of the American Ambassador to the Dominican Republic, and she told him of having written to her son, urging him to use his offices to help the Jewish refugees. Missionaries under different boards who are carrying the Gospel to the heathen are not unmindful of the Jews whom they contact, and different ones have brought news of their efforts to win for Christ the Jews whom they meet. Mr. Quimby, formerly of Shanghai, China, has found his way to Rio de Janeiro and is witnessing to the Jews there. I have heard from Gentile workers telling of blessed experiences with the Jews in Costa Rica, Guatemala, Ecuador, Chile, and Venezuela. It is as a refugee nation that the Jews will find the "valley of Achor" (trouble) to be a door of hope.

## JEWISH RABBI BECAME BISHOP

Solomon Michael Alexander came to England as a young man, where he made his first introduction to the New Testament. Subsequently he became a rabbi in Plymouth, and agreed to teach Hebrew to a curate of St. Andrew's Church. As the two men studied the Bible together the message of the New Testament sank into the rabbi's heart. He attended the preaching of the curate and unknown to him, his wife with a similar desire to know the truth, also attended the church. Alexander

*Continued on page 246*



became a Christian, and in 1841 was appointed the first Angelican Bishop in Jerusalem. He had wonderful opportunities of ministering to the Jews, and gained the good will of all classes. Three years later he died suddenly, but he laid the foundation of a work that abides to this day.

—The Christian

## COURAGEOUS MOVE BY DANISH BISHOPS IN BEHALF OF JEWS

The Swedish paper "Svenska Morgenbladet" publishes a Pastoral letter of the Danish Bishops, read in all Danish Lutheran Churches on October 3: "On September 29 the Bishops of the country presented the leading German authorities with the following note: In all places where the Jews are persecuted it is the duty of Christian congregations to protest, in the first place because we will never forget that Christ was born to the Virgin Mary according to God's promise to the chosen people of Israel. History before the birth of Christ contains a preparation for salvation which God provided for all human beings. This is shown by the fact that the Old Testament is part of our Bible. Secondly, because the persecution of the Jews conflicts with the humanitarian altruism preached by the Church. Christ said that every individual is dear to God. Thirdly, because the persecution of the Jews conflicts with the sense of justice of the Danish people inherent in Danish culture through the centuries. According to the constitution, all Danish citizens have secured equal rights and responsibility toward the law. We interpret religious liberty as the right to exercise our worship according to our vocation and conscience, so that race and religion will never mean that a human being is deprived of his rights, liberty, or property. Regardless of differing religious views, we will fight so that our Jewish brothers and sisters secure the same liberty as ourselves, which we consider more precious than life itself."

—The Mediator



## EDITORIAL COMMENTS

Continued from page 220

garden of defeat because of disobedience. All the other noted gardens are victory gardens. Most noted are Bethsemane and the garden of the Eden, and they reverse that defeat. Another garden scene will be the earth in the glad millennial day when the curse will be removed from creation. The wilderness will become like Eden (Ezek. 36:35; Isa. 35;

51:3). The desolate places will be redeemed, and the desert will blossom abundantly as a rose. Eden shall find its counterpart in the Millennium. Christ will be here, and all nations will acknowledge Him.

Another garden is the garden of the soul. This affects you and me. Are our souls victory gardens? We read: "Their soul shall be as a watered garden" (Jer. 31:12). While this verse speaks of restored Israel, yet it has an application to us, for it speaks of what God wants our souls to be. A WATERED GARDEN! Think of as beautiful a garden as it is possible to imagine. That is the kind of garden that God wants our souls to be. We must sow the right kind of seed. We must cultivate only the flowers and fruit of the new life — the lovely features of Christian character. We must pull out the weeds—the cockle burrs and sand burrs of the old life. What does God see and what do men see in your garden? Do they see sweet peas of patience, lilies of gratitude, apples of kindness, orchids of tenderness, love, and graciousness, pansies of a radiant life, fruits of service, and flowers of unselfishness? Notice that the soul's garden is intended to be a "watered garden." It is intended that there be no drought in the soul. We are to read the Word, trust in God's promises, pray to Him, look unto Jesus, and live in constant touch with Him. Then there is growth, fragrant freshness, varied beauty. If the garden is well kept, there will be rich fruitfulness. "Herein is My Father glorified that ye bear much fruit" (John 15:8). Is your soul a victory garden?



### GOD'S WORK GOES ON

God's work goes on in spite of war and famine,

The dreaded pestilence, or baneful blight

In spite of all the selfish greed of mammon

That toils amid the shadows of the night.

Not always in the radiance of splendor

The brilliant dazzling of the noon-day sun,

But in an atmosphere serene and tender

His mightiest miracles are daily done.

And so, when all our plans seem unavailing,

When busy hands and throbbing hearts are stilled,

Doubt not, but rest assured, with faith unflinching

That if our plans are His, they'll be fulfilled.

## TRUE or FALSE

is a new 60 page booklet by Mabel M. Dodge, which brings to light many facts not known to orthodox Christians and which explains in a fearless manner why the author believes the booklet, *The Super Deceiver on the World Horizon*, by James C. Hollenbeck to be FALSE. Dr. Harry Rimmer says about "TRUE or FALSE?"—"You have documented your expose of this apparent fraud in a most interesting manner, and your book should be very widely read."

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# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

## POWER THROUGH SELF-DISCIPLINE

(TEMPERANCE LESSON)

Third Quarter, Lesson 6, August 6

Lesson Text: Proverbs 1:7-10; Jeremiah 35:5-10; I Corinthians 9:24-27; I Thessalonians 5:22

Devotional Reading: Eph. 6:10-20

Golden Text: "And every man that striveth for the mastery is temperate in all things" (I Cor. 9:25).

Four things necessary for a victorious temperate life are set before us in the passages of Scripture selected for this lesson—wisdom, obedience, discipline, abstinence.

### I. WISDOM

Proverbs 1:7-10

The wisdom of which the wise man was here speaking is the same wisdom of which Paul (I Cor. 2:6-7) and James (3:17) spoke—a wisdom which is not of this world, but from above. This wisdom is that which is implanted by God in the heart of the one who responds to His drawing work. In the person who responds when he hears the Word of Life the Holy Spirit implants a new nature—the nature of Christ—and that person then has a spiritual mind (I Cor. 2:12-14) whereby the Holy Spirit may impart to him spiritual things.

Without the wisdom which is from above living a victorious life is an utter impossibility. To try to implant that which is right and good in the heart of a person who has no nature to desire the good is utter folly. Likewise to try to reform people, to inculcate temperance and godly ways in them without first leading them to the Saviour is utter folly. We recognize that there are some exceptions to the conclusions we have drawn—some people who know nothing of the grace of God are trained up to live clean lives—but our premise is true. The fact that not all natural men give way to their hearts' desires does not disprove that the heart is depraved. Nor does the knowledge of right and wrong that men possess prevent a person from being swept away into a maelstrom

of sin without a moment's notice. Only those kept by the power of God are guaranteed security against this. They are the ones who have the wisdom which is from above.

The beginning of this wisdom is the fear of the Lord. This fear is not the fear or dread which the unbeliever possesses but a reverential trust—a faith which believes in God's goodness to those who obey and a respect which recognizes His justice toward those who disobey. This "fear of the Lord," says the Psalmist, "is clean, enduring for ever."

### II. OBEDIENCE

Jeremiah 35:5-10

The story of the Rechabites sets before us a high standard of obedience, though we think the incident a poor one to cite as an example of temperance.

These Rechabites, the descendants of Rechab, had been commanded by their father Jonadab, the son of Rechab, to drink no wine, to build no houses, to plant no vineyards, and to sow no seed. In fact, he commanded them to possess as little as possible of earthly goods, to dwell in tents, and in every possible way to show the transitory nature of their earthly existence.

Now the prophet Jeremiah was commanded of the Lord to bring these Rechabites into the house of the Lord and to offer them wine, which Jeremiah did. The Rechabites however, emphatically refused to drink, told of the command of Jonadab, and pledged their obedience to his voice.

God then commanded Jeremiah to tell of this incident to the men of Judah and the inhabitants of Jerusalem. These Rechabites, said God, obeyed the voice of their father, but Judah steadfastly refused to incline their ears unto Him or to hearken unto His words.

Because the Rechabites had obeyed the voice of Jonadab (no commendation is given for anything else), God promised through Jeremiah, that Jonadab should not want a man to stand before Jehovah forever. "The family of this devoted man has long been lost to history, both sacred and

profane, but we gather from this promise that somewhere in this world his descendants still exist; and doubtless, in the Millennium, when all the prophecies regarding Israel and Judah are fulfilled, the house of Rechab will once more appear upon the scene, a testimony to the faithfulness of Him, Who is 'not man that He should lie; neither the son of man that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?' (Num. 23:19)" —Notes on Jeremiah, H. A. Ironside.

We note that God commended these people only for their obedience, not for the things they were doing. While we think the spirit of their their transitory earthly existence presented by their program was good, yet we do not believe it to have been practical. These people, Jonadab particularly, were no doubt zealous for the Lord, but we believe they were somewhat fanatical—not in their abstinence from wine—but in their attitude toward homes and agriculture. Their nomadic life certainly would not be practical for all of God's people. Christ prayed, not that the Father should take us out of the world, but that He should keep us from evil.

However, we must emphasize that which God emphasized—their obedience. God is mightily pleased when His people obey proper authority. His Word repeatedly enjoins obedience, first of all to God Himself, then to civil authorities, likewise children to parents, and servants to masters. "To obey is better than sacrifice and to hearken than the fat of rams," Samuel told Saul. The Christian who will walk well-pleasing to God must be obedient.

### III. DISCIPLINE

I Corinthians 9:24-27

A proper estimate of the value of self-discipline comes before us in this passage.

Paul informs us that those who run in the races for corruptible prizes are very careful to discipline themselves that they might be in the proper physical condition to run a great race. How much more important says he, that we who run for the



incorruptible prize should discipline ourselves that we may run well. Concerning himself, Paul said, "I keep under my body and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway."

By the last verse of this section we get the full import of and the proper slant toward this passage. Self needs constantly to be taken in hand, or it will gain the mastery. The competitor for the corruptible crown rigorously denied his body that which would injure him for the physical race. Much more the earnest Christian competitor needs to discipline himself lest his appetites gain the mastery and he be disqualified from competition. It has been often said that a Christian's greatest enemy is himself, but it cannot be too oft repeated. We need constantly to recognize our weaknesses and our tendencies toward sin and to rigidly say no to those things which would injure our testimony and our effectiveness in our service.

Note that Paul in his quest was seeking a prize, one obtained by properly running—"so run that ye may obtain" he warned the Corinthians. Some have construed this passage to mean that Paul was seeking to obtain eternal life and voiced a fear (vs. 27) that he might lose it. Paul knew better than any living man that eternal life was not obtained by running (Rom. 6:23; Eph. 2:8-9) but was a gift from God. Rather, Paul was speaking of the reward meted out to those who run well. That which Paul feared was not that he might lose his salvation, but rather that he might be disapproved as to the race he had run. The word translated "castaway" in verse twenty-seven is more properly rendered "disapproved."

IV. ABSTINENCE

I Thessalonians 5:22

Should the question—"What should I shun as injurious to proper running to obtain a prize?"—have arisen in the study of our previous point, it will be answered in this section. "Abstain from all appearance of evil." If the Christian will refrain from any thing which might be questionable he will be on the safe side and very likely on the right side. The injunction of this verse always reminds us of the questionable collar. A man called downstairs to his wife and asked whether he should put on a clean collar. "Is the one you are wearing soiled?" she asked. "I don't know for sure," was the response. "If it's doubtful, it's dirty," was the astute reply.

THE LESSON ILLUSTRATED

A young man in a London omnibus noticed the blue ribbon total abstinence badge on a fellow-passenger's coat, and asked him in a bantering tone how much he got for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about 20,000 Pounds Sterling a year."

The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor in his father's business. He had been

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# THE PRIEST IN THE LIFE OF ISRAEL

Third Quarter, Lesson 7, August 13

Lesson: I Samuel 1:1—4:18

Lesson Text: I Samuel 2:27-30, 35; 4:12-18

Devotional Reading: Heb. 5:1-9

Golden Text: "For every high priest taken from among men is ordained for men in things pertaining to God" (Heb. 5:1).

Though the title of our lesson suggests the salutary influence of the priesthood in the life of Israel, exactly the converse is taught by the Scriptures assigned. In them we see the utter failure of the priesthood for the particular time studied. We trust that no one will gather from this study of Eli and his sons under such a lesson title that the priesthood was always such a stumbling block. God had many faithful priests who ministered to His glory. Witness Zacharias, righteous before God, faithfully ministering in the temple years after the heavens had been closed as far as revelation was concerned, at a time when so few in Israel waited for the consolation of Israel.

In this lesson we see the failure of the priesthood and the results of its downfall.

## I. THE CALLING OF THE PRIESTS

I Samuel 2:27-28

*And there came a man of God unto Eli.* How anomalous! God found it necessary to send someone to speak His mind to the very man who ministered in the Holy of holies, the place God had ordained in which to meet and commune with men. As the mediator between God and men the high priest was a marvelous type of Christ. The identity of this man of God we know not. We know only that he brought God's word to Eli.

*Thus saith the Lord.* The message this man first brought to Eli was a reminder of the high calling of the priesthood. God had chosen the tribe of Levi for His special ministry. Before this, however, He had claimed all the first-born for His service. In the day that He smote Egypt He hallowed all the first-born unto Himself (Num. 3:12-13). Then He selected instead of the first-born the tribe of Levi for His ministry. The fact though that every first-born son must be redeemed (Num. 18:15-16) by five shekels of silver shows the premium God placed on their services.

*And did I choose him out of all the tribes of Israel to be My priest.* God chose the whole tribe of Levi for His ministry, but He chose from that tribe Aaron and his sons for special sanctuary ministry as priests. "To offer upon Mine altar"—The priests took the offering and placed it upon the altar, and burned it with fire. As the burnt-offering, a sweet-savour offering, was a type of Christ, so also the priest who placed this offering on the altar also typified our Lord Jesus Christ as He freely gave up Himself. "To burn incense"—On the altar of incense every morning and every evening the priest was to place incense from which the sweet odor of the burning would rise. Incense is a symbol of prayer (Ps. 141:2). In this beautiful service the priest typified our Lord Jesus in heaven offering up prayer on behalf of those who belong to Him (Heb. 9:24). "To wear an ephod before Me"—The ephod was an outer garment made of fine twined linen and beaten gold (Exod. 28:6). It was fastened together at the shoulders with two pieces of onyx stone on which were engraven the names of the twelve tribes of Israel. (Exod. 28:6, 9-10). The two materials of the ephod spoke of the dual nature of the God-man—His humanity and His Deity. The names engraven on the stones fastened on the shoulders symbolized the manner in which the people of God are borne on the shoulders of our great High Priest.

## II. THE PROVISION FOR THE PRIESTS

I Samuel 2:28

*And did I give unto the house of thy father all the offerings made by fire of the children of Israel.* Paul, writing to the Corinthians, reminds them of the very truth of which the man of God was reminding Eli: "Do ye not know that they which minister about the holy things live of the things of the temple? and they which

wait at the altar are partakers with the altar?" (I Cor. 9:13). God takes care of His servants. No minister of God need exhibit cupidity.

## III. THE FAILURE OF THE PRIESTS

I Samuel 2:29

*Wherefore kick ye? . . . and honourest thy sons above Me? . . . to make yourselves fat with all of the chiefest offerings?*

Three sins the man of God charged against Eli and his sons—complaining, honoring others above God, and greed. We are not unmindful that Eli truly was a child of God, and that his sons were "sons of Belial." God, however, rather closely associates them in the failure of their ministry.

Seemingly, all had complained or kicked against God's sacrifice and His offering. We are unable to ascertain whether this complaint was against God or against the remuneration for services. In either case it was displeasing to God. He will be no man's debtor and He desires that His servants appreciate the munificent blessing He lavishes upon those called according to His purposes.

The second charge was directed entirely at Eli—"and honourest thy sons above Me." God wants to be first in the life of His child. Not only is it right and just that He should be given pre-eminence but it is also expedient for the Christian. When God has His rightful place in the life of His child everything else in the life falls into its rightful place, and a holy life ensues. But when anything else is put before God, then the inevitable result is failure to do right and sin enters. For instance, parents like Eli, who have a distorted conception of love for their children and fail to properly discipline them as God's Word exhorts, will probably find their love being lavished upon children that bring down shame and humiliation on their heads.

The third charge—greed—was evidently directed at both Eli and the sons. The Word of God says, "make yourselves fat with the chiefest of all the offerings." The "yourselves" must have included all three. The evil practice of extorting from the people the chief offerings was no doubt the work of the sons, as verses 12-17 of this same chapter clearly indicate. The inescapable conclusion, however, is that Eli also derived some profit from the practice. Many a parent deplores the questionable methods whereby his children prosper, but the luxuries thus afforded are too good to decline.

One more thing which was not mentioned in the particular indict-

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ment of the man of God, but which Eli himself had brought against his sons was the sin of their immorality with the women that assembled at the door of the tabernacle (vss. 22-24).

#### IV. THE JUDGMENT PRO- NOUNCED AGAINST THE PRIESTS

I Samuel 2:30-35

Space forbids that we give this other than a very brief discussion. Eli's sons were condemned to die in one day (vs. 31). They, as we have just observed, had been guilty of gross sin. Because of their sin of extortion of the offering "men abhorred the offerings of the Lord" (vs. 17). How greatly men are made to stumble when they see supposed ministers of the Gospel exploiting spiritual things! By their sin of immorality, Eli charged, "Ye make the Lord's people to transgress." Accordingly, through this unknown man God informed Eli that the sons must die.

For his failure—and the responsibility for the failure of the priesthood must be placed on him—Eli was told that judgment must fall on the house of Eli in that all the increase of his house would die in the flower of their age. Furthermore, God promised to raise up unto Himself a faithful priest that should do according to that which was in His heart (vs. 35). Likely this referred to Zadok (I Chron. 29:22), but doubtless had its complete fulfilment in the only faithful high priest, Jesus Christ (Heb. 4:14).

#### V. JUDGMENT EXECUTED UP- ON THE PRIESTHOOD

I. Samuel 4:12-18

These verses seem to be largely self-explanatory; so we shall make very brief comment.

We would gather from the first chapters of I Samuel that it was some years between the time when the man of God appeared to Eli and the time when the judgment finally fell. Nevertheless, it came ultimately. God is long-suffering. He puts as far away as possible the evil day of judgment, but if the sinner does not repent that day must surely come.

Eli's judgment, we are convinced, was only that of a child chastened for wrong-doing, resulting in his ultimate restoration to his Heavenly Father. Hophni and Phinehas we believe received a judgment unto condemnation. If so, they are awaiting the resurrection of the wicked dead at the end of the Millennium, when they shall be judged according to their works and cast into the lake of fire (Rev. 20:11-15). How horrible

are the wages of sin!

#### THE LESSON ILLUSTRATED

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# THE PROPHET IN THE LIFE OF ISRAEL

Third Quarter, Lesson 8, August 20

Lesson: I Samuel 3:19—7:17

Lesson Text: I Sam. 3:19-21; 7:3-12

Devotional Reading: Ezek. 3:16-21

Golden Text: "He that hath My Word, let him speak My Word faithfully" (Jer. 23:28).

Following the failure of the priesthood, as studied in last Sunday's lesson, we find God forsaking His tabernacle in Shiloh, "the tent which He had placed among men" (Ps. 78:60). Concerning the ark, the place where God had met and communed with men, which was taken by the Philistines, we read, "and delivered His strength into captivity; and His glory into the enemy's hand" (Ps. 78:61). Though the ark was returned to Israel we have no word of it being established and the priestly ministry restored until David brought the ark to Jerusalem after he was anointed king over both Israel and Judah. During this interim God did not leave His people without some representative. In fact He raised up this prophet Samuel, of whom we are to particularly study today, long before the ark was captured and the tabernacle at Shiloh forsaken. Nor did the ministry of this prophetic office cease with the restoration of the temple worship, for we find God's prophets crying out earnestly against sin and ungodliness during many an apostate period.

In His servant, Samuel, God combined some things of the office of the priest and prophet. As he grew up in the tabernacle Samuel performed some of the ministry of the priest, as he was a Levite. In later years, during the time between the abandonment of the tabernacle in Shiloh and its restoration in Jerusalem, we find Samuel performing the work of the priest in offering sacrifices and rebuking king Saul for so doing (I Sam. 13:8-13). In the larger sense, however, it is the work of Samuel as the prophet of God that stands out.

The distinction between the priest and the prophet as is brought out by I. M. Haldeman is both informative and interesting.

A priest tells out man to God.

A prophet tells out God to man.

A priest acts for men before God.

A prophet acts for God before men.

We shall see that Samuel was most greatly used in acting for God before men.

The two Scripture portions suggest

Samuel's development and establishment and Samuel's ministry.

## I. SAMUEL'S DEVELOPMENT AND ESTABLISHMENT AS PROPHET

I Samuel 3:19-21

The time in Samuel's life covered by these verses was the period between the promised judgment and the execution of that judgment on the house of Eli. The period evidently began before Samuel was entirely grown, for the first words of our text are "and Samuel grew." Without doubt this refers to his physical development. The spiritual, however, was the most pronounced phase of his growth.

*And the Lord was with him and did let none of his words fall to the ground.* This godly young man, consecrated by his parents' vow and so admirably trained, early began to exhibit the characteristics of the prophet. God confirmed His choice of Samuel as prophet by bringing to pass the words uttered by Samuel.

*And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord.* How the word traveled over the land so rapidly by the limited means of communication then available we know not, but surely the spread of this news evinces a real interest in the matter. Doubtless, Israel was sick of sin and gladly welcomed and passed on the news that God had visited His people.

*And the Lord appeared again in Shiloh.* Probably our hearts cannot fully appreciate the import of these words; yet an ecstatic feeling surges our being as we think of what this must have meant to those people. A famine—not a famine for bread—but a famine for the hearing of the Word of the Lord had prevailed over the land. Verse one, of this chapter tells us that the Word of the Lord was precious in those days. The Word of the Lord is always precious to us who believe, as we think of the word "precious." But the word had another meaning as used in this Scripture. It meant "rare" or "unusual." A more correct translation would have been, "And the Word of the Lord was unusual in those days." When God's means of communing with His people became corrupted by the wickedness of the sons of Eli and the father was tolerant with them in their sin, God withdrew His presence from that place. A holy God cannot reveal Himself to people and make His presence known through ungodly men. But in His faithfulness, God again raised up a

man through whom He could speak, and through him made His blessed presence again known to His people. What a rapturous experience it must have been to those weary, hungry, thirsty people to again feel the presence of the true and living God and to know that a real link existed between them and Him.

## II. SAMUEL'S MINISTRY AS PROPHET

I Samuel 7:3-12

The whole ministry of Samuel is marked by a consistent walk before the Lord. Accordingly, we believe his ministry was honored of the Lord in that Israel gradually was elevated to a higher spiritual plane during his lifetime. Not that he was permitted to bring about a sweeping revival nor a complete deliverance from the enemies; yet we do find some marks of both. We will note them in the Scripture before us.

The first thing we note in this section is the condition Samuel lays down for deliverance from the Philistines. That condition was true repentance. We have emphasized again and again in this series of studies that the condition necessary for Israel's possessing the land and for God's dispossessing their enemies was for them to believe the Lord. We still maintain that those assertions were true, but an unrepentant people cannot believe God. A repentant heart is necessary before faith can exist. By repentance we do not mean that one must spend a long time feeling sorry for his sins. We do mean that first must come a recognition of sin. This must be followed by a recognition of God's hatred for sin and a recognition of the fact that sin separates both believers and unbelievers from God. Believers are only separated from fellowship and blessings while unbelievers are eternally separated unless they change. These things recognized, a person is in position to apprehend God's solution to the sin problem and appropriate by faith the provision made. Israel, as a nation, was saved, but sin had separated them from God, and they needed to repent in order to lay hold of God's deliverance from sin's bondage. So Samuel warned them to forsake their wicked idolatrous practices and prepare to serve the Lord if they wanted His deliverance.

The second verse of our text indicates that Israel obeyed.

Next we find Samuel gathering the people together at Mizpeh for a prayer meeting. This prayer meeting really produced results.

The first thing they did was to draw water and pour it out on the ground. This interesting and significant figure is explained in II Sam-



uel 14:14: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." The utter helplessness of a sinful human being to commend himself to a just and holy God can only be compared to the useless effort of trying to retrieve water spilled upon the ground. Humanly speaking, utterly hopeless; "yet doth He devise means that His banished be not expelled from Him." God found a way to be just and also the Justifier of him which believeth in Jesus. The people at Mizpeh first of all portrayed their helplessness to save themselves from their sin and from their enemies.

The next that is said of the people is that "they fasted that day." The only comment we offer is that it is a mighty good thing for people to become so concerned about spiritual matters that they are willing to occasionally forego a meal for the sake of the Lord's work.

Then said the people, "We have sinned against the Lord." We need always to confess that we have sinned against the Lord. All sin is against Him. Some sins are against individuals and such need also to be confessed to the people involved.

Next we find activity in the enemies' camp. When the Philistines heard of this gathering they began plans for warfare. The Word says, "the lords of the Philistines went up against Israel." This hasty Philistine activity indicates that Israel at that time must have been very much under Philistine oppression. Furthermore, we believe it was an indication of the activity of God's arch-enemy, Satan. When he sees people getting right with God he puts up a real battle. He certainly hates to lose his grip on people.

Though fear gripped the hearts of the Israelites when they heard of the approaching Philistines, they did turn to the right resource. "The children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines." The very wording of that petition leads us to believe that it was a faith-filled cry.

And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Israel. Effectual intercession is based upon blood-shedding. This act of Samuel was setting forth in type their faith in the work of Christ the Lamb of God, as the only means whereby sinful human beings can approach God and expect any favor from Him.

And the Lord heard him. God always hears the cry that has the

faith to expectantly beseech in the name of His dear Son. He delights to show His children the meritoriousness and effectiveness of that worthy name by abundantly blessing.

*The Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel.* All that was involved in this utter rout of the Philistines is not made clear to us. The battle, though, was the Lord's. Yet He did use Israel in smiting the enemy (vs. 11). God works miraculously; yet He likes to employ human instrumentality in the working out of His plans.

*Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.* How we all need to remember to set up a stone. We call upon the Lord in time of need and God hears and answers our cry. Yet so often we turn away, sometimes taking credit ourselves for our deliverance, sometimes ignorant of or indifferent to the provision made. We need remember figuratively to set up a stone, drive a stake, make a mark on the wall—actually to take full cognizance of our request and God's answer. Then we need to sincerely thank Him. When Satan later tries to bring doubt to our mind at our next time of need we can point to our Ebenezer and say, "You're a liar, Satan; God will help; hitherto hath the Lord helped us."

### THE LESSON ILLUSTRATED

A company of Covenanters in Scotland had been pursued by their persecutors, until their strength was exhausted. Reaching a little hill that separated them from their pursuers, their leader said, "Let us pray here, for if the Lord hear not our prayer and save us, we are all dead men." He then prayed, "Twine them about the hill, O Lord, and cast the lap of thy cloak over poor old Saunders and these poor things." Before he had done speaking, a mist rose up about the hill and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them. And while they were wearying themselves to find them, an order came, calling them away in an opposite direction.

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# ISRAEL'S FIRST KING

Third Quarter, Lesson 9, August 27

Lesson: I Samuel 9, 10, 11

Lesson Text: I Samuel 9:15-21; 10:25-27; 11:12-15

Devotional Reading: Psalm 72:1-8

Golden Text: "Honour all men. Love the brotherhood. Fear God. Honour the king" (I Peter 2:17).

We believe for this lesson we shall profit by making some observations from the entire text, I Samuel 9, 10, 11, as well as other adjacent texts, rather than confining our remarks to the particular verses assigned.

First of all we note

## I. ISRAEL REQUESTS A KING

A stronger word than requests could be used for the petition of the elders of Israel as they went to Samuel and said, "Now make us a king to judge us like all the nations."

To be like the nations stands out as the primary motive for the request. The same reason was repeated when they overruled the objections to a king which God told Samuel to offer (8:19). The desire to be like the nations is ever a stumblingblock to God's people. It portrays a wrong condition of the heart. The people of God should be so enraptured with the infinitely superior position which they as the very sons of God hold that the entire burden of their hearts should be that the nations be like them. The child of God who really enjoys the blessings involved in the relationship existing between him and his Heavenly Father never yearns for the husks of the swine in the far country, but rather he yearns that others might come into the fullness of blessing which he enjoys.

The second reason for this request for a king was that he might go before the people and fight their battles. Israel, under the Philistine oppression, doubtless looked eagerly toward some one who could lead them into victory. However, they might have looked at the underlying cause of their bondage rather than at some particular means of solution. They should have known that regardless of leadership sin would bring bondage. Conversely, they should have recognized that when they turned from their sin, God would deal with their enemies.

That God considered it reasonable that Israel should have recognized these things may be readily inferred from His explanation to Samuel: "They have not rejected thee, but they have rejected Me that I should not reign over them." The very attitude of Israel's heart seemingly, was a repudiation of the walk of faith and a desire to walk by sight

with full dependence upon their own resources.

God told Samuel to grant their request. When His people become too self-willed God sometimes lets them have their way that they may learn the folly of dependence on human frailty (Ps. 106:15).

However, God told Samuel first to protest vigorously and show the people the injurious results of having a king. God told Samuel to mention the high tribute of sons and daughters, lands, and produce that their king should require.

These objections raised by God may seem strange in view of the fact that

## II. GOD HAD PLANNED TO GIVE ISRAEL A KING

The unmistakable inference from several passages of Scripture (Gen. 17: 6; 35:11; 49:10) is that God planned a king for His people, Israel. God's objections were evidently directed against their purposes in desiring a king and the kind of king they wanted. In His instructions to Moses (Deut. 17:14-20) God had made clear His desires about a king. He must be the man of God's choice. He must not be the kind of man that would accumulate horses, gold and silver, nor wives. He must be a man diligent in the Word of the Lord, that he might learn to fear the Lord, that his heart be not lifted up above his brethren. In His protest through Samuel, obviously God was directing him to sound out the same warning He had given through Moses.

Though God had planned to give Israel a king, He obviously desired to give them one of His choice and not theirs (Deut. 17:15). From His instructions to Samuel regarding the selection of Saul it might appear that he was God's choice, but we rather think he was only God's acquiescence to the people's request.

The very act of selecting Saul clearly indicates him to have been the people's choice and not God's. Samuel once again summoned the people together at Mizpeh, the scene of that great prayer meeting studied in last Sunday's lesson, which was climaxed by a glorious deliverance from the Philistines. Again Samuel laid before the people the solemn accusation that in seeking a king they were rejecting God. Not a penitent voice was lifted but rather an eager response was evidenced to the preparation for selecting a king. First the tribe of Benjamin was drawn. From this tribe was drawn the family of Matri and finally from the family was drawn the son of Kish who was to be King Saul. When he was

brought before the people, they shouted "God save the king!"

## III. GOD'S CHOICE OF A KING

We will be studying in just a few lessons about God's choice of a king, but a word will be in order today.

In Jacob's prophetic blessing upon his sons, the old patriarch, speaking by inspiration of God, made it clear that from the tribe of Judah should come Israel's kings (Gen. 49:10). That the people of Israel, knowing of this prophecy, should have even considered a king from any other tribe indicates the depths of their sin and their utter repudiation of the ways of Jehovah. That God would set up a king from any other tribe is clearly an indication that He was giving the people their king and not His own (I Sam. 1:13). We believe that certain perplexities in connection with this situation are removed by a very plausible explanation we have heard set forth. We have noted that God had selected the tribe of Judah from which to bring forth kings. Judah had fallen into sin with Tamar, his daughter-in-law, and to them was born Pharez who came into the ancestral lineage of David and the Messiah. According to the law of Moses an illegitimate child could not enter into the congregation of the Lord until his tenth generation (Deut. 23:2). Thus no king could be selected from the tribe of Judah until the generation of David. Accordingly God held in abeyance His plans for His king until David was ready to claim the throne. Whatever may have been God's purposes in dealing with Israel as He did, we know that He always deals with His people in infinite love and grace, and works all things together for good to them that love God, to them who are called according to His purpose.

## THE LESSON ILLUSTRATED

At the coronation of Edward VI, when the swords of the three kingdoms were called before him, he observed that one was still wanting, and called for the Bible. "That," said he, "is the sword of the Spirit, and ought in all right to govern us, who use them for the people's safety, by God's appointment. Without that sword we can do nothing: from that, we are what we are this day. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatever we have of divine strength." Such indeed was Edward's regard for religion, and his humility, that it was usual to compare him to Josiah; and he had also acquired the characteristic appellation of "Edward the Saint."

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AUGUST, 1944



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## IN THE JEWISH NUMBER

Editorially Speaking .....	248
The Mystery of Israel's Blindness—William Ward Ayer ....	250
Israel and the Land—The Editor .....	253
The Jews and Their Covenants—J. C. Hoover .....	255
The Number Five in Scripture—The Editor .....	256
The Time of Jacob's Trouble—Jesse Roy Jones .....	257
Abraham's Vineyard—Fred Kendal .....	260
D. B. I. at Home and Abroad—Harriet M. Johnson .....	262
Light on the Lesson—Sunday School Lesson Staff .....	263
Bible Seed Thoughts—Charles R. Johnson .....	270

## WHO'S WHO AMONG THE CONTRIBUTORS

WILLIAM WARD AYER, Pastor, Calvary Baptist Church, New York City. Mr. Ayer is well known as a Bible teacher and conference speaker.

J. C. HOOVER, President, Board of Directors, West Side Center (Denver Hebrew Mission). Mr. Hoover not only has been a successful worker in the Denver field, he has also traveled a great deal and established Jewish missions in other cities.

JESSE ROY JONES, Assistant Pastor, First Baptist Church, Tucson, Arizona. Mr. Jones' Bible teaching ability is not inferior to his competency as a song leader, though he is likely much better known as a song leader. He had charge of the music program at the Northern Baptist Convention this year.

NOTE: Communications to the Editor should be addressed to  
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## DOCTRINAL STATEMENT

of the Denver Bible Institute  
and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



# EDITORIALY SPEAKING

## MORE POWER TO THE GIDEONS!

From July 20 to 24, Denver, the mile high city, was host of the Gideons International in their forty-fifth convention. These earnest, consecrated business men, four hundred and fifty strong, came from every section of our nation and Canada. They came in spite of the difficulties of travel. God's work must go on, and the King's business requires haste—difficulties or no difficulties, war or peace.

Denver felt the impact of this convention, as was evidenced in many ways. Many store windows had exhibits of Gideon Bibles and Testaments. The city auditorium was the scene of great crowds to hear Mr. R. G. LeTourneau and Dr. Walter A. Maier. Fully ten thousand crowded into the auditorium to hear the latter, who is one of the greatest preachers of this day. Our own Dr. R. S. Beal of the "Grace and Truth" staff, ministered to the convention each day, bringing rich devotional messages. The street meetings in front of the Denver Post and in the court house square attracted no little attention and were quite well attended by soldiers and civilians. The Denver pulpits welcomed the testimony of many of the delegates, and many hearts were stirred.

Outstanding is the fact that 7,320,000 Testaments and Psalms have been distributed to America's armed forces through this organization. The distribution program calls for 30,000 copies a week. Some of the blessed results are known, but the full result will not be known this side of eternity.

The Gideons should be congratulated for their forward-looking program in which they propose to place copies of the Scriptures in the hands of every school child in the United States. It is also planned to distribute the Scriptures in Spanish to Latin America. We say, more power to this Bible-distributing, evangelizing organization! We believe that there is not a greater soul-winning agency in America than the Gideons.

\* \* \*

## DO WE DESERVE PEACE?

Under this title a splendid editorial by David Lawrence, appeared recently in the "United States News." He speaks of the millions of people in America who are praying for peace, and the other millions who

are hoping for it without any religious expression. His conclusion is especially interesting, from which we quote a few sentences:

"What we need is not merely individual repentance. This war is meaningless if it is not a lesson to man.... Do we deserve peace? Only if and when individuals in the whole world have caught the meaning of this war and begun unselfishly, courageously, boldly, and in utter disregard of consequence to self, to plan honestly for a world peace.... Some day we shall deserve peace. We shall deserve peace when we have made our peace with Almighty God."

We fear that the millions who are praying for peace do not realize that this war is a judgment upon us for our individual and national sins. We see no sign of repentance and no evidence of turning back to God. There was no repentance in the prayers of "D-Day." We are a haughty nation. We have drifted far away from God. It would be tragic for the war to cease with our sins still unrepented of. No, we do not deserve peace. We deserve judgment.

\* \* \*

## THE JEW

The Jew! The marvel of God and of the ages!

Called and chosen of God to be a very pedestal sanctifying the name of the Lord among the nations!

Unto whom pertain the promises and the covenants of God!

The Jew is the miracle of history. The preservation of the Jew during so many centuries of complete dispersion is a fact which stands absolutely alone in the history of the world. There is no land without a Jew; and so fecund and virile is the race that in seventy-five years the number of Jews has leaped up from four to sixteen million.

The vast chain of Gentile empire stretches from Babylon to Rome. Babylon crushed the royalty of Israel, and Rome crushed her priesthood. Babylon has been in ruins for two thousand years, and the Rome of the Caesars is a dream—yet the Jew survives. The Jew is a burning bush, unconsumed.

There could be no more startling proof as to Who it was that hung upon the Cross than these nineteen centuries of unexhausted expiation. "His blood be upon us, and upon our

children" (Matt. 27:25). In two generations, or seventy years in Babylon, Israel discovered its sin and was cured of idolatry forever. In nineteen hundred years, or seventy generations, the sin producing their second dispersion has never been discovered or expiated. Calvary is the solitary clue to nineteen centuries of exile.

God is preserving the Jew because of His immutable purpose for this old world. All blessing for the world is lodged in the Jew, "In thee shall all the families of the earth be blessed" (Gen. 12:3). Though the Jew is persecuted, despised, and oppressed, yet he will be restored and glorified. "The Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3). Nations shall hear and bow down. All throughout the world shall own that God has chosen Israel and Jerusalem. Is not the time of God's favor to Israel at hand? It may be nearer than we think.

\* \* \*

## THE STAGE BEING SET

We have been thrilled by the various methods by which men have enriched themselves—braving many dangers, risking fortunes to gain other fortunes even greater, discovering new deposits of treasure hidden in the earth, or inventing machinery hitherto undreamed of. The story of "gold rushes" and of the discovery of diamonds and oil in various parts of the world, the history of the rise of great corporations and of the individuals connected with them—all these have stirred and fascinated us.

But all these stories pale before the report of the discovery of mineral wealth in the Dead Sea, a wealth which is estimated at twelve hundred billion dollars, which amounts to more than the combined riches of all the world put together. Now with such vast wealth at stake it is not difficult to find a motive for the action of the ruler of the last world empire when he makes a covenant with the Jew. Also, as to the nations—perhaps bankrupt with war—it is not difficult to understand that they will turn their eyes toward the great treasure house of the Dead Sea, and the final struggle of Armageddon will take place. Surely the stage is being set for the "time of Jacob's trouble."



## ISRAEL AND THE JEWS

Is there any difference between Israel and the Jews? Some would have us think so. In God's Word the terms "Israel," "Jew," and "Hebrew" are used interchangeably, and they apply to the descendants of Abraham, Isaac, and Jacob.

Those who came back from the Babylonian captivity are called both Jews and Israelites. Ezra refers to the remnant eight times as "Jews" and forty times as "Israelites." Nehemiah calls them "Jews" eleven times and "Israel" twenty times.

If the ten tribes remained behind in the province of Persia it is clear that they are also called "Jews," for the book of Esther mentions the "Jews" forty-five times, but does not mention "Israel" once.

In the New Testament the Jewish people are called "Jews" 174 times, and "Israelites" seventy-five times. James addresses his book not to the "ten tribes," but to the "twelve tribes scattered abroad" (James 1:1). Paul said, "I am an Israelite . . . of the tribe of Benjamin" (Rom. 11:1). Paul before King Agrippa mentions "Our twelve tribes, instantly serving God." Peter in his sermon at Pentecost addressed his words to "Ye men of Judea" (Acts 2:14), and "Ye men of Israel" (vs. 22).

It is evident that "Judah," the "Jews," "Israel," and the "Hebrews" are one and the same. No distinction is made between them. They are referred to indiscriminately. The claims, therefore, that ten of the tribes are lost, proves to be speculative and fallacious.

\* \* \*

### WHY EVANGELIZE THE JEW?

There are many who seemingly think that Jewish evangelism does not justify either the cost or the effort; so they divert all their at-



## How Odd of God



How odd  
Of God  
To choose  
The Jews!

But still more odd  
Of men to choose  
The Jewish God  
Yet spurn the Jews.

*"For the church to evangelize the world without thinking of the Jew is like a bird trying to fly with one wing broken." ---Delitzch.*

tention to the Gentiles. A little investigation will prove that this is a fallacy. The history of nineteen centuries of Christianity reveals that world evangelism increases in direct proportion to the increase of Jewish evangelism. Said John Wilkinson, "We cannot praise the Church of Jesus Christ for her culpable neglect of the Jew as a world evangelizer." Proportionately three times as many Hebrew Christians as Gentile Christians go into full time Christian service.

Why evangelize the Jews? Because when the Jew becomes converted, he makes a zealous evangelist himself and a leader in Christian service. Why should Luther be given so much credit for the reformation, when he and Wycliff learned of justification by faith in studying a commentary on the book of Romans, a commentary written by Nicholas DeLyra, a Jew? Another Jew, Paul of Gruges, was a Christian leader who greatly influenced other reformers. The Reformation could never have come without the Hebrew-Christian influence. At various times when the church slumped into apostasy, Hebrew Christians were the leading defenders of the faith. Among others we find: Neander, Delitsch, De Costa, Edersheim, Saphir, Baron, and Caspari. Among the great missionaries are: Lowenthal of India, Shererwsky of China, Bethlehem of Japan, and Ginsburg of Brazil. These men stand high among their contemporaries. That does not mean that they shall be rewarded any more than we if we are faithful; but it only bears out the truth of Romans 3:2, which not only says "chiefly," but as definitely says, "much every way."

\* \* \*

### THE JEW TODAY ENLIGHTENS THE BIBLE

"Give me in a word some proof that the Bible is true," demanded Frederick the Great of his court preacher. "The Jews, my Lord," was his instant and witty response. That answer could not be improved upon today. The Jew is a living

witness to the truthfulness of the Bible narratives. A sympathetic mingling with this wonderful people has the same effect on the historical parts of the Bible that warm water and oil has on an old painting. It freshens the narratives into living pictures. The Gospel story reads like an account of yesterday and the Acts of the Apostles like newspaper reports of the doings about town. The old prophecies are taking on a new life and freshness today as hate of the Jews is bringing about their second great exodus. The fig tree is budding! The Jew is God's greatest sign! The Jew makes the Bible live!

\* \* \*

### THE COMING ISSUES

Our readers will be delighted with the forthcoming issues of "Grace and Truth," which will be as follows: September, PRAYER; October, POWER; November, CHRISTIAN HOME; and December, BIBLE NUMBER. These issues will feature articles by outstanding Christian writers, as well as containing the regular features which are so well liked by our readers.

By the way, don't you like the topical feature of our magazine? We have the only topical Bible study magazine in America. We purpose to make it better month by month. Pray for us that we may be enabled to hurdle the many obstacles that confront us.

May we call the attention of our readers to the concluding studies on Ephesians by Charles M. Neal. These fall under the following titles:

The Hole from Which We Are Digged

The Height to Which We Are Brought

The Purpose for Which We Are Wrought

The Unity Our Lord Has Sought  
The Spotless Bride in Full Attire  
The Christian Soldier under Fire  
You will not want to miss any of the coming numbers, nor the treat furnished in the Ephesians studies.

*Continued on page 261*



# TOPICAL STUDIES

## The Mystery of Israel's Blindness

Text: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

Anti-Semitism is flaming again in the world. It is operating with a fury and universal application never before known. Anti-Semitism is not a new thing among human passions. It has been practised since the day of the Pharaohs in Egypt. Previously, however, it has been spasmodic and sectional. Russia has often persecuted the Jew; so has Roumania. But both of these nations have done so only at times and in certain places. Germany and Spain have had Anti-Semitic periods, and England drove out the Jew once. But today the persecution is not localized but world-wide and the "people of the weary, wandering sect" are fleeing before the persecutor in every major nation of the European continent. There is much evidence that this persecution may become world-wide.

Now what are the reasons for this condition? They are many. Some of them are real and some imaginary. No one who knows the facts will deny that Jewry as a people has brought much difficulty upon itself. This has been admitted by Israel's strongest, sanest leaders from Bible times until now. It is no blanket indictment of the people to say that many among the Jews have known and practiced the cupidity of Jacob of old before he became Israel, the Prince of God, and in the political and business world have been guilty of many major misdemeanors. Christians, however, should remember that the great majority of the accusations brought against the Jews by anti-Semitic Gentiles are false, and that back of Jew hatred there is an austere personality—Satan—who has hated Jewry from the beginning because God has loved and used the Jews for His eternal purposes.

### GENTILE CONCEIT

In Romans 11:25 the Apostle warns the Gentiles of Rome that they should not be ignorant con-

BY WILLIAM WARD AYER

...

cerning God's mystery in this matter, "lest ye should be wise in your own conceits." Gentile conceit is sometimes a terrible thing, and basic in present-day anti-Semitism is the conceit of racial superiority. At the bottom of modern Nazi pagan philosophy is the belief that the Germanic people are naturally superior to other nations.

A little serious study will show that there are many fallacies in the theory of racial superiority and that the whole philosophy is built upon the wisdom of man's conceit. God recognizes no such superiority, and Jesus made the least here the greatest in the Kingdom. So Christians are warned to avoid the sins involved in this matter.

### A WARNING TO JEWS

Perhaps there should be a warning to Jewish Christians also. Some of them cannot remember that they are Christians first and Jews afterward. I have found many Hebrew Christians who are ready to defend even the most renegade Jew or the most tyrannical and subversive Jewish groups simply because they are Jews. When attention is called to subversive atheistic and communistic Jewish groups in America, the cry of anti-Semitism is raised.

Many of these things will be clearer to us when we study this God-revealed "mystery" of Israel's blindness.

### I. THE FACT OF THE BLINDNESS

The Greek word is "porosis" and means a petrifying of the nerve of sight. Of course, this is a spiritual application of a physical truth. Paul's experience on the Damascus road is illustrative of this truth. Paul came to be a representative Jew, even in his conversion, and declares himself to be "one born out of due time," according to I Corinthians 15:8. Dr. Scofield reminds us that the Greek is "to ektromati," meaning "before the due time." Paul thinks of himself here as an Israelite whose time to be born again had not come nationally (Matt. 23:39);

so that his conversion by the appearing of the Lord in glory was an illustration or instance before the time of the future national conversion of Israel. According to Acts nine, the light brighter than the noon-day Syrian sun shone round about the persecuting Saul, and he was stricken blind. Later, after his surrender to Jesus Christ and a brief sojourn in the house of Ananias, the scales fell from his eyes and he received his sight forthwith. He was then baptized and went forth to preach the Gospel. Saul seems to have had trouble with his physical eyes all his life but his spiritual eyesight exceeded that of other Christians.

Yes, blindness in part has come to Israel until the fulness of the Gentiles be come in. In II Corinthians three Paul makes another enlightening statement concerning this matter: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."

### CHRISTIAN COMPASSION

The fact of Israel's blindness necessitates compassion for them on the part of Christians. Jewry is spiritually blind, and many of the things which she does that irritate us are done in blindness. We do not persecute the blind because they bump into us; rather we take them by the arm and lead them along. Of course most Jews will hotly deny this, but denial does not change the Word of God. Remember that before we came to Christ we were blind Gentiles, dead in sin and alienated from God. Let us as Christians have compassion upon the blind, and let us, having come into the light, help others by God's grace to see!

### II. THE NATURE OF THIS BLINDNESS

First, it is partial blindness—"blindness in part" as to spiritual



vision. The Jew may read his Old Testament and see some things in it, but he cannot see what we who are saved see in its blessed pages. He has no ability, apparently to see the Lord Jesus Christ, his Messiah, set forth in the Old Testament. You call his attention to Isaiah fifty-three and say, "See how plain everything is here? Don't you see the picture of your Messiah? He was to be a root out of a dry ground without comeliness or beauty that He should be desired." But the Jew shakes his head and says, "I can't see it."

But you plead further and say, "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not." You say to your Jewish friend, "Don't you see the prophet is prophesying the very thing that you are doing concerning your Messiah and Saviour?" He shakes his head and says, "What did Jesus ever do for the Jews? He has caused them only unending sorrow." You quote the prophet again, "Surely He has borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted, but He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." "Christ died for the redemption of Israel."

With few exceptions, however, the Jew will shake his head and say, "This does not apply to a man but to the nation Israel." This is blindness, for the presence of a Personal Redeemer in the midst of Israel is plainly presented. One of the great mysteries of the day is that in this age of grace the Gentile Christian knows more about the Old Testament Scripture than the Jew, to whom the Scriptures were given. Blindness in part has come to the Jew, and he can see only a few things in the very Bible which he (under God) gave to the world. Born-again Christians can see not only the moral truths which the Jew sees, but we can also see the Lord Jesus Christ as well.

His blindness is "in part" numerically. In Romans 11:7 the Apostle says: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Not all were blinded. There is a remnant, "a remnant according to the election of grace" (vs. 5). In every age and in every generation there have been Jews who have seen the truth as it is in Jesus and have been

saved.

The blindness is temporal also. Paul declares in Romans 11:1, "I say then, Hath God cast away His people? God forbid... God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Verse twenty-six declares, "And so all Israel shall be saved: and it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; For this is my covenant unto them, when I shall take away their sins."

### GENTILE DOMINION ENDS

This blindness is only until the fulness of the Gentiles be come in, until God completes His purpose among the nations. Out of the nations today He is calling His Church, comprised of both Jew and Gentile, and every tribe, kindred, nation, and people. One day that Church will be completed; then His judgment will fall upon all the Gentile-world dominion and the nations will be brought into submission to His will; Israel will be purged, purified, and exalted to its place of privilege and power among the nations. So we see that Israel's spiritual blindness is not permanent but temporal.

### III. THE RESULT OF THIS BLINDNESS

As a result of Israel's blindness God's mercy has been turned toward the Gentiles. The Apostle explains this with wonderful clearness in the eleventh chapter of Romans, beginning with the tenth verse. He has just quoted the word of David, the Psalmist, concerning their blindness, saying, "Let their eyes be darkened, that they may not see, and bow down their back alway." He continues, "I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"

Here is the truth which should destroy any wisdom that we might hold in our own conceit. The sad plight of the Jew today should not only gain our sympathies, but it should also make us praise God for His mercy upon the Gentiles. A loving God, who was temporarily

defeated in His purposes in the Jew, turns His love to all men. Jesus came unto His own, but His own received Him not, and as a result of that "to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

We must not boast as Gentiles. Where would we be today in the economy and purpose of God if Israel had not in her wilfulness stepped aside? This temporary fall of Israel has brought such great blessing to the Gentile world that we, who were strangers to the covenants of God and without hope in the world, are made heirs of God and joint-heirs with Jesus Christ. The blessing of God's free grace has come to the nations of the world. Other blessings are to come when the Jew is restored to his rightful place among the nations and when the program of God goes on in the world without hindrance.

### THE WILD OLIVE

Paul compares the situation with that of a graft of a wild olive tree being inserted into the branch of a tame olive tree. This he declared contrary to nature, and every horticulturalist will verify that fact. The olive tree is Israel. It is a tree of privilege. Abraham is the root. God said to him, "I will bless thee, and thou shalt be a blessing, and in thee shall all families of the earth be blessed." The people of Israel are the natural branches of this good olive tree. Gentile Christians are as branches of the wild olive tree, grafted contrary to nature into the good olive tree, so that they become partakers of the fatness of God's goodness as promised in the covenant to Israel. We become children of the covenant through our Lord Jesus Christ, Who is Abraham's seed. Read Paul's statement carefully, beginning with the eighteenth verse, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded, but fear; For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off... For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own



olive tree?" Alas, as a result of her blindness, Israel is an unwilling and an unwitting witness to the truth of God all over the world. The Gospel is now no longer to the Jew first, but the Apostle says, "There is no difference: For all have sinned, and come short of the glory of God." But God has included them all in unbelief that He might have mercy upon all.

#### IV. THE FUTURE BLESSING OF ISRAEL

"And so," says the Apostle, "all Israel shall be saved." The blessing is first to be national. Acts 15:13-18 gives us the program of God's dealings with the world today and tomorrow. The Gospel is being given to the Gentiles. The Church is being formed, and when it is completed, Christ will return. Then the throne of David will be re-established. The conversion of the world will follow and all of God's promises to Israel will be fulfilled.

The prophecy of Zechariah deals especially with this national restoration. In chapter twelve, verse ten, God says, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Chapter thirteen, verse six, reads "And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." Israel, as a nation, is to receive Jesus as her Messiah and

Lord. Then the days of her blindness and disobedience will be over.

Second, the blessing is to be spiritual. "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins" (Rom. 11:26-27). They shall then be named the priests of the Lord and the ministers of our God (Isa. 61:6). "And they shall call them, The holy people, The redeemed of the Lord" (Isa. 62:12). A nation shall be born in a day, the medium of spiritual blessing to the whole world; and the time of restitution of all things shall come.

#### THE UNCHANGING GOD

Third, the blessing is to be universal. "For the gifts and calling of God are without repentance" (Rom. 11:29). The unchanging God is unchanging in His purposes concerning the calling of Abraham, the gift of the land, and universal blessing according to Genesis 12:1-3. "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Here is a promise that includes the whole wide world, the whole family of the human race. It has not yet been fulfilled in its completeness, but it will be one day; and that fulfilment awaits Israel's restoration. Then the earth shall be

filled with the knowledge of the Lord as the waters cover the sea.

Romans 11:28 gives the full meaning of the situation, "As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Fathers' sakes." You and I are not beloved of God for ourselves, but because of Jesus Christ we are "accepted in the beloved." Israel is beloved of God today, not for her own sake, but for the sake of Abraham, Isaac, Jacob, Moses, David, and others. While God sees in the nation of Israel a rebellious, Messiah-rejecting people, He nevertheless sees them in Abraham—Abraham, who was called the friend of God, who forsook his own country and his people to walk and talk with God. He remembers Abraham and, when He does so, He loves Israel. He remembers Isaac and his faithfulness and godliness, his patience, and his love. He remembers Jacob, who in spite of his years of waywardness finally became "Israel," the prince of God. He remembers Moses, who led his people out of Egypt and through the wilderness and started their national career under God's direction. He remembers David—a man after His own heart—and He remembers His promises to David as King; Israel shall once again have a King, a sacrifice, a priesthood, and world-wide honor. Yes, the blessing is sure. God has promised it. And the blessing will be world-wide. Now ignorance of this mystery has caused much suffering in the world today. Suffering calls for kindness, and when God's people know the significance of this mystery, kindness and compassion come to their hearts and are manifested toward God's ancient people.

"The past, present, and future of the Jewish race are supernatural. The Jew is both waterproof and fireproof as shown by the experiences of the Red Sea and of the fiery furnace."

---J. S. FLACKS.



# Israel and the Land

BY THE EDITOR

land of Palestine in a special sense; it is His own; and He distinguishes it from all other lands.

## THE LAND RESERVED FOR ISRAEL

We read that "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. 32: 8). The division of the earth was in the days of Peleg, who preceded Abraham by several generations. Nevertheless, when God divided the nations their inheritance, that which formed the central and controlling thought in His arrangements was His foreknowledge of the number of the children of Israel. Israel was dear to Him above all other nations. They were His portion and the lot of His inheritance. He had them in mind all the time; and He had a certain land in mind for them to occupy, and this land He reserved for them, even before there were any children of Israel in existence.

## GOD'S PROMISES CONCERNING THE LAND

In due time God began to make promises concerning the land. Appearing unto Abram, after Lot was separated from Him, He said: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14-15). And this promise was renewed at later dates (Gen. 15:18; 17:7-8). After Abraham's death the Lord appeared unto Isaac, confirming the promise made unto his father (Gen. 26:2-3), and a few years later He appeared to Jacob in a dream and renewed the promises made to Abraham and Isaac (Gen. 28:13). About twenty-eight years later, when Jacob returned from the east country, the Lord appeared to him again, giving him the new name of "Israel," which means "a prince of God," and renewing all the former promises made to him and to Abraham and Isaac (Gen. 35:12).

In all these instances the promises relative to the giving of the land to Abraham, Isaac, Jacob, and to their descendants, were unconditional. So

also were all the dealings of God with the children of Israel in delivering them out of Egypt and conducting them in grace as far as Mount Sinai. At Mount Sinai the law was given. The people promised to keep it as the condition of their continued blessing. Had they lived up to their agreement throughout all the centuries they would have continued to live in the land, and to be the head of the nations, but they failed. Shortly after their agreement to be obedient to all the words of the law that had been spoken, they forgot their obligation. When Moses and Joshua came down from the Mount with the tables of stone, the people were found dancing around a calf of gold. And their subsequent history was one of disobedience and rebellion. Now, observe that the covenant which God made with Israel at Sinai was conditional. God said to Israel: "If ye do so and so, I will do so and so." The covenant God made with Abraham, on the contrary, was unconditional, and was confirmed by an oath. God did not require any promise from Abraham, but under oath, promised to do certain things for Abraham and his posterity. Anything instituted by God for a temporary purpose had no oath attached to it, and could thus be set aside or abolished when its purpose was fulfilled. But anything confirmed by an oath remains unaltered. And since God has sworn that the land of Palestine shall be the inheritance of the descendants of Abraham, Isaac, and Jacob for an everlasting possession, it must come to pass. God's Word cannot fail. Some will say: "The Jews have forfeited the promises made to the fathers by their unbelief." But that cannot be. It is not a question of the faithfulness of the Jews, but it is a question of the faithfulness of God, Who cannot lie. Nor has the promise been transferred to the Gentiles. The promise still holds good, and in due time will have a literal fulfilment.

## THE DIMENSIONS OF THE LAND

God has not only given a certain land to Abraham and his descendants, but He has given the dimensions of the land. According to Genesis 15:18, the land was to reach from the river of Egypt unto the river Euphrates. In Exodus 23:31 we

We wish to direct the thoughts of our readers to what God has said concerning the land which He has chosen, the restoration of its rightful owners to it, and some blessings which are to follow. The Scripture prophecies which relate to the downfall of nations, the desolation of great cities and fruitful countries, the persecution of Israel—these relate also to the restoration of that people, the coming of the Messiah as King, and the future glories of Israel in Christ's kingdom. The sure word of prophecy has not failed in a single instance. We are confident that the Word which has not failed in the past, will not fail in the future. God has spoken, and He shall perform it.

The Jews today are a scattered people, without a king, without a central government, without the altar of sacrifice, and almost without a religion. Their city is trodden down by the Gentiles, and their temple still remains in ruins. Are these conditions to remain forever, or are the times of the Gentiles to come to an end and the Jews to return to Palestine, where they will have a government of their own once more with Jerusalem as its capital and center, and they will be a blessing to the nations of the earth? What is the teaching of the sure Word of prophecy on these points?

## GOD HAS A SPECIAL INTEREST IN THE LAND AND THE CITY

He speaks of the land as "the land of promise," the "land of the Hebrews," "the land of Israel," "the land of Judah," "the holy land," "the land of Jehovah," and "Immanuel's land." And of the city, He says, "I have chosen Jerusalem, that My name might be there" (II Chron. 6:6). "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion—the city of the great King" (Ps. 48:1-2). Of the land so distinguished, God has said, "The land shall not be sold forever; for the land is mine" (Lev. 25:23). "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:12). Now, we believe that God has a claim upon all lands, for "the earth is the Lord's, and the fulness thereof." But He claims the



are given another description of the dimensions of the land. God said: "And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river." This is practically the same territory which was promised to Abraham. Then in Deuteronomy 11:24 we read: "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." This promise included all the territory promised to Abraham, and possibly more, for it is here stated that the land was to extend unto the uttermost sea. This is not the Mediterranean, for the Mediterranean was spoken of as the Great Sea. Furthermore, the Mediterranean Sea would not be spoken of as the uttermost sea since it was very close to the territory or locality where the promise was given. It is likely that the uttermost sea refers to the sea that is beyond Arabia (Ezek. 47:18). Then in the first chapter of Joshua we read that God spake unto Joshua, saying, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." It will be seen from all these Scriptures that Israel was given a land with boundaries, and it was a land with a greater area than that of France. Israel has never occupied all the land included in the divine grant. Furthermore, the portion occupied has never been occupied permanently, and therefore has not been an everlasting possession. However, God's covenant still holds true, and He will not forget it.

#### A LAND OF DESOLATIONS

We next notice that the land which God promised to Abraham, Isaac, and Jacob, and their descendants has for centuries been desolate. When the spies went out to see what was in the land, they found a fertile soil. And to show that its productivity came up to their expectations they cut down a branch having one cluster of grapes that was so great that two men bore it on a staff. When they returned to the camp of Israel, they testified to the richness of the land. It was a land flowing with milk and honey. When they took possession they became the most prosperous nation upon the earth. And other nations envied them by reason of their prosperity.

In the early history of Israel God gave His people faithful warning concerning what they might ex-

pect in case they forgot Him. Instead of abundant fruitfulness, the heavens would be shut up so that the land would not yield her fruit. Rivers would be turned into a wilderness and the fruitful land, into barrenness. Read Deuteronomy 11:16 and Psalm 107:33-34 for the description of this.

After Israel's rejection of their Messiah, the curse of God came upon them. They were plucked out of the land and scattered among the nations. And with their dispersion, the land became desolate and for centuries has remained so.

#### THE LAND SHALL BE RESTORED

But the God Who declared that the land should become desolate, and Whose Word has had a literal fulfilment for centuries, has also declared that the land shall be restored to plenitude and beauty. To picture a restored land is not difficult for those who have observed the effects of irrigation and cultivation in the different parts of the earth today. However, when we consider the Holy Land, we are not driven to take into account the melting snows on the heights of the Lebanon mountains, the swift incline of the bed of the Jordan, the great supply of water in the Euphrates, the water pipe line from Egypt, or any other artificial plan for providing power-plants or irrigation courses and supplies. For again we are in the presence of the covenant-keeping God, who has promised to give the early and the latter rain. It is from Him Who chose Israel to be His people, and allotted the land, and on account of their disobedience desolated it, that we learn: "Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen . . . Fear not, O land; be glad and rejoice: for the Lord will do great things . . . Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil . . . And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed (Joel 2:18, 19, 21, 23, 24, 26). What a changed condition that will be! Read also Isaiah 35:1 and Ezekiel 36:34-35. These passages state the

Lord's purpose to make the land fruitful again.

It is very significant that the rainfall in Palestine has more than doubled in recent years. In the last twenty-five years an almost unbelievable change has taken place. Sandy wastes have been turned into beautiful citrus groves. The desert place has been transformed into a veritable Garden of Eden. Waving fields of grain are seen everywhere. One is certainly led to believe that the old prophecies are reaching their fulfilment. The Lord has purposed to restore the land to fruitfulness and abundance; He has promised to do it, and it shall be done. It may be soon! The day of the Lord may be near!

#### THE PEOPLE WILL BE RESTORED

Furthermore, the descendants of Abraham, Isaac, and Jacob will be restored to the land which God covenanted to give them for an everlasting possession. "For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3). "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land (Ezek. 36:24). They will return from all the lands whither they have been driven, and particularly the north country, which undoubtedly refers to Russia and Germany (Jer. 16:14-15; Jer. 23). This restoration of the people to their land is prophesied in many other Scriptures, the chief of which are as follows: Isaiah 11:11; Ezekiel 34:11-13; 37:21-23; Hosea 1:10-11; Amos 9:14-15; Zephaniah 3:19-20. Thus we see that the land given to Abraham and his descendants will again be possessed by its rightful owners—that their gathering to the promised land will be just as literal as their dispersion among the nations. Today there are indications that these prophecies may soon be fulfilled. Today, there are thousands of Jews living in the promised land, and other thousands have their faces turned toward Zion. There are more Jews living in the Holy Land than returned from the Babylonian captivity under Ezra. And the number of new arrivals is ever increasing.

It is not fifty years since the founding of the Zionist Society, which has for its object the colonization of Palestine. This movement has grown rapidly among the Jewish people and is receiving liberal fi-

*Continued on page 269*



# The Jews and Their Covenants

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39).

BY J. C. HOOVER

CONTEMPLATING THE RESULTS OF JEWISH FAITH IN CHRIST

The New Testament records show that faith in the exalted Christ affects the Jews in their personal relation to five of their Old Testament covenants. Therefore the Jews should become familiar with the divine ways and means of these "effects," in order that they may be able to properly contemplate the results.

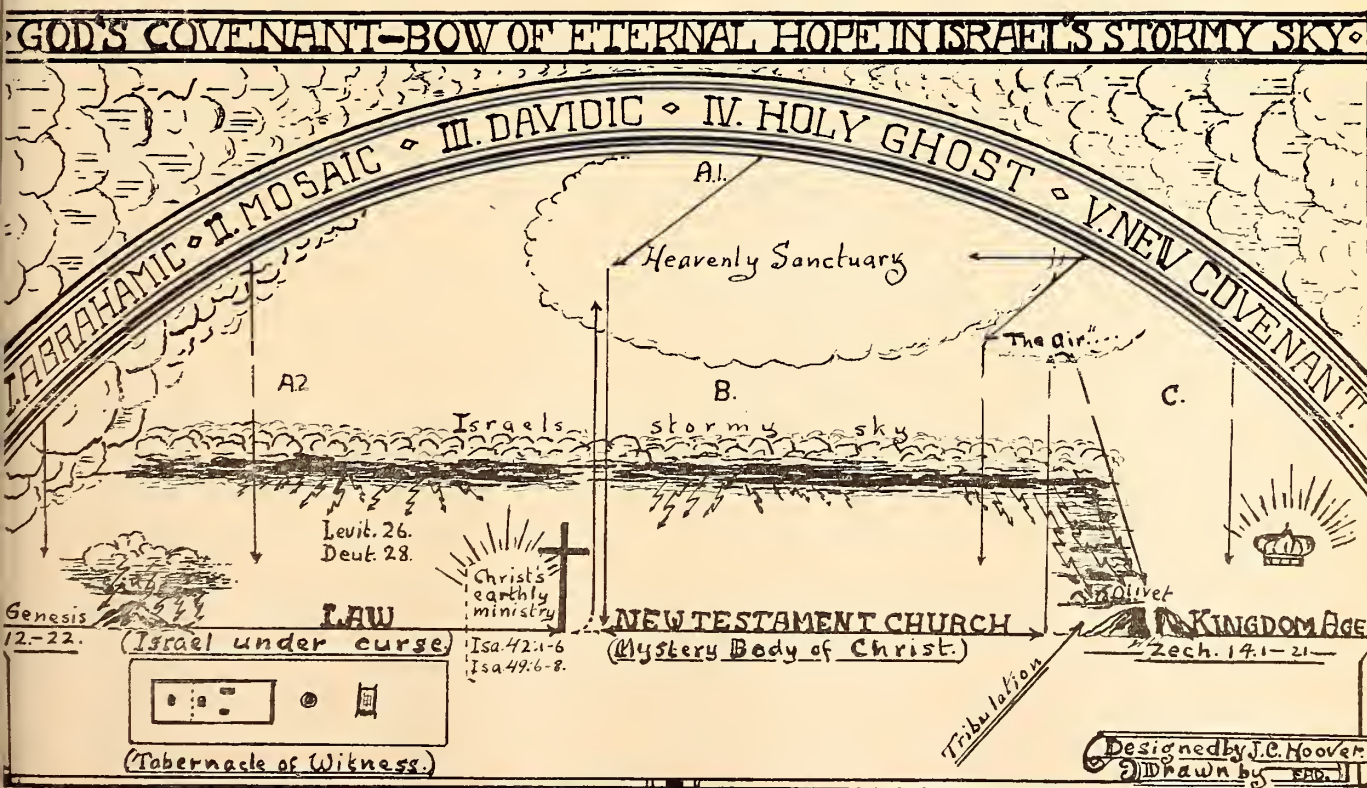
The Covenants referred to are: First, The Abrahamic Covenant. It is formed in Genesis 12:1-4, confirmed in Genesis 13:14-17; 15:1-7; 17:1-8, and secured under the divine oath in Genesis 22:15-18. Second, The Mosaic Covenant—the Commandments (Exod. 20:1-28); the Judgments (Exod. 21:1—24:11); the Ordinances (Exod. 24:12—31:18). Third, The Davidic Covenant—stated in II Samuel 7:8-17; Psalm 89:20-37; Isaiah 24:5 and 54:3. Fourth, The Holy Spirit Covenant—promised in Joel 2:28-29. Fifth, The New Covenant—promised in Jeremiah 31:31-34. See Covenant-Bow in chart.

The Jews by virtue of their having been born within the commonwealth of Israel are the natural heirs of each of these covenants, but their tragic condition is that they have transgressed the Law of Moses, and therefore they are in bondage to its death penalty; hence, they are not free to receive and enjoy their covenant inheritance until they have accepted redemptive provision in Christ, by faith. (For their tragic condition compare II Kings 17:7-23 and Galatians 3:10 with Galatians 3:13). See chart under "Law."

Old Testament Scriptures predicted that the Jews' Messiah would take their place in this death penalty under the law (Isa. 53:3-12). And in Leviticus 5:1-10 and 7:1-7 are types of the Messiah's death for the Jews. The following New Testament Scriptures declare that Jesus Christ did suffer this death penalty in behalf of the Jews: Hebrews 2:9-18; 9:1-15, 23-24; Galatians 3:10, 13; Matthew 26:26-28; Galatians 4:4-5; I Peter 2:24; 3:18. See the Cross in the chart.

Redemption through the death of Christ for the Jews when applied to those who believe with penitent and obedient faith, means they are blessed with the inheritance from their covenants as follows:

1. Their redemption in Christ frees them from the curse of the law, and brings them into its anti-typical blessings of the heavenly sanctuary! (Cf. Hebrews 9:6-10 with 9:11-15 and 23-24; and 7:22-28). See chart under A-1.
2. Their redemption in Christ frees them from the curse of the law and brings them into the blessings of the "justification by faith" principle of the Abrahamic Covenant (Gal. 3:10, 13, 29; Acts 13:38-39; Gal. 3:23-25). See chart at left over A-2.
3. Their redemption in Christ frees them from the curse of the law, and brings them into the blessings of the Covenant of the Spirit (Gal. 3:13-14; 4:4-6; Rom. 8:2, 4, 14-16, 26; Gal. 5:1, 16-25; Acts 2:15, 21, 32-39). See chart over A-1.
4. Their redemption in Christ frees them from the curse of the law





and brings them into the "sure mercies" of the Davidic Covenant (Acts 2:25-36; 13:34). See chart at left over A-1.

5. Their redemption in Christ frees them from the curse of the law and brings them into the spiritual blessings of the "New Covenant" promised in Jeremiah 31:31-34 (Heb. 8:6-13; 9:11-15; 10:1-18; Matt. 26-28; II Corinthians 3:3-6). See chart over C.

6. The final result of Jewish faith

in Christ as their Messiah and Saviour issues from their spiritual blessings of their spirit-covenant because they are, by the Holy Spirit, baptized into the "Body of Christ," which is the New Testament Church. Compare I Corinthians 12:12-13 with Ephesians 1:22 and 23. It is within this sphere that they are to enjoy the spiritual blessings of each of the above covenants, and to receive as their "fellow citizens" and "fellow heirs" the believing Gentiles, who are also referred to as 'grafted-

in branches," to partake, with them, of the root and fatness of the Olive Tree (Eph. 2:19; 3:6; Rom. 11:17). See chart under B.

Important note: During this present age these facts cannot be over-emphasized as we properly relate them to the Jews in Jewish Evangelism; but the Old Testament contexts to these covenants show that they belong to the Restoration Period also, and with earthly, national blessings in view. See chart at crown.

# METHODS OF BIBLE STUDY



## The Number Five in Scripture

### Sixth Installment

BY MAURICE G. DAMETZ

...

We saw the number four to be significant of the earth, particularly the earth as it has fallen under the curse. In a number of instances four is significant of man's weakness. Five has an entirely different meaning. Five is significant of divine strength, or grace. Five is the redemption number, and stands especially connected with God's grace.

Grace is defined as meaning unmerited favor or mercy. Favor is mercy shown to the miserable. Favor is pity shown to the poor. Favor is compassion shown to the suffering. Favor is patience shown to the obstinate. Favor is grace shown to the unworthy. Grace is God assuming all of guilty man's responsibility.

#### THE PENTATEUCH, THE FIVEFOLD BOOK

Although the Pentateuch is called the Book of the Law it is distinctly a Book of God's grace.

In Genesis, the book of beginnings, all of God's covenants have their beginning.

Exodus is the book of redemption.

Leviticus is the book of atonement and worship.

Numbers is the book of deliverance in wanderings.

Deuteronomy is the book of the consummation of God's promises to Israel.

Deuteronomy, the fifth book, magnifies the grace of God in His dealings with Israel. Again and again, God emphasizes the fact that He called Israel for His own name's sake.

#### THE FIFTH LETTER OF THE HEBREW ALPHABET

It is significant that the fifth letter of the Hebrew alphabet has definite meaning when it is inserted into proper names. A notable instance of the change of names is that of Abram to Abraham, and Sarai to Sarah. In each instance the fifth Hebrew letter was inserted. The occasion for this insertion and the change of names was in God's gracious dealings and the fulfillment of the promise of the seed to Abram and Sarai. The seed was given to them even in old age, and along with the giving of the seed and the confirming of the promise, was the command to change their names (Gen. 17); and the change of their names by the insertion of the fifth letter indicates that God truly had dealt with them in grace.

#### THE EXODUS FROM EGYPT

We read that Israel came out of Egypt harnessed (Exod. 13:18), and

the margin reads, "five in a rank." They went out in ranks of five, or five after five (five abreast). It is a mighty testimony to salvation and deliverance by divine grace. The point is this: they went out helpless and defenseless, but through the grace of God they were invincible. Mountains were back of them; the sea was ahead of them; Pharaoh's army was pushing them. There was nothing but God's grace to lean upon and that alone delivered them.

Five times God demanded Pharaoh to let Israel go. It is the expression of the spontaneous grace of God in the deliverance of Israel. Nothing necessitated it—either misery or merit.

#### THE TABERNACLE

Five is the all-pervading number in the tabernacle. There are five stamped all over it. The measurements of the outer court are multiples of five. The tabernacle had sixty pillars, or five times twelve. Twelve was the number of the tribes. Five times twelve shows God's grace in governmental display. These pillars were five cubits apart and five cubits high. The outer curtain was divided into squares of five by five cubits each. All the veils were a multiple of five. The anointing oil had five ingredients: myrrh, cinnamon, sweet calamus, cassia, and olive oil (Exod. 30:23-25). The incense was composed of five ingredients:



myrrh, cinnamon, sweet calamus, cassia, and olive oil (Exod. 30:23-25). The incense was composed of five ingredients: aromatic gum, a shell with the odor of musk, fragrant gum, frankincense, and salt. Five priests ministered in the tabernacle—Aaron and his four sons (Exod. 28:1). Five offerings were made on the Day of Atonement (Lev. 16). On the same day a fivefold atonement was made—namely, for the holy sanctuary, the tabernacle, the altar, the priests, and the people (Lev. 16:33). Thus, five is stamped all over God's dwelling-place, and it typifies Him Who came to dwell among men—the one Who was full of grace and truth (John 1:17).

#### THE FIVE OFFERINGS

Each one of the five offerings brought on the Day of Atonement signifies the fulness and the completeness of God's redeeming grace.

The burnt offering (Lev. 1) reveals Jesus as the satisfactory propitiation for our sins, perfectly satisfying God.

The meal offering (Lev. 2) sets

forth the sinless humanity of Christ, the sin-bearer, as an offering of fragrance unto God.

The peace offering (Lev. 3) speaks of Christ, Who is our peace, making peace for the believer.

The sin offering (Lev. 4) reveals Christ answering for our sin (old nature).

The trespass offering (Lev. 5) sets forth Christ answering for our sins (the deeds of the old nature).

The five offerings taken together, set forth the work of Christ on the cross as a complete work. There is nothing lacking in it. God has in His grace thought of man's every need, and in grace He has assumed guilty man's responsibility.

#### FIVE THROUGHOUT SCRIPTURE

In the cleansing of the leper the blood was applied in five places (Lev. 14:14-18).

When David met Goliath, the giant enemy of Israel, he chose five stones from the brook. This was significant of his own weakness supplemented by divine strength. He used just one

stone (one fifth) to bring the giant down.

Grace and truth came by Jesus Christ. When Jesus was crucified, His body was opened in five places. This was an act of divine grace. He was wounded for us. His wounds are immutable wounds (Zech. 13:6).

The Holy City, New Jerusalem, has five names: New Jerusalem, Holy City, the Bride, the Lamb's Wife, and the Tabernacle of God (Rev. 21:2,3,9). Those saved by grace shall dwell there.

#### THE FIFTH SPARROW

Jesus spoke of the fifth sparrow. Two sparrows were sold for a farthing, and five for two farthings (Matt. 10:29; Luke 12:6). "Not one of them is forgotten," not even the fifth one. God is teaching His grace in this. The God of the universe is watching over the sparrow, even the fifth sparrow which was thrown in extra. Even so, God, Who watches graciously over the fifth sparrow, desires that we trust Him with every detail of our lives in the confidence that He is caring for us.



# The Time of Jacob's Trouble

"The Jew is God's barometer. As you watch the barometer for weather indications, so watch the Jew, whose movements are God's Signs of the times"—L. Sale-Harrison.

*This excellent study which first appeared in the June issue of "Grace and Truth" in 1927 is again brought to our readers. The message contained therein is of vital import in days when it appears that God's great purposes for the Jew are nearing consummation.*

BY JESSE ROY JONES

nearly forty-seven years in studying the Scriptures—during that time taking three of the outstanding theological courses offered in our country, and spending many years in private study—but that in all those years he had been amazed to find such silence on the part of his instructors on the subject of the Great Tribulation, whereas the Holy Spirit had given such detailed attention to it in the Word of God.

The truth concerning the Great Tribulation is the key which unlocks many of the mysteries of prophetic truth. Were it not for this fact, the title of this discussion would mean but very little to the

student of God's Word. But when this fact is once clearly seen, the meaning of the expression, "The Time of Jacob's Trouble," is self-evident. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7). By applying the principles of Bible interpretation to this passage, we find clear-cut evidence to prove that it is a direct reference to the time of the Great Tribulation. The first occurrence of the word "Israel" in the Bible makes it synonymous with "Jacob" (Gen. 32:28). The immediate context of this passage also makes the names "Jacob" and "Israel" synonymous (Jer. 30:4, 10). And the agreement of the remote context also makes these two names synony-



mous (Dan. 12:1). Consequently, we unhesitatingly arrive at the conclusion that "the time of Jacob's trouble" is a unique experience in the history of Israel which the Word of God calls the Great Tribulation (Matt. 24:21; Rev. 7:14).

Rev. C. H. Tillerton, M. A., B. D., makes this interesting comment on the passage under discussion: "The word translated in the A. V. 'trouble' comes from a root signifying 'to lay hold of,' 'shut up,' 'press,' and so oppress, cause distress, vividly illustrated by the past condition of the Jews in the Pale of Settlement in Poland and Russia. The policy has been to press the Jews into cities, forbidding them to live on the land, and there naturally follows 'congestion' and 'distress,' the very word used here... Thus, the crisis of Jacob's distress would appear to take place when 'pressed into' Jerusalem and surrounded on every hand by hostile foes (Zech. 12 and 14) at Armageddon."

Three thoughts suggest themselves concerning this future age designated in the Bible as the Great Tribulation. First, it is to be a time of Spiritual Anarchy; second, it is to be a time of Physical Anguish; and third, it is to be a time of Kingdom Anticipation.

#### A TIME OF SPIRITUAL ANARCHY

Even today spiritual conditions are appalling. Only the spiritually blind can fail to see that this old world has already plunged headlong into the awful maelstrom of apostasy. But when we stop to draw aside the prophetic curtain and view what God has revealed in His Holy Word about the days that are just ahead, we realize that these things are only dim foreshadowings of the incomparably worse conditions that shall prevail in the Great Tribulation. The man who now glibly says, "My motto is to 'live and let live,'" in speaking along religious lines, then immediately proceeds to deny the Word of God, the virgin birth, the deity of Christ, etc., ad infinitum, is manifesting nothing short of him who is to be the great religious leader of the Great Tribulation, i. e., the Antichrist.

To rightly understand the spiritual condition which shall exist during those awful days prior to our Lord's return, we must understand something of the character and methods of the one who shall pose as the religious leader. As we have already stated, this one is to be the Antichrist. His character is revealed in a striking passage in Dan. 11:

21, where it says that "he shall come in peaceably, and obtain the kingdom by flatteries." He shall be suave and deceptive and his method of working shall be in accord with his character. He shall begin what later shall become an unspeakable reign of terror, such as the world has never before witnessed, by introducing a very religious program. He shall imitate God's method of dealing with Israel in the past. God made covenants with Abraham, Isaac, and Jacob. Antichrist will make a covenant with Israel in the future—a presumptuous, blasphemous, counterfeit covenant. The best Satan can do is to imitate. But poor, benighted Israel will be blinded by this deadly foe, who will parade as her best friend and succeed in getting her to enter into a compact with him. He knows the deep desire in the heart of the Jews. He knows that they are longing for restoration to the land of Palestine and the renewing of the daily sacrifices. And so he promises Israel all this, posing as their long-looked-for Prince and Messiah. He shall confirm the covenant with many for one week (Dan. 9:27). But we learn that it is to be an agreement with hell that Israel enters into when she allows herself to be deceived by Antichrist. It is literally a compact with death, as it is clearly prophesied by Isaiah (Isa. 28:15).

Then, having gained the confidence of poor, deceived Israel with his diabolical covenant, the "man of sin" permits the daily sacrifice and oblation to continue for a period of ten hundred and ten days, after which time he reveals his true colors. He shall take away the sacrifice and oblation, and in its stead he shall have set up the "abomination of desolation, spoken of by Daniel the prophet" (Dan. 9:27; 11:31; 8:13-14; 12:11; Matt. 24:15). This event shall mark the climax of the Antichrist's religious regime. He shall regard neither God nor man, "for he shall magnify himself above all... and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things" (Dan. 11:37-38). In this connection, Bishop Horsley well describes the Antichrist as "that son of perdition, who shall be neither a Protestant nor a Papist, neither Christian nor Jew, nor heathen; who shall worship neither God, angel, nor saint; who will neither supplicate the invisible majesty of heaven, nor fall down before an idol. He will magnify HIMSELF against everything that is called God, or is worshipped; and with a

bold flight of impiety, soaring far above his precursors and types in the time of Paganism—the Sennacheribs, the Nebuchadnezzars, the Antiochuses, and the heathen Emperors—he will claim divine honors to himself exclusively, and consecrate an image of himself." He is determined to be worshipped, even if it means that he shall have to force men to it by the edge of the sword. He will rule with a high hand. Justice and mercy shall have no part in his program. It will be a case where "might is right," and since he shall be controlled by demon power, he shall exercise mighty power and supernatural strength. His attitude is foreshadowed by Mussolini's statement, "To me, violence is fundamentally normal." This spirit of anarchy shall be at its zenith in the Great Tribulation. Those who will not worship the Antichrist and his image shall suffer death.

#### A TIME OF PHYSICAL ANGUISH

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" (Jer. 30:5-6).

Could words be more graphic than these in describing the physical suffering that shall overtake men in the time of Jacob's trouble? The word "trembling" used in this passage comes from a Hebrew word, the root meaning of which is "to shudder or quake with terror." Only those who have experienced a shock which produced such physical reaction as this can appreciate what it means "to shudder or quake with terror." Only occasionally do we hear of people who go through this awful physical anguish because of some terrific shock which has come to them through life's exigencies. But this will be the common thing in the Great Tribulation. Fear, also, can produce terrible nervous reactions in these physical bodies of ours. To be sure, fear is mental, but it can easily find a reflex in some form of physical disability. And for a person not to have peace of soul can produce some of the most intense physical suffering imaginable. All this is but suggestive and leads up to the awful things which the prophet describes in the words which follow. The Holy Spirit employs the figure of the pangs of child-birth as a means of expressing the intensity of the physical suffering that shall



come upon men in the Great Tribulation. Notice, also, how universal shall be this condition: "Wherefore do I see EVERY MAN with his hands on his loins, as a woman in travail?" (Jer. 30:6). And, again, notice the further reaction which is produced and with what vividness and power of description the Word portrays it: "And ALL FACES are turned into PALENESS" (Jer. 30:6). As bad as physical conditions are today (and they are heart-rending in spite of modern medicine), something worse awaits the age of unbelief which shall follow.

A further and more detailed description of the terrible physical anguish that shall come upon the inhabitants of the world during the Great Tribulation is given to us by the Saviour Himself in Matthew 24:

"And there shall be FAMINES, and PESTILENCES, and EARTHQUAKES, in divers places" (Matt. 24:7b).

"But all these things are the beginning of TRAVAIL. Then shall they deliver you up into TRIBULATION, and shall KILL you" (Matt. 24:8-9a, R.V.).

"When therefore ye see the ABOMINATION OF DESOLATION, which was spoken of through Daniel the Prophet, STANDING IN THE HOLY PLACE (let him that readeth understand)" (Matt. 24:15, R.V.).

"And woe unto them that are with child, and to them that give suck in those days!" (Matt. 24:19).

"For then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved" (Matt. 24:21-22a).

There are three things that we should especially note from these Scriptures: first, the things which we look upon now as outstanding physical disturbance and of only occasional occurrence, such as famines, pestilences, earthquakes, and killing, shall, in the age which follows this one, be only the beginning of travail; second, this will begin when Antichrist, who shall pose as the religious leader of that time, sets up an image of himself in the Holy Place; and third, it shall be a time of physical tribulation such as the world has never before or ever will know again—it shall be the time of the Great Tribulation.

Furthermore, physical suffering shall not be confined to human beings, but even the animal kingdom and the earth itself shall be afflicted, as the record in Joel 1:15-20

clearly indicates: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat (food) cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The BEASTS of the field CRY also unto Thee: for the RIVERS OF WATERS are dried up, and the fire hath devoured the PASTURES of the WILDERNESS."

Such is the extent to which physical anguish shall be inflicted upon this old world in the "time of Jacob's trouble."

#### A TIME OF KINGDOM ANTICIPATION

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; BUT HE SHALL BE SAVED OUT OF IT. For IT SHALL COME TO PASS IN THAT DAY, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30:7-9).

Thank God for the bright side of this black picture! The Lord knoweth how to deliver the godly out of temptations (lit., "trials," or "tests") and to reserve the unjust unto the day of judgment to be punished (II Pet. 2:9). Oh the joy of anticipation in the midst of tribulation! the assurance of security in the face of sorrow! and the hope of reigning in the wake of ruin! Such shall be Israel's hope in the Great Tribulation.

Antichrist's covenant with Israel shall prove to be a yoke of bondage which is more than she can bear. Everything will look bright and hopeful when he shall promise to restore Israel to her land and renew the daily sacrifice and oblation. But, when the three and a half years are ended and Antichrist shall have polluted the sanctuary and taken away the daily sacrifice and set up in its place the "abomination of desolation," things take on a different color, and Israel awakens to the awful predicament she is in. The last half of this prophetic week, spoken of by Daniel, proves to be

Israel's supreme test. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22).

The God of Israel is a great Deliverer. He will permit Israel to be sifted, and tried, and purged, only to reveal how great is His power to deliver. Yes, it will be the time of Jacob's trouble, but hear what God says in the midst of it: "Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I WILL SAVE THEE from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jer. 30:10).

This is a picture of Kingdom rest. This is what the nation Israel is longing for — Kingdom rest and Kingdom blessings. What could be more wonderful to Israel than to be restored to their own land and with "David their king" on the throne? Surely this would be a real Utopia for Israel. Can it be possible that poor, scattered, hated Israel shall once more be considered a nation? "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" (Isa. 66:8). And yet this is just what the Lord is going to do for Israel. It will all happen at once. The Antichrist and his hosts shall be destroyed at the brightness of His coming (II Thess. 2:8). "It shall be ONE DAY which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (Zech. 14:7). With such an outlook in the midst of tribulation, it is no wonder that the Holy Spirit, speaking through Daniel, could say: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12).

The Kingdom follows the Tribulation. Morning dawns just after the blackest hour of night. What comfort to the soul of the believer in this age, who, like Israel in the coming age, has felt the oppression of the enemy. Let such an one rejoice in the certainty that Kingdom blessing follows tribulation testing.

Light after darkness,  
Gain after loss,  
Strength after weakness,  
Crown after cross,  
Sweet after bitter,  
Hope after fears,  
Home after wand'ring,  
Praise after tears

*Continued on page 261*



# ABRAHAM'S VINEYARD

BY FRED KENDAL

## GOD'S GOLD

In Lamentations four the prophet gives a graphic description of the happenings that have occurred to Israel, God's gold. In the first verse he says that they have "become dim." They are still gold, but dim gold. They have lost their luster, their glow, their testimony. In their prime they had a shine; their hearts bubbled over with a good matter touching the king. Their lips were filled with the praises of the Most High. Their faces glowed with the joy and beauty of the holy anointing. An army of priests and Levites served day and night in the tabernacle. A river of blood flowed from sacrifices upon their altars. Celestial music resounded through the land as Asaph and the singers told of the glory of the Lord in song. Trumpets, harps, cymbals, and psalteries resounded with strain. Sanctified porters and doorkeepers filled the land with the delights of abandonment to a holy God—but now the gold is "dim."

It was righteousness and truth in Israel that made her attractive. It was consecration that made her winsome. The other nations had their particular features wherein they excelled, but Israel's glory lay in her contact with God. Her attractiveness was the result of that. She was shut up to the channels of divine expression.

How pathetic it is that God's ancient people, those who gave truth to the world are themselves now devoid of the knowledge of that truth. Until a few years ago the Jews did not even have the Old Testament printed in one volume. It has been Gentile believers who have been the driving force behind the more than eleven hundred translations that we have of the Scriptures. True it is that many Jewish Christians have wrought nobly in the work of translation. Among these are the following: Dr. Quelson, who translated the Bible into Russian; Bishop Scherchewsky, who completed the translation into Mandarin, working against tremendous obstacles; Dr. Bethlehem, working in Japan. But even with these the financing and distribution has not come through Jewish hands.

It was righteousness wherein the chosen people were called to excel, but their ignorance of the Word and separation from their God has resulted in spiritual bankruptcy. Today we see the resurgence of the human spirit in Israel. Persecution

and hardship are forcing a rising tide of nationalism among the Jews. The cry for Palestine—which a few years ago was only a faint appeal—has become a clamor that is filling the breasts of many nationally revived Jews. The bones are coming together; flesh and sinews are coming upon them. But there is no breath in them. The Hebrew word for "breath" is the same as the word for "spirit."

The prophet continuing says, "The stones of the sanctuary are poured out in the top of every street." The people ordained for priestly ministry have changed to profane avocations. Once they gave the world Isaiahs, Jeremiahs, Ezekiels, and Daniels. Today the best they have for men is a Charlie Chaplin, a Ben Bernie, an Al Jolson, and an Eddie Cantor. Once they produced a Deborah—now a Gracie Allen. Once they gave the world prophets; now the best they have for men is comedians. Once they made sinners weep with conviction; now they make them laugh with folly. The fragrance and solemnity of the altar has been changed for the raucous din and odor of the market place. The nation of kings and priests chosen to rule in the spiritual realm has become the nation of tradesmen and pawnbrokers slaving in the material realm.

Again we listen to the prophet's query, "How are they esteemed as earthen pitchers, the work of the hands of the potter!" The world has lost sight of the divine hand that has constantly been upon the Jewish sons of tragedy. Heaven is amazed at the blindness of men who cannot see that these are not just clay to be trodden under foot of men; instead they are the "precious sons of Zion, comparable to fine gold." They are still God's gold. Buried in the shambles of the stock markets and trading places, the stores, and the alleys is God's most precious spiritual mineral wealth. The passage of the years hastens them into the moments of the furnace of affliction. The mounting horrors and sorrows of these days indicate that the time of Jacob's trouble is near. The intensity of the pain of Israel reveals that the fires are leaping up upon her.

In verses four and five the writer refers to the impoverishment of the Jewish children when he says, "They that were brought up in scarlet embrace dunghills." He compares the purity of the Nazarites to the filth of the desolates in verses seven and eight. Then he pictures very realistically the condition of many Jews in Europe today, when he says: "They that be slain with the sword are better than they that be slain

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with hunger: for these pine away, stricken for want of the fruits of the field." One can readily see the Jews hiding in cellars and attics, in holes and dens, afraid to show their faces on the street—enduring a living death.

How glad we can be that the end of Israel's story will be written by God. The Prophet Malachi says, "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. 3:2-4). "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (vs. 17). The dim gold shall become bright gold, and the changed stones will find their place in the kingdom of their God when the Lion of the tribe of Judah comes to take up the cause of His own and to rule the world in righteousness.

THE BLACK BOOK OF POLISH JEWRY

Your author has received a copy of a book just off the press, and it bears the above title. It is an account of the martyrdom of Polish Jewry under Nazi occupation. It is the harrowing tale of the great slaughter and almost complete extermination of the three million Jews in Poland. When my wife began to read of these terrible barbarities and horrors, she had to put the book down and read the Scriptures to restore her spirit. Some of the chapter headings in part one are: "Blitz-pogrom," "The Martyrdom of Warsaw Jewry," "Extermination," "Territorial Dislocation," "Biological Destruction," "The Destruction of Jewish Communities," "The Jewish Religion," "The Jewish Underground Movement in Poland." The second part of the book contains a history of the Jewish community in Poland and an account of their economics, education, science, art, literature. A volume of 335 pages full of illustrations and pictures of actual torture scenes—pictures that apparently have been smuggled out of Poland—it is full of information on the woes of European Jewry. May it bring compassion to the hearts of those who have access to the only healing balm, that found in the Word of God.

D. B. I. AT HOME. ABROAD

Here are a few excerpts of a letter from Mrs. Georgiena Hammond, published in the Evangelical Union of South America periodical "The Neglected Continent": "Paul seems to be coming along much better since the trip to Bogota. He loves the meetings and is always 'studying to preach' just like the others. Since coming back from Bogota, I have had the children in the Sunday school at the Hall. Last Sunday we had to divide them, for there were too many and the ages too scattered. I have started the book of John with the flannel-graph, and the children love it." Let us pray for those in the foreign lands as they give the Gospel to those who are lost in sin.



EDITORIALLY SPEAKING

Continued from page 249

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JACOB'S TROUBLE

Continued from page 259

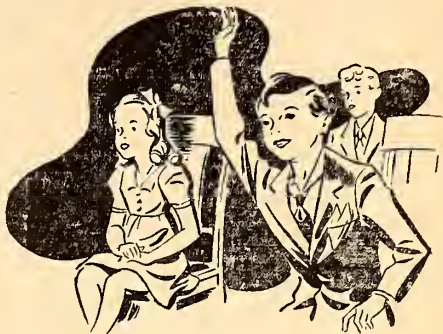
"Sheaves after sowing,  
Sun after rain,  
Sight after mystery,  
Peace after pain,  
Joy after sorrow,  
Calm after blast,  
Rest after weariness,  
Sweet rest at last.

"Near after distant,  
Gleam after gloom,  
Love after loneliness,  
Life after tomb,  
After long agony  
Rapture of bliss,  
Right was the pathway  
Leading to this!"



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# D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Rev. Max Kronquest ('37), pastor of the Berean Baptist Church in Santa Fe, New Mexico, reports a good attendance in their vacation Bible school. Around thirty made decisions for Christ.

Mr. and Mrs. Clarence Swihart ('42 and '43) have been busy for the Lord since they arrived in Three Rivers, Michigan. They worked in the summer Bible school of the Three Rivers Bible Church, of which Rev. Pat Clifford ('33) is pastor. The average attendance was 275 boys and girls. A number confessed Christ as their Saviour. Mr. Swihart preached at the morning service of this church on June 11. And on June 18, he had charge of both services at the First Baptist Church of Bloomingdale, Michigan, where Rev. Donald Kathan ('44) is pastor. Mrs. Swihart, who was Eleanor Lieb before their marriage, sang at the services.

Mr. and Mrs. Lester Lehmuth, while visiting in Colorado, stopped at the Institute for a brief visit. We were happy for this time of fellowship with them. Mr. Lehmuth is a former student, and Mrs. Lehmuth (formerly Lucille Culyer) was graduated in 1940.

On Sunday morning, June 25, Mr. Lehmuth spoke at the Grace Gospel Church, where Rev. Albert Ostrander ('42) is pastor.

The Lehmuths plan to go to Morocco as soon as the Lord provides the necessary equipment and transportation. At present Morocco is considered in the war zone, and entrance into that country is prohibited. Let us pray that the war may soon be won so that this country and many others like it may hear the Gospel of Christ.

Rev. Clifford Peterson ('32), program director, and Rev. Joe R. Gooden (former student), camp manager of the Colorado Fellowship of Independent Baptist Churches, report that they had a good camp, and that the Lord blessed.

Mrs. Fern Houston Neal is helping Mr. and Mrs. McKee in child evangelism work in Denver. The Lord is reaping a harvest of souls from this work. Mrs. Neal was graduated in 1942 and Mrs. McKee (formerly Fay Andrews), in 1939.

Missionaries of the Berean African Missionary Society who have recently sailed for Congo are the following: Rev. Irving Lindquist (E. S. '36) and Mrs. Lindquist (Betty Hess, '38), Miss Dorothy Reich ('39), and Miss Gladys Ewalt ('43). We rejoice that word has already been received of their safe arrival at Lisbon, Portugal.

The Lord gave a rich time of fellowship and blessing when the Grace Fundamental Church conducted an evangelistic meeting June 4-18 with Rev. Darrel Handel (former student), the Back to the Bible Broadcast Evangelist of Lincoln, Nebraska. The hearts of those who attended were blessed by the stirring messages. Prior to the regular service each evening of the last week, Rev. Handel conducted children's meetings, and several souls were won for Christ. Rev. Handel also spoke on the church radio broadcast, "Truth Worth Telling from a Book Worth Reading."

Rev. Ralph Obitts ('30) has been called to the assistant pastorate of the Beth Eden Baptist Church in Denver. For some years he has been the pastor of the Baptist Church in Albin, Wyoming, and the Lord has blessed his labor there. Mr. Obitts plans to take up his work the latter part of the summer.

Rev. Roy Boese stopped in to see the folk at D. B. I. while he was in the city. The Boeses were on their way to Chicago, Illinois, where Mr. Boese expects to take a course in evangelism at the Moody Bible Institute.

We wish to express our sympathy to Rev. William MacIntosh ('20) in

his bereavement. Mrs. MacIntosh was recently called home to be with the Lord.

## BIRTHS

The home of Mr. and Mrs. Andrew Nydam was blessed with a son, Donald Lee, born April 14. Mrs. Nydam was Lorean Love before her marriage. She was graduated with the class of '35.

Rev. Clarence Clark ('42) and Mrs. Clark (former student) are the fond parents of a son. Dale Hugh was born June 13.

Donna Rae is the new daughter of Rev. ('35) and Mrs. ('41) Charles Johnson. The baby was born April 27.



## THE ABSENTEE

*"Someone is absent," the Shepherd said,*

*As over my classbook bent His head;  
"For several Sundays absent too,  
So tell me teacher, what did you do?"  
"I didn't call as perhaps I should,  
I wrote some cards, but they did no good.*

*I've never heard, and she never came,  
So I decided to drop her name.  
He answered gravely, "A flock was Mine,*

*A hundred —no, there were ninety  
and nine,  
For one was lost in the dark and cold.*

*So I sought that sheep which had left the fold.*

*The path was stony and edged with thorns,*

*My feet were wounded and bruised and torn,*

*But I kept on seeking, nor counted the cost,*

*And oh, the joy when I found the lost."*

*Thus spoke the Shepherd in tender tone,*

*I looked, and lo—I was all alone;  
But God a vision had sent to me,  
To show His will toward the absentee.*



*"Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."*

—Isa. 62:4.



*When you preach you MAY move men,  
but when you pray you CAN move God.*

*Loving faith on man's part will be met  
by faithful loving on God's part.*





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

## SAUL REJECTED

Third Quarter, Lesson 10, Sept. 3

Lesson: I Samuel 13, 15, 31

Lesson Text: I Samuel 15:10-23

Devotional Reading: Psalm 15

Golden Text: "Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king."  
—(I Samuel 15:23).

### LESSON EXPOSITION

Saul, the great enigma, comes before us in this lesson. Seemingly, he was a man who desired to walk in the way of Jehovah and be the recipient of His blessing; yet in so many ways he fell just short of doing that which God desired. In reviewing his life we might be almost persuaded that his almost-succeeding failures were predetermined of God in view of His displeasure concerning Israel's request for such a king as Saul. This, we are confident, was not the case. God did remonstrate with Israel about their desire for a king; but when they persisted, He selected for them Saul and dealt graciously with both the people and the king. Note the words of Samuel: "Now therefore behold the king whom ye have chosen, and whom ye have desired: and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers" (I Sam. 12:13-15). God is no respecter of persons. His very character guarantees that He will do all in His power to bless and prosper His servants. Saul's downfall was the result of his unwillingness to walk in

the path which God purposed. Evidently, a lack of faith and a strong tendency to do his own will contributed largely to his downfall. Three different incidents, two of them previous to the one recorded in today's lesson, were stepping stones to God's final rejection of Saul's kingdom.

### I. SAUL'S DISOBEDIENCE AT GILGAL

This event is recorded in the thirteenth chapter of I Samuel. After his successful deliverance of Jabesh-gilead and the renewal of the kingdom at Gilgal, Saul had chosen three thousand men with which to prosecute the war against the Philistines. Jonathan, his son, with one thousand of these warriors smote the garrison of the Philistines that were in Geba. The Philistines accordingly gathered together a vast army—three thousand chariots, six thousand horsemen, and people as the sand which is on the sea shore in multitude—and pitched in Michmash. Israel was terrified; many hid themselves in caves, thickets, rocks, high places, etc., and some crossed the Jordan into the land of Gad and Gilead. Saul with his little band of trembling followers camped at Gilgal. Samuel had previously instructed Saul to tarry seven days at this place until he should come "to offer burnt offerings and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee and shew thee what thou shalt do" (I Sam. 10:8). The days wore on. Samuel did not appear, and the army gradually deserted. Finally in a state of utter despair, Saul called for the burnt offering and the peace offering, and he offered the burnt offering (I Sam. 13:8-9). Just as he had finished, Samuel appeared on the scene. Saul tried to excuse his actions by saying that the matter was pressing, the army was deserting, the Philistines might attack before he made supplication unto the Lord; so he offered the burnt offering. Then Samuel

said, "Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee." This incident marked the first step in Saul's downfall.

We are not certain just what was involved in this disobedient act of Saul. Some contend that he personally intruded into the priest's office and offered the sacrifices. This would have been a wilful transgression of the Law of Moses (Num. 16:40). However, we rather believe that the offerings were actually made by the regular priesthood and that Saul's disobedience consisted in disobeying Samuel's instructions to tarry. Evidently Saul might have known by the manner in which Samuel arranged this meeting at Gilgal that the Lord was speaking through His prophet and that He foreknew the circumstances surrounding this trying wait at that place. There can be no doubt that God did foreknow and fore-arrange for the trials that would beset Saul at Gilgal. God always arranges such testings for the man He will use. He knew of the trial of Moses' faith as he stood with his helpless group at the Red Sea and saw the oncoming Egyptian horde. But Moses' faith stood the test as he shouted to the people, "Fear ye not, stand still and see the salvation of the Lord." Gideon was brought to the same place when God reduced his small army of thirty-two thousand down to the infinitesimal three hundred to face



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one hundred and thirty-five thousand Midianites. Gideon stood the test and said to his army, "Arise, for the Lord hath delivered into your hand the host of Midian." God in His purposes wants to bring His people to the place where they must realize the utter hopelessness of relying on natural means. Then the person who has the faith to exhort and encourage the people to look up and see the salvation of the Lord can really glorify God. For God will honor this faith with mighty deliverance.

So we believe Saul might have gained a mighty spiritual victory and ultimately a military victory at Gilgal if he had relied on God rather than placing the emphasis on perfunctorily performing the ritual of the sacrifice, which was done in disobedience to God's command.

## II. SAUL'S FOOLISH VOW

Space forbids a complete discussion of this incident. However, the reader who desires to study the incident will find the account in the fourteenth chapter of I Samuel.

The foolish vow was made the day that Jonathan with his armour-bearer, believing in God's power to bring about a great victory, decided to attack the Philistine garrison. We should not fail to get the blessing from Jonathan's faith-filled words to his armour-bearer: "Come let us go over to the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few" (I Sam. 14:6). The Lord worked by few that day and created real havoc in the ranks of the Philistines. Panic ensued, and the Philistines fled in terror. The group which was encamped near Gilgal with Saul joined other Israelites in chasing the Philistines from Michmash to Ajalon, a distance of a little over fifteen miles. The slaughter, though, was not nearly as great as it might have been had Saul not that morning made his foolish vow.

When Saul saw the panic starting in the Philistine camp and noted that Jonathan and his armour-bearer were missing from Israel's ranks, he charged the people that they eat no food until evening—that he might be avenged on his enemies. We must admit that we are unable to explain his motive in so doing. Whatever it may have been, it kept Israel from fully capitalizing on the great opportunity that Jonathan's faith and courage had offered. Furthermore, it plunged the people into the sin of eating flesh which still contained blood, as the famished army slew animals and began to de-

vour them before the blood was drawn. This was contrary to God's specific instructions (Lev. 3:17; 17:10). Several explanations have been advanced for Saul's motive in so charging the people. We are inclined to believe that it was caused by his jealousy when he realized that the credit for the victory must go to Jonathan's faith rather than his own. As already mentioned, the rash act kept Israel from fully capitalizing on the opportunity presented. Jonathan, not present to hear the instruction, was implicated in disobedience and would have been put to death had the people not defended him. Thus the people vindicated Jonathan, and, we infer from this action, they placed on Saul the blame for the sin which kept Israel from gaining a great victory. It is a grievous sin when people let jealousy and pride creep in and hinder the work of the Lord. The end in view in God's work should be so important that no servant should let the means to that end stand in the way.

## III. SAUL'S DISOBEDIENCE CONCERNING AMALEK

The third step in Saul's downfall which we view today was occasioned by his fear of the people rather than of God. God had commanded Saul, through Samuel (I Sam. 15:3), to go and smite Amalek, utterly destroying every person and animal. Saul obeyed partially, but he spared Agag and the best of the sheep, oxen, etc.

When confronted by Samuel and charged with disobedience, Saul confessed his sin, saying that he feared the voice of the people and obeyed them. No man can fully please the Lord when he obeys the voice of the people, for the majority are not only not always right, but seldom right.

For his sin Saul received the severe censure of the Lord. He was told that his sin was as culpable as the worst of sins. More than that, he was told that because he had rejected the Word of the Lord, God

also had rejected him from being king.

## IV. SAUL'S DEATH

We wish to make just a few comments about Saul's death, recorded in I Samuel thirty-one, the last chapter assigned in the general text.

Following the defeat of the Israelites and the subsequent death of Saul and his sons, the Philistines took the bodies of Saul and his three sons and fastened them on the wall of Beth-shan. Had it not been for the loyalty and bravery of certain men, doubtless the bodies would have hung there in ignominious exposure to all Israel until the flesh dropped from the bones. These men were the valiant men of Jabesh-gilead whom Saul had delivered from the clutches of the Ammonites on his first military expedition. By night they made their way to Beth-shan, took the bodies from the wall, and went back to Jabesh-gilead over the identical trail taken by Saul that memorable night that had brought him to the zenith of his glory. These men took the remains of their departed friends and buried them at Jabesh.

How closely associated are the paths that lead to popularity and fame and those that lead down to defeat and death! Could we all see with more spiritual eyes, we could better understand the words of John: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:17).

## THE LESSON ILLUSTRATED

A child was forbidden by her father to go to the shore of a lake, but some fascination drew her to the forbidden place. She gathered a number of beautiful shells, of which he was a great admirer, and carried them to him. But when she put them in his hand, he dashed them away from him, simply saying in explanation, "My child, to obey is better than to sacrifice." The lesson was never forgotten.

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# DAVID ANOINTED KING

Third Quarter, Lesson 11, Sept. 10

Lesson Text: I Samuel 16:1-5, 11-18

Devotional Reading: Psalm 72:12-19

Golden Text: "Man looketh on the outward appearance, but the Lord looketh on the heart" (I Samuel 16:7).

## LESSON EXPOSITION

(By Hilland H. Stewart)

Samuel found one of the greatest tests of his faith when the Word of the Lord came to him, instructing him to go and anoint a new king over Israel. Staunch old prophet of God that he was, though, he set out to his God-ordained task.



## I. GOD'S CHOICE OF KING

For several Sundays we have been studying about Saul, the people's choice. Today we find God choosing for Israel the greatest king that has yet reigned over the nation. Words seem superfluous when we try to state the superiority of God's choice. The whole matter is summed up in our Golden Text: "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Also God's motives in selecting men for His work are absolutely pure, while men's motives are sometimes tainted. God chooses the men best suited for the work. Men sometimes choose with ulterior motives in view. So God, Who can see the heart, and Who chooses with only honest and pure motives, is able to wisely select men for great tasks.

The method which God used to select David seems to need little comment. God was still speaking to Israel through His faithful old prophet, Samuel, and He used him for this important task.

Some might question the pretext whereby God told Samuel to go to Bethlehem. Upon being confronted with Samuel's argument about Saul's wrath should he learn of the mission, God told Samuel to take a heifer with him and say, "I am come to sacrifice to the Lord." Certainly performing the sacrifice was legitimate, for evidently this was done at various places while the ark rested at Kerjath-jearim. As far as we are able to learn, that was the only public service Samuel held at Bethlehem; and certainly it was not deceit to say that he had come for such purposes.

We say that the sacrifice was the only public service, for we are inclined to think that the anointing of David was a private, secret ceremony. Concerning the anointing, our Authorized-Version says, "Then Samuel took the horn of oil, and anointed him in the midst of his brethren." We recognize that this does not sound like an entirely private affair, but Edersheim says that the words "in the midst" may mean "from among," and he considers that to be the case here. Thus the passage would read, "and anointed him from among his brethren." We believe that this was the case, for the anointing of David to be king would certainly have made a great impression on his brethren (See I Sam. 17:28) had they known it; and certainly such news would have filtered out and passed over Israel.

We are made to wonder why God so early in the life of this lad revealed to him that he was one day to be king over Israel. Some reasons we may detect, but for the most part we must say that God's ways are past finding out. God's purposes in the manner in which He deals with each of us will probably not be fully understood until we get to glory. But as we day by day in all our ways acknowledge Him, we understand more and more of the "whys" and "wherefores" of the past.

One blessed result of the anointing which we note in the immediate context is, "And the Spirit of the Lord came upon David from that day forward." The outward anointing with oil was symbolic of the inward anointing of the Spirit. Evidently David understood this significance and allowed the Spirit of God to perform His work in his life, for God operates only in the lives of those who will to have His presence.

## II GOD'S DEALING WITH THE PEOPLE'S KING

As the Spirit of God had come upon David to make a new man of him, He departed from Saul and left him melancholy and miserable. How quickly our minds go back in Saul's life to the time when the Spirit of God came upon him (I Sam. 10:9-10), and he was given a new heart. In those early years he was a man of tenderness, compassion and graciousness (I Sam. 11: 12-13). But finally pride lifted up his heart, and he fell into such sin and disobedience that the Spirit of God no longer could make His abode with him.

We do not believe by this that Saul lost his salvation, nor do we

believe that he was never saved. We believe that he was saved, and if so, eternally saved. Before the Holy Spirit came to take up a permanent abode with men as Comforter (John 14:16 and 20:22), He dwelt with people intermittently. We note in David's prayer following his sin with Bathsheba that he implored God, "Take not Thy Holy Spirit from me" (Psalm 51:11). We further note that David prayed, not that God would restore unto him his salvation, but rather, "restore unto me the JOY of Thy salvation." Salvation is a gift from God. God is not an Indian giver. The Holy Spirit formerly indwelt and comforted men only intermittently, but He now permanently indwells believers. So Saul lost the joy of his salvation and the comfort of the Spirit's presence. More than this, he had an evil spirit from the Lord that troubled him. We do not believe that God is the author of evil, but we do believe that He employed an evil spirit to work out His purposes. "Evil as well as good has its commission from God—not its existence, but its liberty to act and the limits of its actions" (F. W. Grant). Doubtless Saul was troubled by a demon, for God had withdrawn the protection which He affords His children—the protection from Satan and his emissaries.

That God was trying to restore Saul we believe is indicated in the providential directing by the ser-

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vant to David. When the shepherd lad came to Saul, he was able to refresh Saul, and the evil spirit departed from him. (Evil spirits cannot operate in the presence of godly men.) However, this was but temporary refreshing, for Saul seemingly responded only faintly to the blessings God was still holding out to him.

#### THE LESSON ILLUSTRATED

One day a number of years ago a thoughtful girl was reading an old

book. As the girl read, her eyes lingered on one sentence which seemed to have a special message for her that day. As she pondered it, it took fast hold of her thought until she began to breathe it as her own. It was a prayer—"God, make me beautiful within." That was the beginning of a new life for the earnest-hearted young girl. God had found her and touched her heart.— J. R. Miller.

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## The KINGDOM STRONGLY ESTABLISHED

Third Quarter, Lesson 12, Sept. 17

Lesson: II Samuel 1—5

Lesson Text: II Samuel 2:4-7; 5:1-10

Devotional Reading: Psalm 125

Golden Text: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever" (Psalm 125:1).

#### LESSON EXPOSITION

In the lesson for today we see the culmination of the hopes implanted in David's heart years previously when Samuel came and anointed him king over Israel. The manner in which God worked it out was long and trying but eventually there came to pass that which God purposed.

#### I. DAVID ANOINTED KING OVER JUDAH

II Samuel 2:1-7

"And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah?" The words "after this" in the above verse refer to the death of Saul and Jonathan, and David's lamentation for them. News of the death of Jonathan, who had been a wonderful friend, and of Saul, who had so long sought his life, was met by David with real sorrow. That David should deeply grieve for Jonathan is normal but very touching. That he should so grieve for Saul and so highly esteem him is indeed a high tribute to David's appreciation of and consideration for God's anointed king. Surely this reveals a side of David's spiritual nature that is greatly to be commended. If all of us could see men as God intended they should be and so yearn over them and pray for them, how much more we could stimulate others to live godly lives. Judging from the remarks David makes

in his lamentation exhorting the daughters of Israel to weep over Saul, there was not a great deal of sorrow in Israel (for whom Saul had done much good) concerning Saul's death. But David, to whom Saul had done great evil, mourned and lamented the humiliating defeat and death of the monarch.

The inquiry which David made after his lamentation for Saul and Jonathan was to the Lord. David here sets before us one of the reasons for his godly and successful life. Again and again we read of David, "He enquired of the Lord." No man who expects to be used of the Lord can prosper apart from this practice. That no problem is too small for the Lord, neither any too big for Him, is a confidence that should grip every Christian.

David's inquiry was, "Shall I go into any of the cities of Judah?" We can well imagine David's perplexity as to how he should now proceed. Doubtless he realized that since God had anointed him to be king, the time must now be at hand for him to assume the leadership. No doubt, though, he believed that that which God purposed He was able to perform.

God gave him the definite answer, "Go up." But more than a definite answer was needed. Again David enquired, "Whither shall I go up?" This time the definite place was named—Hebron. We raise the question, "Will God deal so definitely with His servants now?" We believe that He will. When God speaks to a man's heart and bids him follow, He will guide inerrantly. Many of us might reply, though, that we have earnestly sought God's will yet seemingly spent years in wandering and marking time. Let us remember that previous to this inquiry David had spent years out in the wilderness, in the cave of Adullam, in the Philistine camp, ever fleeing from Saul's wrath. Also let us re-

member that for the most part David's faith failed not. During those years of trials and testing God developed in him the rugged characteristics needed for warfare, whether Christian or military. And this development later made him Israel's greatest king. So when the time came for David to enter more definitely into God's plans, he was ready, and God was ready; for God led him very definitely. So will God now deal with His own when the time comes for them to move forward.

That God was leading was very plain; for when David arrived in Hebron, the men of Judah came and anointed him king over Judah.

This section ends with an account of David's sending men to Jabesh-gilead to commend those people for their kindness to Saul. In this act David showed his graciousness not only to Saul, but also to the followers of Israel's first king.

#### II. DAVID ANOINTED KING OVER ISRAEL

II Samuel 5:1-10

David had at first been anointed king over only the one tribe, Judah. For seven years he had guided this tribe although still not realizing that which surely was involved in the anointing by Samuel—that of being king over all Israel. However, the day came when God worked that out.

During the seven years of his reign at Hebron many things happened which certainly might have renewed the animosity of the northern tribes for David. In every instance, however, David showed himself to be a sincere man of God. Finally the people realized his true worth, and all the tribes of Israel came to Hebron and requested David to be their king. They remembered that back in the days when David was with Saul it was really David who led Israel safely. Evidently these people also knew of the choice God had made when He sent Samuel to anoint David. We are inclined to think that this information had been given later than at the time of the anointing, for we think that ceremony was a secret affair. Perhaps in later years Samuel divulged the secret. So the elders of Israel came and anointed David king over Israel.

David's next step after becoming king over all Israel was to take possession of Jerusalem, part of which was being held by the Jebusites. Dr. Wilbur M. Smith gives some helpful light in connection with the situation in verses six and



seven: "The Jebusites believed the city was so impregnable that they taunted David by saying that they would only put the blind and the lame on the walls, for they would be enough to defend the city against David's host. Nevertheless, the city was taken, and from that time on is often called in the Scriptures, as here, the city of David." The vulnerable spot in what the Jebusites considered an impregnable fort seems to have been the watercourse. The word translated "gutter" in verse eight seems better translated "watercourse." "The water supply has always been one of the main problems of Jerusalem. The only spring in the neighborhood is the so-called Virgin's spring, on its eastern side, and the city has, in later days, always had to depend on large tanks where rain water is stored. The ancient Jebusites' city, however, derived its supply direct from the Virgin's spring. A channel led the water under the rock, and a vertical shaft was sunk from above. Another sloping channel was cut to the head of this from inside the city, so that water was at all times available, even though the city might be closely besieged. It is probably this channel that is indicated by the watercourse (II Sam. 5:8), and it



proved to be the vulnerable point" (T. H. Robinson).

David's taking Jerusalem reminds us of the coming of a greater King Who shall take the city of Jerusalem and shall there reign in righteousness.

### THE LESSON ILLUSTRATED

One day, my friend Oliver White said, "Munhall, I would to God I had your physical powers, because I have such large purposes; but I am so weak physically that can't do the work I should be glad to do if I had the strength." I said: "Oliver, how big a man do you think Samson was?" "Well," said he, "I think he was about six feet across the shoulders and about fourteen feet high, with muscle, layer on layer." "Why," said I, "my dear brother, that is abominable legalism—to suppose that Samson did the work and that the Lord had nothing to do with it! There is nothing in the Bible to show that he might not have been the puniest, scrawniest individual in all Jerusalem—no bigger than you. It was the power of God in him that did the work. It wasn't Samson that did it, except as he was the willing instrument."

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bility of bringing the ark from Kirjath-jearim to Jerusalem. The calling of such a large group of picked men is an indication of the significance of the journey. This ark was precious; it was the place of God's meeting with His people, the symbol of His presence with them.

Confidently the procession set out to remove the ark from the house of Abinadab. No doubt they felt that every necessary preparation had been made. For had not a new cart been prepared to carry this sacred piece of furniture, and had not two Levites, the sons of Abinadab, been assigned to drive the cart?

But eager as David had been, he had failed to follow God's specific command concerning the carrying of the ark. It was to be carried by the Levites. This particular task was assigned to the sons of Kohath, but they were not to touch anything but the staves. The priests were to cover the ark with the veil and its other coverings and to put the staves in also (Num. 4). The priest, of course, was typical of Christ, through Whom alone we have access to God; and we believe that the Levites were representative of consecrated men, who have the privilege of bearing the testimony of God's grace.

We do not know the reason for David's ignorance on the matter of carrying the ark. The fact that no one raised an objection to David's

## RELIGION IN THE LIFE OF A NATION

Third Quarter, Lesson 13, Sept. 24  
Lesson: II Samuel 6—7

Lesson Text: II Samuel 7:17-29

Devotional Reading: Isaiah 60:15-22

Golden Text: "The Lord shall be unto thee an everlasting light, and thy God thy glory" (Isaiah 60:19).

### LESSON EXPOSITION

Since the Scriptures assigned for this lesson are related to Israel's spiritual life, we shall center our thoughts around worship. For our study we shall use the entire lesson material, II Samuel six and seven.

#### I. THE ARK IN ISRAEL'S WORSHIP

The Ark of the Covenant had been neglected for some seventy years. Since the failure of the priesthood (See lesson for August 13), there had been little public worship. The Ark had even been in the hands of the Philistines, and although it had been returned to Israel, it had little part in the life of the nation.

Now that David had become king over all Israel and had established

Jerusalem as his capital, he desired that the ark be brought to this city. And no doubt this was a God-given desire, for it was in God's plan that Jerusalem should be His Holy City, from which blessing should go out to all nations. Accordingly, after carefully consulting with the captains and other leaders, David gathered together thirty thousand chosen men for the important responsi-

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using the cart is an indication of the people's ignorance of or indifference to spiritual things at that time. It appears that David thought that the new cart was a good vehicle to insure the safe delivery of the ark. But we know that when God has given definite instructions, He has a purpose for giving such injunctions; and He is not pleased with our poor substitutes for obedience to Him.

Whatever the cause for David's error, we know the discouraging result. As the cart carrying the precious ark reached the threshing floor of Nacon the oxen stumbled, and Uzzah put out his hand to steady the ark. Immediately Uzzah died, for "God smote him there for his error." Does that seem a great price to pay for irreverence? God took one life to teach all Israel a lesson which they needed to learn. Thus many, no doubt, escaped death as a result of an irreverence which they might have committed. God would have them to reverence Him. And His ark was not to be treated as idols, the work of men's hands, which the heathen nations carted about. The ark was typical of Christ, Who is the center of God's plans, Who is precious to Him. Each detail of the ark spoke of the coming Redeemer. And the mercy-seat was the pictured Gospel, for here God looked down and saw the atoning blood (typical of the blood of Christ) and not the condemning law (the tables which were always kept in the ark), and He was satisfied. His love had made the provision to meet the demands of His justice. Truly this ark would bear no trifling.

David was discouraged, and even displeased with the Lord, because his plans had been thwarted. We are sure, though, that this incident taught him obedience to the Word of God, even in the smallest detail. Afraid to go on, David had the ark taken aside into the house of Obed-edom. And there it brought blessing to the whole family. No doubt all the members of the household recognized the honor and blessing of having God's presence with them, and they worshipped Him in true thankfulness of heart.

Hearing of God's blessing upon the household of Obed-edom, David set out again to get the ark. This time he made the right preparation. It is evident that he had inquired into God's way of moving the ark, for this time it was carried on the shoulders of the Levites. After the Levites had gone six paces with the ark, David sacrificed an ox and a fatling. It is good to recognize God

at the beginning of all things and to ascertain whether an enterprise is His will. But we believe that David made this offering somewhat out of fear because he did not fully comprehend the goodness of God. He had learned the lesson of obedience, and he was yet to learn more about the grace and goodness of God. Often when chastened of the Lord, we see only cold justice, and we forget that behind that justice is a great mercy and love. Our God has planned only for our good; we need have no fear of the results when we enter an undertaking which is according to His will.

The ark was brought to Jerusalem with much joy, the joy which results from obedience. There was planned music with the best of Israel's singers, trumpeters, etc. (See I Chronicles 15 for a detailed description.)

David's joy was great as he saw the ark safe in the tabernacle which he had erected for it. He gave thanks to God and gave Asaph, a singer, that great Psalm of praise to be used in the worship service (I Chron. 16: 8-36).

Only one incident brought unhappiness to David. This was the taunting of his wife. We mention it because it is an indication of the spiritual coldness of many in Israel. We quote from Edersheim's "Bible History": "It is a sad sign of the decay into which the public services of the sanctuary had fallen in the time of Saul, that Michael saw in this nothing but needless humiliation of the royal dignity." Under David's administration the people returned to the Lord and worshipped Him.

## II. DAVID'S DESIRE TO BUILD A HOUSE OF WORSHIP

The ark was now located in the tabernacle in Jerusalem, but David was not satisfied. As he sat in his beautiful palace he no doubt raised his voice in a song of thanksgiving to God for the blessings he was enjoying. But he noticed the contrast between his luxurious home and the humble dwelling-place of God. To Nathan, the prophet, David mentioned the contrast. And Nathan, understanding David's desire, said, "Do all that is in thy heart." Of course to him this seemed a worthy cause. However, that night God spoke to Nathan and gave him a different kind of message for David.

God's words for David were, "Thou shalt not build me a house to dwell in." God had reasons for denying this desire. In the first place, that was not God's work for David. He was a warrior, and God used him to bring peace to Israel. In the second

place, God planned that David's son, who should be a man of peace, should build this temple. This had been a worthy desire, but God wished to postpone its fulfillment until His time, a better time.

In this case—as always when God does not grant a request—He had in store something better. David wanted to build God a house, but God said that He was going to make a house for David—an everlasting line. God now made the great Davidic Covenant, the "sure mercies of David."

We shall not go into a study of God's promise to David. We note that it was based entirely on grace. Not one deed was required on the part of David or his descendants. And so it is with all of God's promises; they are not dependent upon our goodness but upon His faithfulness. God was merely honoring David's faith in Him and graciously granting to him a greater blessing than David could have thought to request. Since the time of David, Israel's kings have failed; Israel has forgotten God; yet God remembers His promises to Israel and to David, and He is even now preparing for the joyous restoration of His people to their land, where they will enjoy the rulership of David's great Son—the Messiah.

## III. DAVID'S PRAYER

Overwhelmed with a realization of the goodness of God, David turned to worship the Lord. The very language of his prayer is an indication of an overflowing heart.

"Who am I, O Lord God? . . . that Thou hast brought me hitherto?" David had caught a glimpse of God and His grace. And now he saw his own unworthiness. When we see the goodness of God, what a new perspective we gain. We see ourselves in the true light as unworthy sinners whom the Father has graciously declared righteous because of our relationship to His Son. No longer can we hold an exalted opinion of self, but we can praise God for the privilege of communing with Him.

The joy of knowing God's plan for his posterity was so great that David was almost without words. And he realized that the promise was all of grace, all out of the loving heart of God. He said, "For Thy Word's sake, and according to Thine own heart, hast Thou done all these great things." Knowing the loving heart of God, we can expect great things. It is said of the great Moravian, Count Zinzendorf, "He looked for nothing but good from the Lord."

"Wherefore thou art great, O Lord



God." Praise flows out, honoring Him Who is worthy of all honor and glory. And so it is when we have viewed ourselves in the true light and self is out of the way, we see God as He is—almighty, omniscient, the eternal God. Then we can look back, as David did, upon the many mercies God has shown in the past. We mingle our praise with thanksgiving.

As David made his petition to God, he could only say, "Do as Thou hast said." When we understand something of the magnitude of His promises, we will simply claim those promises, and say, "Lord, grant this just as You have promised, and thank You for it." We can trust His promises. "Every promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace and goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish" (Salter).

David did make a request for the blessing of his house—according to the promise God had already made to him. He knew that he was praying according to God's will. But he seems as much concerned that the Lord shall be glorified. How much we need the prayer on our lips that Christ rather than self may be glorified in our lives!

David was an example of these statements made by Rev. William L. Watkinson, that "sincere and devout souls are humbled rather than elated by the honors they receive; their specially happy lot seems so far in excess of what they might reasonably expect that they dare hardly realize it. It is well to feel our unworthiness of the least of God's mercies; yet we may greet the shower of gold or roses with the utmost confidence and expectation. It is a fine trait in the Christian character when we are able to fill high places and to enjoy goodly things in the spirit of unquestioning trust and appreciation."

King David was a spiritual leader who turned his people to worship the true God. He looked forward to a time when a Righteous King shall rule, and the earth shall be full of the knowledge of the Lord.

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### ISRAEL AND THE LAND

*Continued from page 254*

nancial support from influential Jews. Under this movement many colonies of Jews have been planted in the Holy Land. With the steady return of the Jews to their own land there has been a steady increase in the rainfall, so that the land has become marvelously productive. Truly the hand of God is in this.

The purpose of God for the land and its rightful owners cannot be defeated. God has declared that Israel shall again possess it, and that they shall be no more pulled up from it—and His Word shall in no wise fail. God has promised also a glorious future for its ancient capital, Jerusalem. It is to become the city of the Great King, the capital of the world in the golden age that is to come.

\* \* \*

*When you kill time remember it has no resurrection.*



"No weapon that is formed against thee (Israel) shall prosper." Isaiah 54:17.

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John 3:16

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(An undeserving world)

### AT

- II. The HIGHEST possible price  
"He gave His only begotten Son"  
(He paid the full price Himself)

### TO

- III. The LARGEST possible number  
"Whosoever"  
(You, me, or somebody else)

## TO SAVE THEM FROM

- IV. The DARKEST possible doom  
"Perish"  
(Eternal torment)

## AND TO BRING THEM

- V. The GREATEST possible blessing—"Eternal life"  
(Without beginning and without end)

### ON

- VI. The EASIEST possible terms  
"Believeth in Him"  
(Nothing down and no payments to make)

### WITH

- VII. The BEST possible security  
The Promise of God  
(Freed from all debt)

—Hy. P.

## GOD'S PLAN

- I. A Similarity—

"And as Moses lifted up the serpent in the wilderness"

- II. A Necessity—

"Even so must the Son of man be lifted up"

- III. A Scheme—

"That whosoever believeth in Him"

- IV. A Blessing—

"Should not perish, but have eternal life"

—A. C. B.

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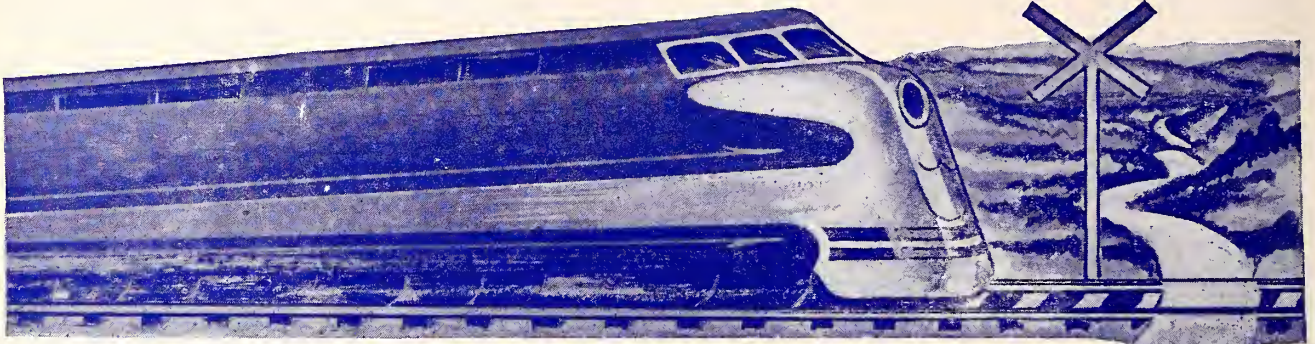
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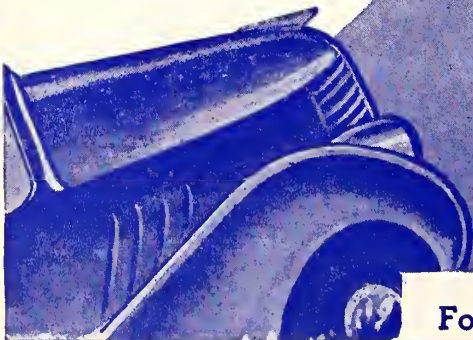


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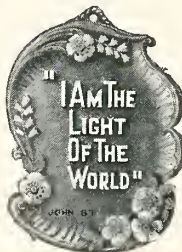
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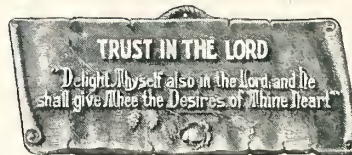
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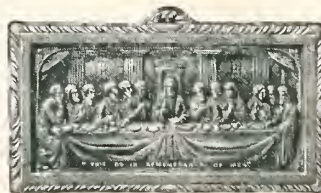
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## IN THE ANTI-SEMITISM NUMBER

Editorially Speaking .....	272
The Indestructible Jew— <i>Ernest E. Lott</i> .....	273
Will the Jews Convert the World?— <i>R. E. Obitts</i> .....	276
The Budding Fig Tree— <i>A. H. Yetter</i> .....	277
The Disciples' Prayer— <i>M. H. Knobloch</i> .....	280
Some Methods of Bible Study— <i>The Editor</i> .....	281
Ecclesiastes and Ephesians— <i>Charles M. Neal</i> .....	282
The Bible Institute Faculty .....	284
D. B. I. at Home and Abroad— <i>Harriet M. Johnson</i> .....	285
Abraham's Vineyard— <i>Fred Kendal</i> .....	286
Helps for God's Workmen— <i>Clarence L. Swihart</i> .....	287
Echoes .....	288
Bible Seed Thoughts— <i>Charles R. Johnson</i> .....	289
Light on the Lesson— <i>Sunday School Lesson Staff</i> .....	290

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## DOCTRINAL STATEMENT

of the Denver Bible Institute  
and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



# EDITORIALLY SPEAKING

## THE PROPOSED WORLD CALENDAR

The World Calendar Association proposes to put a new calendar into use. This group would urge that the calendar be adopted by the nations of the world at the coming peace table. Likewise, the President is asked, by House Concurrent Resolution 39, to urge its adoption.

The proposed calendar would give thirty-one days to the first month of every quarter, thus: January, April, July, and October would have thirty-one days. The remainder of the months would have thirty days each. The months of March, May, August, and December would have only thirty days. February would have thirty days each year. This is done by manipulation. One day is dropped out each year. That day is December 31st. This is called a blank, or zero day. On leap year two days would have to be ignored.

If the change were to take place beginning in 1945 we would have an extra Saturday, as the last day of the year falls on Sunday. But that day would be completely ignored. January 1st, 1945 would fall on Monday, though in the new calendar it would be dubbed "Sunday." The next year Sunday would fall on Tuesday, and so on.

The chief objection to this proposed change is that it does violence to the weekly cycle. The period of the seven-day week has been known since the beginning of time. By the insertion of a blank day in the yearly calendar the continuity of the weekly cycle is broken up. By banishing a day, or making an eight-day week, they do more than make a new calendar—they destroy a divine institution by setting aside what God has fixed.

Protestants will object to this proposal, and Catholics likewise, because Sunday is sent roving all over the week. Sunday observance in honor of the Lord's resurrection on the first day of the week has been considered basic and fundamental. Jews will also object because the Saturday Sabbath is affected.

It is the prerogative of God alone to change "times and laws." The proposed change of calendar is

therefore antireligious, antiChristian, and vicious. We are reminded of the fact that some time in the future (it may be nearer than we think), the Antichrist will blasphemously assume God's prerogative, and will change times and laws, (Dan. 7:25). Coming events cast their shadows before!

\* \* \*

## AN ADVANTAGE

The Editor was called upon recently to speak before a large group in a federal prison. His subject was given him. It was to be the "Signs of the Times and the Second Coming of Christ." It was stated that a study was being made of the subject, and it was desired that the pre-millennial doctrine be set forth. The message given received rapt attention and much comment followed. Among the comments was that of the Chaplain, who said: "You have an advantage over me in that you believe the Bible literally." Yes, it is an advantage to believe the Bible literally. What an advantage over those who give forth mischievous mouthings and musings! What a pity that such are in too many places, and are given watch over the souls of men! What an advantage, and what a pity to lack this advantage!

\* \* \*

## INCREASING ANTI-SEMITISM

Someone has said, "No nation can remain civilized that will allow religious or race prejudice to become a vital force among its people." This statement is significant when we consider that one of the most remarkable and growing movements of our day is the growing hatred of the Jews. Multitudes in our land are embittered, and there are scores of organizations fostering anti-Semitism. It is a growing menace to our nation. Jews themselves keenly feel their peril. It may take only a spark to enflame many hearts in such a fashion that a deadly outbreak may occur against our Jewish citizens. While we are warring against a modern Pharaoh, we have this rising danger within our borders. Woe to America if this should

happen. We would be found once more in the Dark Ages. God has Israel under His watchful eye. Even though they deserve chastening, the instrument that persecutes them will suffer at God's hands. No nation ever persecuted the Jew and continued to prosper.

\* \* \*

## HOW TO DESTROY THE JEWS

There is a Scripture which tells men what to do in order to destroy the Jews. Let anti-Semites take notice! Here it is:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

—Jer. 31:35-37

There it is! It is written very plainly! Destroy the ordinances of the sun, moon, and stars; plunge the universe into darkness and blackness; destroy the solar system and you will destroy the Jews.

And more than that: frustrate God's power to hold the universe together and Israel will cease from being a nation.

And still more: Scale the heights of heaven and measure it; discover the foundations of the earth and you will destroy the Jews.

And why is that? It is because of God's promise to keep them, and God is faithful to His promises. Israel has not deserved to be kept. But unfaithfulness in Israel does not justify unfaithfulness in God. God has promised to keep the Jew and in order to destroy the Jew, you must wreck the universe.

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"Israel began with a miracle and has continued as a miracle through 4,000 years. The supernatural is seen so often in her history that with her it has almost become the natural." —E. H. Moseley



# TOPICAL STUDIES

## The Indestructible Jew

BY ERNEST E. LOTT

### GOD'S CHOICE OF THE JEW

We have already spoken of the fact that the Jewish nation has not been assimilated, and our title speaks of the indestructibility of the Jew. That there has been a very determined attempt to exterminate the Jew, there can be no doubt. That such would be the case is intimated by God himself in Genesis 21:3, "And I will bless them that bless thee, and curse them that curse thee." The arch-accuser of the chosen people is Satan himself. The reason for this is that he hates anyone upon whom God's special love has been bestowed. Some have asked the question, why did God choose the Jew above all other people? Was it because he was better? Was it because he was more holy? The answer is, No! Listen to God speak in Deuteronomy 7:7-8, "The Lord did not set His love upon you, nor choose you, because you were more in number than any people, for you were the fewest of all people, BUT BECAUSE THE LORD LOVED YOU, and because He would keep the oath He had sworn unto your fathers." In the choosing of this nation God had in mind the sending of the Second Person of the Trinity as the Redeemer of mankind. God had to use some nation, and why should anyone question His choice of this nation. Had He chosen the Babylonians, then the wrath of Satan would have been vented upon them in just the same way. A remarkable passage in this respect is the following: "And the dragon (Satan) stood before the woman (Israel) which was ready to be delivered, for to devour her child (Christ), as soon as it was born... and the dragon (Satan) persecuted the woman (Israel) which brought forth the manchild (Christ)" (Rev. 12:4, 13). Here we have the reason for Satan's opposition to Israel. From her loins came the Lord Jesus Christ, Who lived in a Jewish body, born of a Jewish maiden. The Lord Himself while incarnate made the prophecy that during the Great Tribulation, as His coming would draw nigh, certain characteristics would be evident. "The disciples came unto Him privately, saying, Tell us, when

shall these things be and what shall be the sign of Thy coming and of the end of the world?... and Jesus answered and said unto them, ... and ye shall hear of wars and rumors of wars, when nation shall rise against nation and kingdom against kingdom; and there shall be famine and pestilences and earthquakes in divers places. All these are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and you shall be hated of all nations for my name sake" (Matt. 24:3, 6-9).

### THE PERSECUTION OF THE JEWS

We shall spend a little time reviewing Satan's program of anti-Semitism throughout the centuries. It has been observed that at least six times the Jew has been brought to the very verge of annihilation. Pharaoh of Egypt tried exterminating Israel 1775 B.C. The Assyrians attempted it in 1571 B.C. Nebuchadnezzar made a bold attempt in 588 B.C. Haman did his best in 510 B.C. Antiochus Epiphanes tried it in 170 B.C. And in 70 A.D. the Romans under Titus in the destruction of Jerusalem almost succeeded. It has been urged by one writer rather whimsically that the Egyptians who tried to arrest the growing strength of this people by drowning all newly born Hebrew boys in the Nile were themselves drowned in the Red Sea; that the men who sought Daniel's destruction by flinging him to the lions were themselves devoured by those lions; and that Haman, who had plotted the extermination of the Jews throughout the Medo-Persian empire, was himself hanged upon the gallows which he had prepared for the hanging of Mordecai, the Jew. Is it a mere historical coincidence that the empires of Egypt, Assyria, Babylon, Greece, and Rome—all of whom in turn oppressed the Jews—have in turn been buried in the dust of the past? God meant what He said when He promised a curse for everyone who cursed the Jew.

It was not long after the ascension of Christ before the hatred of the Jew began to be seen, not only in the unbelieving world, but also in the church itself. With the reign of Constantine came the church's golden opportunity for retaliation in open violation of all that the Lord

When we use the term "Jew" in this respect we do not differentiate between the ten tribes of the northern kingdom and the two tribes of the southern kingdom. We are using the term in the sense in which it is used in Romans 1:16, where the Gospel was said to be for both the Jews and the Greeks. In that verse, "Jew" refers to all the twelve tribes of Israel and "Greek" refers to all the Gentiles.

God's chosen people, Israel, is the enigma of the ages. Of all the nations which have existed on the face of the earth, this is the unique one. Note that we did not say that it was the BEST nation or that it was the most PIOUS nation, or that it was the most POPULAR nation, but rather that it is the unique nation. Its uniqueness lies in the fact that it cannot be assimilated by other nations. Before we discuss this subject further, however, we need to go back in logical sequence. It was not God's original purpose to scatter Israel on the face of the earth as has been done. This scattering is chastening or judgment because of Israel's sin. We read: "Thou... shalt be tossed to and fro among all the kingdoms of the earth" (Deut. 28:25 R.V.). "Thou shalt become an astonishment, a proverb, and a byword among all people whither the Lord shall lead thee" (vs. 37). "The Lord shall scatter thee among all people from one end of the earth even unto the other" (vs. 64). "However, in the face of this general scattering upon the face of the earth, the Israelites have remained a distinctive people. Their national characteristics are as evident and distinctive today as they were three thousand years ago. They numbered 600,000 at the Exodus and before this World War they numbered 16 million in all countries. They have kept alive their national spirit, their religious worship, and their hope of a future return of their Messiah. And remember that all of this has been in spite of the fact that they have been without either a king or a country. Listen to Hosea's prophecy, chapter three, verse four: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."



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*The time is coming when there will be no more anti-Semitism. The time is coming when any Gentile--any man anywhere--who knows a Jew will be proud of it! The Jew will be the most admired, the most sought after, the most beloved and loveable, of all men of earth. (See Zechariah 8:23.)*

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Jesus Christ had taught. It is true that the Jew had not been kind to the Christians, but that is no excuse for the attitude that came among such revered church Fathers as St. Jerome, St. Augustine, and Cyril of Alexandria, who permitted themselves to be dragged into this hatred of the Jews. We learn that Jewish homes were plundered, synagogues desecrated, and the Jews themselves assaulted and exiled—with the approval of and even in some cases at the instigation of the Fathers of the church.

We come now to the Eleventh Century, when the Crusades gripped the European nations. The church people of Europe resolved to rescue the tomb of the Redeemer from the hands of the Moslems. All over Europe there was a rush to arms. The noblest chivalry of the day was joined by the vilest offscourings of medieval cities. The blazing cross of the Crusaders covered many an evil heart. As the movement took fire over the continent a murmur arose to the effect that while the Crusaders were marching to Palestine to rescue the tomb from the unbelievers, they were leaving behind them the race who crucified Jesus—that is, the Jew. They fell upon these unfortunate people in every quarter. Innocent babes were hacked to pieces. Miserable people were butchered without distinction as to age or sex. The Crusaders waded knee-deep in Jewish blood to show their zeal for Christ. Some families were buried alive while the mob looked on and scoffed. In many places the bishops sought to protect the Jews. In other places they allied themselves with the murderers. All along the Rhine and the Danube the slaughter raged. In Bohemia too the Crusaders marked their march with Jewish blood. When they arrived in Jerusalem, after its

capture by Godfrey of Bouillon, all the Jews found in the Holy City were driven into the Synagogue and burned alive in the name of Christ.

We proceed to the persecution in Spain, leading up to the world-famous Inquisition.

The intolerant policy of the Roman church in all ages toward those who differ with her was exhibited in her treatment of the Jews. In the 11th Century the Jew was forced to wear a badge which would distinguish him from the Gentiles. Jew-baiting became a pious practice. Murmurs began to be heard in Spain of the charge, common elsewhere, of the "blood ritual." It was alleged that the Jews offered up sacrifices of Christian children whom they kidnapped for that purpose. They were accused too of poisoning wells. Even the "black death" which swept over Europe in the Fourteenth Century was attributed to Jewish agencies. Massacres of Jews resulted from these charges although they were not proved to be true.

It has always been a popular sport to blame the Jew for everything. We were quite interested in this quotation from the pen of David Lloyd George, Britain's War Prime Minister in the first World War: "The malaria insect whose poison infects healthy creatures with the fever of Jew hatred is buzzing in our ears today with a vicious hum and a deadly poison. If Jews are rich they are said to be birds of prey; if they are poor they are vermin. If they are in favor of war, it is because they want to exploit the bloody feud of the Gentiles for their own benefit. If they are anxious for peace, they are instinctive cowards or traitors. If labor is oppressed by rich capital, it is the greed of the Jew that is responsible. If labor revolts against capital, as it did in Russia, the Jew is blamed for that also. If he lives in a strange land, he must be persecuted and pogrommed

out of it. If he wants to go back to his own land, he must be prevented."

In the middle of the Fifteenth Century the storm of the Inquisition burst upon Spain. Few places have witnessed such foulness as the Place of Burning in Seville. A high platform occupied the center. At each corner of the platform was a statue said to represent one of the four major prophets. To this awful place were dragged miserable creatures who had pined in filthy cells, had been torn upon the racks, had been tortured until they were almost robbed of reason—and yet they had bravely refused to deny the faith of their fathers. These wretched victims were bound to the figures of the prophets and a further horror was added when the decayed bodies of Jews who had died in their own faith were dug out of their graves, piled upon the center of the scene, and set on fire. And all of this was done by the Roman church. The cruel edict of expulsion from Spain was issued in March 1492.

This anti-Semitism reached into England, and we find at the coronation of Richard the First, in September 1189, one of the most shameful massacres of Jews that has ever been perpetrated by the church. The crusading enthusiasm was at its height; the sight of the Jews crowding around the Abbey to witness the coronation was the match that caused the conflagration. The senseless cry was raised that these harmless people whose loyalty had led them to the scene were there to assassinate the king. The unfortunate Jews on the spot were massacred, but the most terrible and tragic events of the time took place at York. Here the rabble, led by a church official, laid siege to the citadel where a number of the Jews had taken refuge. Rather than die at the hands of the mob, the Jews, assailed by hunger and realizing the



hopelessness of their position, finally slew their wives and children and cast lots for the slaughter of each other. Similar deeds were enacted in other parts of England. This anti-Semitism continued. Some kings sought to curb it; others fostered it. The full tale of Jewish wrong in England can never be told, but the culmination of their anguish was reached with the edict of expulsion under Edward the First. On July 18, 1290, the edict went forth that all Jews must leave England before All Saints Day, on pain of death. May it be said to the credit of Oliver Cromwell that in 1655 he himself gave permission to the Jews to resettle in England. Since that date the Jew has not been persecuted in England.

The history of Jewish persecution in Italy is just as bad as in the other countries. Here the word "ghetto" originated. In the Sixteenth Century another inquisition took place in Italy. Some of the popes who especially hounded the Jews down and subjected them to severe punishment and murder were Pius V, Gregory XIII, Clement VII, and Pius VII.

We can turn to the history of France, Germany, Russia, and other countries and find similar conditions existing at different times.

#### ANTI-SEMITISM TODAY

And now again a wave of anti-Semitism is sweeping over the earth, the like of which has never been equalled. It will be impossible for us to give all of the facts about German atrocities against this nation, but we will give a few figures. The "New York Times" reported on July 2, 1942: "From the first day of the German-Soviet occupation of East Poland the Germans began the extermination of Jews. They started in East Galicia last summer. Males between fourteen and sixty were herded into public squares and cemeteries, forced to dig their own graves, and then were machine-gunned and hand-grenaded." Around November 19, 1942, Dr. Stephen S. Wise made public two documents given to him by the State Department in Washington. Here is the text of one: "As to the procedure of killing, the informer stated that the Nazis began to apply a new procedure. The killing in special gas-rooms has been replaced by another

method which consists in the injecting of air by physicians into the veins of the human body. The injection of the air into the human body leads to a general poisoning, and at last, after a few hours, the person becomes unconscious." The Polish Government-in-Exile claims that 700,000 Jews were massacred in Poland in less than a year. It is authentically stated that of the 200,000 Jews in Bessarabia only several years ago, but 500 remain. The "New York Herald Tribune" reported in June 1942, that 25,000 Jews were crowded into barracks and machine-gunned. Then the barracks was set on fire. Another news report from London said that Red Army units reentering the Caucasian town of Pyatigorsk found a common grave containing the bodies of 20,000 Jews massacred by the Nazis. One of the latest dispatches under date of July 3, 1944, from Geneva, gives the following figures: 1,715,000 Jews have been put to death by the Germans in Upper Silesian Extermination Camps. Victims were said to have come from the following countries: Poland 900,000; Netherlands 100,000; Greece 45,000; France 150,000; Belgium 50,000; Germany 60,000; Yugo-Slavia, Italy, and Norway 50,000; Bohemia, Moravia, and Austria 30,000; Slovakia 50,000; other foreign Jews 420,000.

We have taken considerable space to show you the organized attempts on the part of Satan to destroy God's chosen people. Even the foregoing figures quoted from a recent dispatch do not give a complete picture of what Adolph Hitler and his stooges have done in their best attempts to exterminate this maltreated people. Will they succeed in their newest attempt? The answer is positively and finally, no! And here is the reason. In Jeremiah 31:10 we are told that he that scattered Israel will gather him. Some have said that God fulfilled this Scripture when the Jews came back from Babylon seventy years after the destruction of their city and sanctuary. But that is not true, for we read in Amos 9:15 that when God regathers Israel this time she will never be scattered again: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." After the return from Babylon they were

pulled up in the terrible ordeal of 70 A. D. Satan and his dupes are fighting a losing battle. It would be just as easy for them to destroy God's Word.

We were intrigued by the face-tiousness of a certain minister, Rev. H. O. Van Gilder, who published a message on "How to Destroy the Jews." He claims that men have failed to destroy the Jews because they have used the wrong methods. He says they have used water, fire, lions, the sword, and guns; but they have used the wrong method. He gives as his text Jeremiah 31:35-37: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Then he goes on to say, "destroy the ordinances of the sun, the moon, and the stars—the planets out of the hands of God, plunge the world into blackness, scale the pinnacles of heaven to measure the palace of God, discover the invisible support of swirling earth and then God will destroy Israel." Yes, we agree, Israel does not deserve to be kept, for Israel has not been faithful to God. Israel, as a people is no better than any other people, but unfaithfulness in Israel would not justify unfaithfulness in God. God has promised to keep them and you must wreck the universe would you get at them. Israel cannot be assimilated by the nations any easier than was Jonah by the great sea monster. The sea monster got sick of him and sent him back to his own land. The nations will do the same for the Jew in the future.

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"For thus saith the Lord of hosts, he that toucheth you toucheth the apple of His eye."

Zechariah 2:8



# Will the Jews Convert the World?

BY R. E. OBITTS

The world will be evangelized. This is not saying that all the world will be converted. But they will have the opportunity. This evangelizing was predicted by the Lord Jesus. He said, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The "end" that shall come after this Gospel of the kingdom is "preached . . . unto all nations," is the end of the Tribulation age, the age terminating at the Second Coming of Christ. It was in answer to the question, "What shall be the sign of Thy coming, and of the end of the age?" (Matt. 24:3, Weymouth) that Jesus predicted this evangelizing of the world. Hence, the world will be evangelized in the Tribulation age.

A countless multitude will be saved. Amid John's prophetic visions of the Tribulation, he says, "I beheld . . . a great multitude . . . of all nations . . . before the throne (of God) . . . clothed with white robes, . . . saying, 'Salvation to our God . . .'" (Rev. 7:9-10). "These are they which came out of the great tribulation, and have washed their robes . . . white in the blood of the Lamb" (verse 14 R. V.). According to this prophecy, a great multitude will be saved in the Tribulation age. These will be from throughout the world. For they will be "of all nations, and kindreds, and people, and tongues." Some such result as this could be expected, if the Gospel of the kingdom is to be preached unto all nations.

If believers will be taken at the Rapture, according to I Thessalonians 4:16-17, including, of course, the evangelists and preachers who know the Lord, then who will evangelize the world during the Tribulation age following the Rapture?

Perhaps there will be some of those left behind at the Rapture, who will already have heard the Gospel without accepting it, but who will then believe and become witnesses for the Lord. Is it not possible that these could be Jews—even if the Rapture should occur today? Very few Jews have heard the Gospel in a Christian church. But many have heard it over the radio. Two million Jews in New York City alone can tune in on good gospel sermons like those of William Ward Ayer and Charles E. Fuller every Sunday. If the children in a Jewish home listen to any A. B. C. net work station on Saturday morning (their Sabbath)

between eleven and twelve Eastern War Time, they hear the Children's Bible Hour. Daily network programs like the Back to the Bible broadcast surely must reach into some Jewish homes or automobiles.

Among the millions of boys in the armed forces, are thousands of Jewish boys. Many of these have received New Testaments; for almost every serviceman has been offered one. And many Jewish servicemen have heard the Gospel from the lips of chaplains.

Organized efforts to reach the Jews with the Gospel have increased in the past few years until almost every one of our cities with a sizable Jewish population has at least one mission work among the Chosen People. Workers visit Jewish homes and shops, and through personal conversation get the Gospel to individuals.

Missionary work among the Jews of other nations, especially in Europe, has found Jews willing to listen and to accept Gospel literature. In Europe the work is going on unfettered in many places: in Carpatho, Russia, for instance, the doors for witness are open. In a Bible Institute in Brooklyn young men and women are trained just for the task of evangelizing the Jews of America and Europe.

Is it not possible that a Remnant of the Jews will be God's witnesses? We can expect the Jewish Remnant to be hidden, of course. It was so in Elijah's time: even the prophet himself was unaware of the existence of the seven thousand Jews whom God had reserved. Because that period of three and one-half years was parallel to the three and a half years of Tribulation in Revelation eleven, we can expect the Remnant of the future to be hidden also. Perhaps they exist already, and are being prepared even now. "Even so then at this present time also there is a remnant," said Paul (Rom. 11:5), and cited himself as an example in point. If the Remnant prove to be witnesses like Paul, their zeal may easily result in the evangelization of all nations.

Several converted Jews are preaching and teaching the Gospel at present. An outstanding evangelist in our land today is a converted Jewish lawyer, Hyman Appelman, whose meetings resemble those of Moody, Chapman, and Torrey. He is zealous

and very successful.

Jews are characterized by their zeal for religion. While Gentile men are content to let the women and children do the church-going for the most part, Jewish men themselves fill their synagogues, and their women and children sit together at the rear or in the balcony. Perhaps the Jew's zest for money is exceeded only by his zeal for religion. Once I entered a little Kosher meat market desiring to buy some meat and be on my way again as quickly as possible. The elderly Jewish proprietor was eagerly discussing a point in the Old Testament with two of his friends. As I waited it became evident that he did not intend to leave the discussion for a mere customer; then he drew me into the conversation. Only after some little time was he ready to make a sale. Nobody is more devotedly interested in religion than a devout Jew.

It is not difficult to imagine the presence of Jews in all nations. They are in most of the nations at present: in Europe, Asia, Africa, North America, South America, and the islands of the sea.

In the few years of Tribulation, all nations will have opportunity to receive or reject the testimony of these brethren of the King of the Jews. Individuals who receive His brethren kindly, will be regarded as the Lord's sheep by Him upon His return. The individuals who reject will be regarded as goats: they will be separated from the sheep of all living nations gathered together by the King when He comes to establish the kingdom; and according to Matthew twenty-five, these with the anti-Semitic attitude will go away into everlasting punishment. But to the sheep the King shall say, "Come, ye blessed of my Father, inherit the kingdom." And they are called "the righteous" (Matt. 25:46).

So then only righteous people will remain alive of all nations to enter into the millennial kingdom of the Kings of Kings when He begins His earthly reign. Thus the world at that moment will actually be a converted world.

If it is true that Jews will be the Lord's evangelists during the coming Tribulation period, it is easy to see a reason for the developing anti-Semitism. The Adversary always opposes the spread of the Gospel, always hates God's messengers. But as Satan's time grows short, his malevolence will be especially directed against the people chosen to preach

*Continued on page 298*



# The Budding Fig Tree

BY A. H. YETTER

While I was pastoring a church in California, I had my first personal experience with a fig tree. The tree was located in the yard of our home and bore the large, luscious, white Kadota figs. Furthermore, it was a very fruitful fig tree and supplied abundant fruit for a delicious jam.

It was always a joy to notice the tender branches of this tree shooting forth, and putting forth its leaves because it heralded the nearness of summer and the time of fruit-bearing. Not only so, but it was a reminder of the words of our Lord in His Olivet Discourse concerning the fig tree—words with far-reaching significance concerning Israel and Christ's return to this earth.

These words are recorded by three of the Gospel writers—Matthew, Mark and Luke; we quote Matthew's record: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near" (or, 'He is near') even at the doors" (Matt. 24:32-33).

The symbolic nature of the words of our Lord regarding the fig tree is suggested by His introductory statement, "Now learn a parable of the fig tree." Therefore, if we are to discover His message concerning the budding fig tree, we must find the meaning of the symbol employed. This need not cause dismay, for the Bible is its own best interpreter; and as we proceed in this study, we believe our readers will be thrilled by the clarity with which the Word of God sets forth the message of the "Budding Fig Tree."

In our discussion we shall raise and seek to answer three simple questions: (1) What is the symbolic meaning of a tree? (2) What is the symbolic meaning of the fig tree? (3) What is the symbolic meaning of the budding of the fig tree?

We now turn our attention to our first question:

## WHAT IS THE SYMBOLIC MEANING OF A TREE?

In discovering the meaning of a symbol, two principles of Bible study are especially valuable—the First Occurrence Principle and the

Direct Statement Principle. A third principle, the Agreement Principle, helps to check, or confirm, the conclusions reached through the usage of the first two named principles.

We turn now to the first occurrences of the word "tree" in our search for its symbolic meaning. This word occurs first in Genesis 1:11, which reads thus: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so." Now in order to discover the significance of this usage we need to consider its context, or setting. It is well in this respect to ask ourselves a question: For whom did God create these trees? The answer is self-evident; but the context leaves us without a shadow of a doubt, for in Genesis 1:29 we read God's message to the first man, Adam: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed to you it shall be for meat." The trees were created for man, and thus in its first occurrences, the word "tree" stands connected with "man."

Our second principle, the Direct Statement Principle, takes us to the first Psalm as we continue our study of the Bible meaning of the symbol "tree." In this very familiar Psalm we have this illuminating declaration concerning the godly man: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." The word "like" here indicates that the tree is used as a symbol, and as a symbol of "man." This is in agreement with our findings through the employment of the First Occurrence Principle, and the harmony of our findings become a demonstration of the Agreement Principle. In further demonstration of this principle, we turn to another portion of God's Word, the fourth chapter of the book of Daniel.

This chapter records a dream of Nebuchadnezzar, king of Babylon, the interpretation of that dream by Daniel, and its fulfilment. The

dream had to do with a great tree under whose shelter the beasts of the field dwelt and in whose boughs the fowls of the air dwelt. This tree was cut down and the stump was bound about with iron. Since the interpretation sheds further light on the symbolic meaning of the word "tree," we quote a portion of it: "Belteshazzar (Daniel) answered and said, My lord (Nebuchadnezzar), the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is THOU, O KING, that art grown and become strong: for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth" (Dan. 4:19-22).

Please observe that in this passage the symbol "tree" is used to represent not only a **man**, Nebuchadnezzar, but also his **kingdom**, or nation. Further study will confirm the fact which we have discovered, that the Spirit of God uses "trees" to symbolize **men** and **nations**. (Cf. Deut. 20:19; Jer. 17:8; Judg. 9; Exod. 15:25; Ezek. 31:1-18; Hos. 9:10.)

Having arrived at the biblical meaning of the symbol "tree," we are now ready for the consideration of our second question:

## WHAT IS THE SYMBOLIC MEANING OF THE FIG TREE?

The first passage that we cite in our search for the symbolic meaning of the fig tree is found in the prophecy of Joel and deals with the future tribulation day, when a strong nation shall invade the land of Palestine. Here are the words of the prophet, and they clearly identify the fig tree: "He hath laid My vine waste, and barked My fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white" (Joel 1:7).

Remember that Jehovah is the Speaker here, and He refers to the fig tree as "My fig tree." Since a tree is a symbol of a man or a nation—and in this case the context indicates that it is a nation—



it follows that the fig tree is God's nation, the Chosen People, or Israel (Deut. 7:6-8).

We have another passage, however, which is even more clear in its language regarding the significance of the fig tree. We turn to it in the book of Hosea and read in the tenth verse of the ninth chapter, these words: "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time."

Could language be plainer? "Israel... as the firstripe in the fig tree"; surely, this banishes all uncertainty as to the symbolic meaning of the fig tree. The "fig tree" is a symbol of "the nation Israel."

With this information at hand, it will be helpful to glance at a few of the passages regarding the fig tree to see whether our conclusions will bear testing. Would it not be blessed if in addition to the confirmation of a symbolic meaning we should find the Spirit of God presenting to us a clear message regarding the history of Israel?

We note first a passage regarding the BEGINNING of the fig tree. It had its beginning with God's finding of the tree, as we read in Hosea 9:10: "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time."

Turning to a New Testament passage we find our Lord speaking a parable concerning a BARREN fig tree: "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then he said unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down" (Luke 13:6-9). Is not our Lord describing the barrenness of Israel, His fig tree, in this parable? We believe so, for thus He found them when He came, barren and unfruitful, with His House turned into a

house of merchandise and a den of thieves. By rejecting Christ, heaven's King, the religious leaders refused to enter the kingdom of heaven and also sought to keep others from entering (John 2:13-16; Matt. 21:12-13; Matt. 23:13).

Going on in our study we come to a passage dealing with our Lord's judgment on a barren fig tree, turning it into a BLASTED fig tree: "And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever (or, 'for an age'). And presently the fig tree withered away" (Matt. 21:19).

Does this not fit in with the sad and stern words of our Lord as He voiced His sorrow over Israel's rejection of Himself? "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord" (Matt. 23:37-39). There is in this passage a ray of hope suggested in the last verse. The desolation is not forever, but until Israel recognizes Jesus as their Messiah.

This leads us on to our next passage, Matthew 24:32-33, which presents the BUDDING fig tree: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." From the context we would say that this pointed to the future of Israel, and since we shall discuss its significance under our next main question, we shall not go into its meaning here, but rather go on to our last passage.

The one we have in mind is found in the Song of Solomon. The background is that of a young Shulamite maiden who has been carried into the harem of King Solomon. She is

very unhappy because she is very much in love with her Shepherd Lover, from whom she has been separated. By interpretation, the Shulamite represents Israel; the Shepherd, the Lord Jesus Christ; and King Solomon, the Antichrist. In the midst of her unhappy plight, the Shulamite fancies that she hears the voice of her Shepherd Lover—and in the future Israel shall, in fact, willingly hear His voice. The voice speaks of the summer time, the time of fruit-bearing, and calls her to come away: "My beloved spake, and said unto me, Rise up, My love, My fair one, and come away. For lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, My love, My fair one, and come away" (Cant. 2:10-13). This is suggestive of the BEARING of the fig tree, following Israel's restoration to their land and to their Lord (Hos. 14:1-8).

Summing up, we find that Israel's history is outlined in the Holy Spirit's usage of the fig-tree symbol. We have its Beginning, its Barrenness, its Blasting, its Budding, and its Bearing. We direct our attention now to our question dealing with the budding of the fig tree.

#### WHAT IS THE SYMBOLIC MEANING OF THE BUDDING OF THE FIG TREE?

There are many fine Bible teachers who hold that the rise of Zionism, the mandate over Palestine, the colonization of Palestine, the prominence of the Hebrew language in Palestine, etc., are all indications of the "budding of the fig tree." Now we would not for a moment discount the significance of these things in the light of Bible predictions. However, we would raise the question, Does the context of the passage under consideration shed light on the meaning of the budding of the fig tree? We believe it does, and, furthermore, we believe there is an expression used in connection with the budding of the

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"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this My covenant unto them, when I shall take away their sins."

Romans 11:26-27



fig tree which points us to a consideration of the context for an answer to our query, "What is the meaning of the budding of the fig tree?"

Let us, therefore, read the passage under discussion again: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32-33).

Here the Lord Jesus makes "all these things" synonymous with the "budding of the fig tree." This would lead us to a consideration of what goes before, or the context. What Jesus spoke of there must be all these things or the budding of the fig tree. We shall find in the context that the Holy Spirit repeatedly goes over a certain period in Israel's future, immediately preceding and including the second coming of Jesus Christ, adding new details with each repetition. This is an example of the Overlapping Principle of Bible study. Let us note briefly "these things."

Four things are mentioned in the first series:

**1. Martyrdom of Tribulation Witnesses:** "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My Name's sake" (Matt. 24:9; cf., Rev. 6:9-11; 7:9-17; 12:11).

**2. Rise of False Prophets:** "Many false prophets shall rise, and shall deceive many" (Matt. 24:11; cf., Rev. 13).

**3. Overflow of Lawlessness:** "And because iniquity (lawlessness) shall abound, the love of many shall wax cold" (Matt. 24:12; cf., II Thess. 2:1-11).

**4. Worldwide Preaching of the Gospel of the Kingdom:** "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14; cf., Rev. 7:1-7).

Then comes the end of the Tribulation Age and the return of our Lord, for we read, "Then shall the end come" (Matt. 24:14; 24:3).

The second series also contains four things:

**1. Erection of the Abomination of**

**Desolation in the Holy Place:** "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand" (Matt. 24:15; Note: We believe this refers to the erection of the image of the Antichrist—Rev. 13:11-18; II Thess. 2:3-4).

**2. Restoration of Israel to Palestine:** "Then let them which be in Judea flee into the mountains" (Matt. 24:16; Note: Israel shall flee from the persecutions of the Antichrist—Rev. 12:13-14).

**3. Inauguration of the Great Tribulation:** "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:27; Note: This is the last half of the seventieth week of Daniel's prophecy—Dan. 9:26-27; Rev. 13:1-5; Dan. 12:1; Jer. 30:1-9).

**4. Miracles of False Christs and False Prophets:** "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24; cf., Rev. 13; II Thess. 2:1-11).

Our next statement deals with the return of God's Christ in contrast to the rise of the false Christs and prophets: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27).

The third series of things has been described by Dr. W. Leon Tucker as disturbances of a solar, stellar, and seismic nature. Here are the words of Scripture: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29; Rev. 6:12-17). Then we have the declaration of the Lord's return and the gathering of His elect, or the saved of Israel: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30; See also verse 31; cf., Zech. 12:12).

After this we have our Lord's declaration regarding the parable of the budding fig tree, and His illuminating reference to "all these things"—that is, the things which are mentioned in the context as signs of His coming and of the end of the tribulation age. Let us rapidly review them. They are: Martyrdom of Tribulation Witnesses; The Rise of False Prophets; The Overflow of Lawlessness; The Worldwide Preaching of the Gospel of the Kingdom; The Erection of the Abomination of Desolation in the Holy Place; The Restoration of Israel to Palestine; The Inauguration of the Great Tribulation; The Miracles of False Christs and False Prophets; and Disturbances in the Sun, Moon, Stars, and Earth. "All these things" are overshadowed by the imminence of Christ's return to establish His kingdom reign on earth. Therefore, when the tribulation saints shall see "all these things," they shall witness "the budding of the fig tree" and shall know that the coming of Christ to usher in His kingdom is "near, even at the doors."

In the meantime, as believers during this dispensation of grace, we shall undoubtedly gaze upon increasingly significant happenings which will foreshadow the fulfillment of these prophetic signposts of our Lord which in turn, point to "the bringing back of the King" and the establishment of His reign of righteousness and peace upon earth.

Before closing this article, however, we should like to suggest this personal application. Israel is a picture of the believer in Christ. Hence, using the figure of the fig tree, we raise the question, What kind of a fig tree are you? barren? blasted? budding? or bearing? If you are in right relationship and fellowship with Jesus Christ you have this promise: "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5). If you are not in fellowship with Christ, you can obey I John 1:9, claim its promise, and begin to bear fruit for Him: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Why not begin today to be "fruitful in every good work"?

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"I will make a full end of all nations whither I have scattered thee, but I will not make a full end of thee."

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Jeremiah 30:10-11.



# The Disciple's Prayer

From the January 1944 issue of "The Living Word"—the official organ of the Omaha Bible Institute.

## Matthew 6:8-15

(Israel's prayer for deliverance during the period of the Great Tribulation)

We are well aware of the fact that this is commonly called the Lord's Prayer. However, we believe that the true Lord's Prayer is recorded in the seventeenth chapter of the Gospel according to John, wherein the veil is drawn aside so that we might gaze into the very Holiest of Holies, where He ever liveth to make intercession for us.

The doctrines for the Church are found in the epistles of Paul, and this prayer is found nowhere among them. Hence, it is not a form prayer to be repeated by believers of the Church dispensation either individually or in unison,—in public or in private. The Holy Spirit directs the prayer of the Church saints. At most it is a model prayer, and is given in mere outline for Jewish disciples during a Jewish age. We are now living in a Gentile age during the Church dispensation. (The Scofield Reference gives an excellent spiritual application of this passage in a note on Luke 11:1.)

Matthew did not write with the Church in view. His is an historical record of the King in relation to His people Israel and the "kingdom of the heavens." The King was rejected, the kingdom refused, and it will not be fully manifested until God answers the prayer of the contrite heart of His chosen people. "Blessed is He" (Matthew 23:39).

Today Israel (the Jewish nation) is not on praying ground with God. Neither is any one who rejects the only divinely revealed approach to Him, namely, His Son (John 14:6). It is by faith that we can become His children, and call Him "Father" (Galatians 3:26; 4:6). But the believing remnant of Israel, sealed to go through the Great Tribulation period (Revelation 7), will be taught by the Spirit of God to pray this prayer given to Jewish disciples almost two thousand years ago.

When the Spirit of God removes the veil from the heart of the nation of Israel (II Corinthians 3:14-16), then they may truly pray: "Our Father . . . Thy Kingdom come." What kingdom? Not some sort of invisible, spiritual influence in the

BY M. H. KNOBLOCH

world, but the actual, literal, visible kingdom (Luke 1:32-33) of the Lord Jesus Christ in person upon this earth, which Israel rejected at His first advent (Luke 19:11-14; John 19:14-15).

"Thy will be done in earth as in Heaven." This can never be realized until the stubborn, rebellious will (Acts 7:51) of God's chosen people has been broken by the Great Tribulation—a remedial and disciplinary measure to chasten and restore His wayward people. Finally coming to the place of repentance (Zechariah 12:10 to 13:1), Israel pleads God's will, which undoubtedly includes the binding of Satan (Revelation 20:1-3) as well as the rule of the Righteous One upon the earth (Isaiah 32:1; Revelation 20:4-6).

"Give us (for) this day our daily bread." This is not the prayer of the average believer, but rather a giving of thanks unto Him who daily supplieth all our needs. It is true that some choice saints of God have had to depend day by day upon God through prayer for the bare necessities of life, but this is the exception rather than the rule. But after the Antichrist has been revealed during the Great Tribulation, and has decreed that no one can buy or sell without his mark, then in order to procure physical sustenance, Israel, sealed by God against this mark (Revelation 13:16-17), will have to rely upon God for "daily bread" until the dread conflict is past (Isaiah 26:20-21; Revelation 12:14).

"And forgive us . . . as we forgive." Repentantly they beg forgiveness for sins, trespasses, and debts, which have burdened them for so long. They will be convicted of their sin of unbelief. The nation of Israel rebelled against God's only way of deliverance—His Son—and by rejecting Him, they rejected their King and His Kingdom, and slew the Lord of Glory. But there is forgiveness. (God provides that through the cross of His Son.) And God has decreed that they shall be converted and restored to their own land as servants of the Righteous King (Jeremiah 31:31-34; Romans 11:25-27). Their hearts will be softened, and they will be brought to the place of forgiving the Gentiles

for their dreadful persecution during the past centuries of Gentile world oppression (Luke 21:24). And even while the Antichrist is making "war on the saints" (Revelation 13:7), seeking to overcome them, they pray "Father, forgive them."

"And lead us not into temptation." James 1:13 tells us that God does not tempt any man, that is, to do evil. That temptation comes from Satan, the adversary. The Greek word translated "temptation" is also translated and means to test, try, or prove. The true saint of God prays that God may test him so that he may come forth as pure gold (Job 23:10). God does constantly try or test the souls of men, and even uses Satan as an instrument for this purpose (Luke 22:31-32). The Bible clearly foretells of such a time that is coming upon the whole earth, and which is known as the Great Tribulation, or time of great affliction. The Church will have been removed from the earth at this time (Revelation 3:10), and although Israel will have to go through it, yet they will be miraculously preserved by God. This is also called "The time of Jacob's trouble" (Jeremiah 30:5-7). It is so dreadful (Joel 2:1-11) that Israel will pray to be delivered from it and "the evil one"—the Antichrist, energized by Satan to try to wipe the Jews from off the face of the earth. The original Greek text has the definite article "the" before evil, and when so used it refers to a person, and not merely a principle of evil.

Verses fourteen and fifteen definitely place this passage under the dispensation of Jewish law. The Church dispensation will end at the Rapture (I Thessalonians 4:13-18), and immediately God will begin to deal with the Jews and the elect Jewish remnant under the Mosaic covenant of law. It is apparent here that they are asked to repent and forgive others their trespasses before God forgives and receives them. This is law. But under grace, during the Church dispensation, believers are enjoined to forgive because they have already been forgiven (Ephesians 4:32).

There are numerous Old Testament passages that foreshadow Israel in the Great Tribulation, and the prayer of the remnant. Among them are such passages as Leviticus

Continued on page 289

GRACE AND TRUTH



# Some Bible Study Methods

## Sixth Installment of Methods of Bible Study

### BY THE EDITOR

There are two opposite methods of Bible study. One is synthesis, and the other is analysis. Synthesis is studying the Bible with a telescope, looking at the Scripture as a whole, or taking one grand sweep of each book. Synthesis is bird's-eye Bible study. Analysis is the microscopic method. Under this method we dissect the Bible, analyse it, examine the parts. Telescopic study is applied to the whole, or to a group of books, or a single book, or its parts. It will be well to demonstrate these methods with a few examples.

#### THE SYNTHETIC METHOD

Using the synthetic, or telescopic method on a book, suppose we look at the book of Genesis. Looking at Genesis through the telescope we see that it is the book of beginnings. It will be noticed that Genesis is the seed plot of the entire Bible. We see the beginning of the world and of man, sin, salvation, the chosen people, prophecy, and the covenants. All that has its beginning in the book of Genesis comes to its consummation in the book of Revelation.

Considering a group of books, let us use our telescope on the Pentateuch. These five books are closely related and bear a connected message. The outstanding message will be seen as follows:

Genesis—Ruin  
Exodus—Redemption  
Leviticus—Worship  
Numbers—Walk  
Deuteronomy—Warfare

Paul's Church Epistles may be divided according to II Timothy 3:17, and the "faith, love, and hope" of I Corinthians thirteen is also woven in.

#### FAITH

Romans—Doctrine  
I and II Corinthians—Reproof  
Galatians—Correction

#### LOVE

Ephesians—Doctrine  
Philippians—Reproof  
Colossians—Correction

#### HOPE

I and II Thessalonians—Instruction

Let us take the book of Acts and apply this method. We may view this book using words that start with the letter "P." The principal actors

are Peter, Philip, and Paul. The message of the book is summed up in the words: Power, Pentecost, Preaching, Pricking, Prisons, Prayer, and Propagation.

In studying the Gospel of John we see the eight-fold witness of the book to the Deity of Christ, as follows:

1. The witness of the Father
2. The Son bearing testimony concerning Himself
3. The witness of Christ's miracles
4. The witness of the Scriptures
5. The witness of John the Baptist
6. The witness of the disciples
7. The witness of the Holy Spirit
8. The witness of the resurrection

#### THE ANALYTIC METHOD

The analytic, or microscopic, method may be used on every part; the entire Bible submits to analysis and exposition. Martin Luther said that he studied his Bible as he gathered apples. First, he shook the whole tree, that the ripest fruit might fall; then he shook each limb; and when he had shaken each limb, he shook each branch, and after each branch, every twig; and then he looked under the leaves. The Bible is to be studied that way. Search the Bible as a whole, shaking the whole tree, that the ripest fruit might—study book after book. Then shake every branch—giving attention to the chapters. Then shake each twig, by a careful study of paragraphs and sentences. And you will be rewarded if you will look under each leaf, by giving attention to the very words and searching out their meaning.

#### BOOK STUDY

In the study of the separate books we use both the telescopic and microscopic methods. For best results the book should be read at one sitting; thus we get the whole sweep of its teaching. After that we study the book chapter by chapter. Dean Stanley would read a book three times: first, for the story; second, for the teaching; third, for the literary style. We cannot expect to

know the Bible if we read it hit or miss.

Dr. A. T. Pierson says, "Let your introductory study cover five 'P's': Place where written, Person by whom written, People to whom written, Purpose for which written, and Period at which written."

It is very important to discover the key thought or key word to each book. This will be an invaluable aid in study. One of the leading joys of Bible study is the joy of discovery. So, let us prayerfully endeavor to discover the keys to the Word. To assist our readers we will give a hint as to some of them, as follows: Genesis, "Beginning"; Jude, "Certain men"; Philippians, "Joy"; Ephesians, "Heavenly places"; Hebrews, "Better"; John, "Believe"; and I John, "Know."

#### CHAPTER STUDY

The study of the Bible by chapters comes next. It will be profitable to find headings for the chapters to remember them by, as: Genesis 1, Creation; Genesis 3, Sin; Genesis 12, Call of Abram; Exodus 12, Passover; Leviticus 17, Atonement; Psalm 1, The Blessed; Isaiah 53, The Suffering Saviour; John 15, Abiding; Romans 12, Consecration; I Corinthians 15, Resurrection; Hebrews 11, Faith; I Corinthians 13, Love.

We may have chapter headings for every chapter in a book. This will be an aid to the memory, and we cannot really know our Bibles without it. As an example let us name the chapters of John's Gospel:

1. The call of the five disciples
2. The first miracle
3. Regeneration
4. The woman at the well
5. Deity of Christ
6. Bread
7. Water
8. Light
9. Sight
10. The Good Shepherd
11. Resurrection of Lazarus
12. Salvation for all
13. Humility
14. Mansions
15. Abiding

*Continued on page 298*



# Ecclesiastes and Ephesians

BY CHARLES M. NEAL

## Chapter Eight

### BEGINNING EPHESIANS

#### LOOKING TO AND THROUGH EPHESIANS

*But he that is spiritual . . .*

We are passing from Ecclesiastes and coming to Ephesians. In order to enjoy the study more it seems wise that we spend some time in spying out the land. No other book in the Bible has such "breadth and length and height and depth" as we shall find in Ephesians. It is here that grace flows down unhindered to the saints of God. The book abounds in the great doctrines of the Bible; and the golden thread that binds the chapters is the perfecting of "the Church, which is His Body" into the spotless Bride of Christ. The first thing of importance is to get clearly before our minds the scriptural distinction concerning Paul's three men—natural, spiritual, carnal. A passage which sets this plainly before us is I Corinthians 2:14-3:3:

"Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct Him? But we have the mind of Christ. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?"

*But as unto carnal, as unto babes in Christ . . .*

In our first chapter of this series, in the examination of this subject, we had reason to pass by without notice the carnal man. We had in mind the contrast between the natural and the spiritual man. Having examined in Ecclesiastes the natural man at his best, we are getting ready to see in Ephesians the spiritual man at his best. The high position and blessed fellowship of the spiritual man may be

seen best against a background of the carnal man. The imputed position of all the saints is the same because it rests in the work Christ finished on the cross (Heb. 10:10-14 with I John 4:17); the actual state of the saints is different because that is determined by progress. The carnal saint is that one whose life is swayed by the flesh. All carnal saints have the status of babes in Christ, but not all babes in Christ are carnal. All the born-again are saints because they are set apart to a holy life. Not all set apart TO a holy life are holy IN life. The Corinthian Christians furnish an illustration of this distinction. They were sanctified (set apart) to a holy life and were saints by position (I Cor. 1:1; II Cor. 1:1), but they were far from holy in life—they were carnal and "as babes in Christ." Take as an illustration the man who had his father's wife (I Cor. 5:1). He was one of the sanctified, and a saint, but he was very carnal; yet with all that he was a "babe in Christ." His position granted him the right to the highest fellowship with Christ in the heavenlies (Eph. 2:6), but his actual state placed him in the hog-pen. But being a child of God he was dealt with as such; he was DISfellowshipped and delivered "unto Satan for the destruction of the flesh." This discipline seemed to have the desired effect, for in the next letter we observe him among the brethren (II Cor. 2:5-8). This is the carnal man. No saint ought to be carnal, but many are.

*He hath not beheld iniquity in Jacob . . .*

We have been looking at the spiritual man—not at his best, but at the lowest level. The natural man is seen on the lowest level in Romans 1:18-32. The spiritual man is seen at his lowest in the Corinthians. When a man looks IN and not UP, a low level is bound to be the result (Rom. 1:21; I Cor. 1:12; Rev. 2:4). In order to understand Ephesians, it is of utmost importance to distinguish between the IMPUTED POSITION and the ACTUAL STATE of the saint. By the imputed position we mean the standing one has before God because of his faith in the finished work of Christ on the cross. By the actual state we mean the degree of holiness and progress at any given

time. When one believes on Christ to the justification Paul preaches in Romans four, there is imputed to that one a position which is the same as that of Christ Himself (II Cor. 5:21). When God looks on that one He sees him perfect—not for what he is in himself, but for what he is "in Christ." He sees him always as what He will make out of him rather than what he actually is. This is illustrated in a most forcible way, and beyond misunderstanding, in a beautiful announcement about Israel. We wish to quote the words of God, which He forced the prophet Balaam to make: "He hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel: Jehovah his God is with him, and the shout of a king is among them" (Num. 23:21).

*The shout of a king is among them . . .*

When God said He had not "beheld iniquity in Jacob" and had not "seen perverseness in Israel," He was speaking of their imputed position, as blood-bought and predestined. He beheld them in the Person of their Redeemer; He saw the finished product. We learn that fact from Numbers 23:23b, as given in the margin. It reads: "At the due season shall it be told to Jacob and to Israel, What God hath wrought." The actual state of Israel at that time, according to history, was far from perfection—Israel was perverse and full of iniquity. But God could see the end and hear the shout of the King among them.

In the letters to the saints at Corinth God was dealing with the people on the ground of responsibility; hence their state must come under examination. In the letters to "the saints that are at Ephesus and the faithful in Christ Jesus," He was dealing with them on the ground of privilege. He saw neither perverseness nor iniquity because He saw them "in Christ" and perfected in Him without spot or wrinkle. He saw the finished product. Actually, the saints at Ephesus, and the larger circle of saints were very far from being perfect. Knowing the difference between the imputed position and the actual standing is a blessed truth to know and enjoy. Besides it provides an excellent viewpoint for the interpretation of God's dealing with both Israel and the Church. If this



is not clear, then many things must be cloudy.

*To sit with Him in the heavenly places . . .*

Church truth is found in the letters Paul wrote to seven churches—from Romans to Thessalonians. Ephesians is the middle of the seven. The teachings of Romans, Corinthians, Galatians and Ephesians are epitomized quite clearly by the material in Romans 3:21 to 8:39, the culmination matching the book of Ephesians in a striking way. Just a little time with this thought will serve us well in getting ready for the study. Here is an outline on salvation from start to finish:

- I. Justification by faith—Rom. 3:21-5:21
- II. A bad negative mistake about justification—Rom. 6:1-23
- III. A bad positive mistake about justification—Rom. 7:1-25
- IV. The restful fellowship growing out of justification—Rom. 8:1-39.

It will be well to enlarge on each item and make the application.

Justification by faith is the great doctrine emphasized in the book of Romans. No other book gives such clear and concise discussion of this topic. This is THE message of Romans.

But there was a bad negative mistake made about justification by faith. The sixth chapter of Romans was written to correct such a mistake, common both then and now. Some concluded that they could continue in sin and let grace abound—the more abounding of sin, the more abounding grace would cover it. The doctrine of the security of the saint is plagued with this mistaken teaching and practice. The Corinthian letters match this sixth chapter of Romans.

The bad positive mistake about justification was just opposite to the negative one. It was admitted that the saints should live holy lives, but the attempt was made in the power of the flesh. Having begun in the Spirit they had tried to go on in the power of the will. The seventh chapter of Romans was written to show the futility of such a course. This chapter matches the book of Galatians.

The restful fellowship growing out of justification is found in a large measure in the eighth chapter of Romans. It begins with no condemnation and ends with no separation; the chapter presents seven glorious freedoms. This restful state induces holy living and the sweet-

est fellowship known this side of heaven. This is the message of Ephesians. Romans—reconciliation by justification; Corinthians—a plea for the holy set-apartness of sanctification; Galatians—justification defended against legalism; Ephesians—sitting with the Lord in the place of privilege, and enjoying the sevenfold freedom of Romans eight. This is the book we are to study together—the spiritual man at his best.

*The cost of such a privilege . . .*

On God's side it is "For God so loved the world, that he gave His only begotten Son"; on our side, "He that believeth on the Son hath eternal life" (John 3:16; 3:36). For us, this begins the work; but a saved man may continue a babe by being carnal; for such there is no such fellowship as Ephesians sets forth, for the spiritual man is not at his best. There are so many spiritual men who are not at their best, and to them the book of Ephesians is dry reading and hard to understand. It takes both the mind and the heart to understand this book. The way into this fellowship room is by the door of yieldedness. When we yield our lives God fills our hands—this is consecration. This creates a partnership, and partners need to confer together often; this brings the fellowship of which we are to study in Ephesians.

*May grow up in all things into him . . .*

In this chapter so far we have been looking UP TO Ephesians; with this paragraph we begin to look THROUGh Ephesians—just a hurried look. This is the "in" (en) and the "unto" (eis) epistle of the New Testament. The Greek preposition en occurs no less than 104 times in these six chapters, while in the six chapters of Galatians it is found only 63 times and in I Timothy, 31 times. The preposition eis is found about 36 times; no epistle except Romans excels this. The frequent use of these little words indicates the chief characteristic of the book. The "in" indicates "position"; that position is "in Christ." In the first two chapters the little phrase "in Christ," or its equivalent, is used eighteen times. God looks at us as in Christ; this is position. It is there that we are free from judgment, and grace flows down unhindered. The little word "unto" indicates motion—that is, motion in the direction of a goal not yet attained. This is very noticeable in the book. In five verses (4:12-16) you will find "eis" seven times. In the Revised Version it is translated "unto" six times and "into" one time. Each of the seven indicates

progressive attainment in Christ. But the state of perfection is not reached until we arrive at the glorious, spotless, wrinkleless bride united with the Bridegroom; this is the goal, and motion finds rest in the transfiguration. In Ephesians we are IN Christ and IN the heavenlies, but we are moving UNTO complete Christ-likeness in the change which comes when the Lord comes. (Eph. 5:25-33; Phil. 3:20, 21; I John 3:1-3).

*Ascended far above all the heavens . . .*

The book of Ephesians has 3,070 words; the middle word is the word "ascended" in the phrase above (4:10). No higher point can ever be reached by Christ, and that is our destination. The "unto" is in that direction. The middle verse (4:12) reads, "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." And the next phrase reads, "till we all attain unto the unity of the faith." Keeping the unity of the Spirit (4:3) while we strive to attain unto the unity of the faith is the greatest unifying principle in the doctrine of Christ. This is at the heart of Ephesians. There are 62 sentences in the book; the shortest one is just one word—"Amen." The longest sentence (1:3-14) has 268 words and is the longest in the New Testament with the exception of Luke 3:23-38; the average sentence is made up of 49½ words; this is just about two times as long as the average sentence of the New Testament. We may gather from this that when Paul got into this subject, the Holy Spirit just filled him so full, that he could hardly catch his breath, as he dictated the wonderful things to his amanuensis. We are to look at these wonderful things together as we study Ephesians.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9-10).



**"For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up."--- Jer. 24:6**



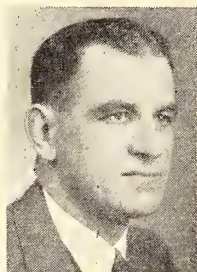
# THE BIBLE INSTITUTE FACULTY



REV. SAM BRADFORD, President of the Denver Bible Institute and Pastor of Beth Eden Baptist Church, is instructor in Public Speaking, Homiletics, and Pastoral Theology.



REV. MAURICE DAMEZT, Chairman of the Board of Directors of the Institute, Editor of the School magazine, *Grace and Truth*, and Pastor of the Littleton Presbyterian Church, teaches Bible Principles, Church History, Bible Geography, and Christian Evidences.



REV. LEO C. LAPP, Dean of the Faculty of the Institute, teaches Bible Analysis, Synthesis, Old Testament History, and Homiletics.



REV. A. H. YETTER, Business Director of the Institute and Evangelistic Director, will teach Bible Analysis, Personal Christian Life, Personal Evangelism, and Practical Work.

## The Course of Study

The Courses of Study at the Denver Bible Institute are centered upon the Bible and emphasizes thoroughness.

The Bible is foremost in all things—in study, in life, and in fellowship. We know that those who have a thorough Bible foundation are not easily shaken.

The General Course is on a college level. Those, however, who have not had the advantage of a high school education have in the Certificate Course the opportunity for a comprehensive Bible study and adequate training for effective and blessed service.

All courses of the Denver Bible Institute are designed to give the student a working knowledge of the Bible. The Bible is the textbook preeminent; all other subjects are emphasized in their relative importance. A research method of Bible study is employed throughout the Bible study classes. This develops independent Bible students who are enabled to continue their studies, searching out the treasures of the Word for themselves after leaving the Institute.

The Study Emphasis of the course is built around Bible Analysis and a sound dispensational course. Majors in Pastoral work, Evangelism, Missions, Music, or Sunday school leadership are all founded upon a thorough grasp of every book in the Bible.

The Work Emphasis of the course at the Institute is built around individual salvation and evangelism. There is a message from God, and it must be given out. We are God's workmen. We seek to be wise master workmen.



REV. H. H. STEWART, Business Manager and Sunday school lesson expositor for the School magazine, *Grace and Truth*, will teach Bible Analysis, Bible Doctrine, and Bible Dispensations.



MRS. LEO C. LAPP teaches Pedagogy, Child Evangelism, and Sunday School Methods.



MRS. H. H. STEWART, Registrar of the Institute, confers with students regarding the schedules and courses, outlines the required subjects, and assists the students in getting the best possible results in their studies.

REV. RALPH E. OBITTS, Assistant Pastor of Beth Eden Baptist Church, will teach Greek and associated subjects.

Some visiting Bible teachers and instructors in electives and short term courses are not shown.



# D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Rev. Clifford Nixon ('31) and Mrs. Nixon (Ruth Nathan) write that they are happy and busy in their work at Rudyard, Michigan. Mr. Nixon has recently rented a store building to use as a recreational hall for their young people. They anticipate a busy winter.

Word has been received that Mrs. Glen Lindquist (formerly Olive Ellis, '40) is recovering nicely from an appendectomy. We trust the Lord will give a full and speedy recovery.

We are glad to report that Mr. U. B. Newton, bookkeeper at the Institute is home from the hospital and is getting along quite well. He broke his ankle when he fell from a ladder while trimming some branches from a tree.

Mr. Elbert Taft ('29) has become the manager of the Denver Bible Institute Press. We are thankful to the Lord for sending Mr. Taft to us. He is a man who is interested in the printing business, but more than that he is interested in printing Christian literature. Mr. and Mrs. Taft are living in Longmont, Colorado.

The Institute Book Store is under new management. Mr. Harry Quinn has recently been placed as manager of the store. He is a fine Christian man and interested in this work, and we believe this department of the school will become an outstanding feature of the work of the Institute in the near future.

Rev. Max Kronquest ('37) has written that the Lord has opened a door of testimony to the Japanese at the Relocation Camp near Santa Fe, New Mexico. We praise God for this witness to those who do not know Him.

We were glad to see Miss Neita Smith of Avondale, Arizona, who came to the Institute for a brief visit while in Denver.

Rev. and Mrs. C. R. Lindquist were in the city July 16. Mr. Lindquist preached and Mrs. Lindquist played the piano at the morning service of the Grace Fundamental Church.

Rev. V. F. Anderson, evangelist recently conducted meetings in Boulder, Colorado, and at the Grace Gospel Center, where Rev. Albert Ostrander is pastor. Rev. and Mrs. C. R. Lindquist were in charge of the music for these evangelistic meetings. On the last Sunday of the meetings at the Grace Gospel Center a service of dedication was conducted. A large

group of friends attended this service and were blessed.

Rev. and Mrs. George Palm (both of the class of '32) have taken over the work of the Denver Rescue Mission. They like their new work, and the Lord is blessing them.

Rev. Clarence Clark has been called to become pastor of the First Baptist Church at Walsenberg, Colorado. He and Mrs. Clark already find this work very interesting, and the Lord is blessing. Mr. Clark is of the class of '42, and Mrs. Clark (Florence Russell) is a former student.

The Beth Eden Baptist Church conducted its third annual summer camp July 9—16. The camp was divided into groups according to ages, and capable leaders were in charge of these groups. There were about 165 enrolled at camp. A number of the junior boys and girls made definite decisions for Christ, and some of the young people dedicated and rededicated their lives to the Lord to live for Him and serve Him. Marvin Allan, a student of the Institute, was in charge of the junior boys. Mrs. C. R. Johnson ('41) was in charge of the cooking, but owes a great deal of thanks to the Beth Eden women for their help and splendid cooperation. Rev. Sam Bradford, President of the Institute, is Pastor of the Beth Eden Baptist Church.

Again our hearts are made to rejoice when we see some of our graduates and former students working with Rev. Ivan E. Olsen ('36) in the seventh annual Maranatha Bible Camp at North Platte, Nebraska. Rev. Ivan E. Olsen, founder was Chairman; Mrs. H. J. Johnson ('29) was Dean of Women; Rev. John Patton ('29), Dean of Men; Rev. Ernest E. Lott ('33), Music Director; and Rev. Darrel Handel (former student) Supervisor of Recreation.

The Young People's Camp was August 7—14, and the Boys' and Girls' Camp, August 14—21. The Lord worked in the hearts and lives of those who attended camp, and many decisions were made for the Lord.

Word has been received that Rev. Leonard Parcel bade farewell to his wife and family and set sail for the Belgian Congo to join the others of Berean African Missionary Society. Since war conditions made it impossible for the Parcels to take the children, Mrs. Parcel decided to stay and

complete her nurses' training in further preparation for the field. We trust that she may soon be able to join her husband in the work for which they are burdened.

Alice Ostrander writes from Africa that she has been moved from Minna to work with the Yorubas while studying the language. After about six months of language study she will be able to work at Oro.

Mrs. Alvin Cassens (Anna Benthin, '29) is in Denver under the doctor's care. She has recently been released from the hospital, but is still under observation. Let us pray for the improvement of Mrs. Cassens' health. We enjoyed Mr. Cassens' several visits at the Institute while he awaited the doctor's decisions.

Rev. Hilland Stewart ('37) was one of the speakers at El Salvador Bible Conference at Santa Fe, New Mexico, sponsored by Rev. Max Kronquest, ('37), the first week in August. An additional blessing was the privilege of speaking twice at services conducted in the State Penitentiary. Mr. Kronquest has charge of services in that institution every other week.

Miss Louise Jackson ('41) is happy in her new work. She is with the McKees in Child Evangelism work in Denver.

An ordination service was held July 26 at the Three Rivers Bible Church to ordain Mr. Henry Hyink ('40) and Mr. Clarence Swihart ('42) for the ministry. May God bless their lives as they preach Christ.

Rev. Clarence Swihart and his wife, Eleanor Lieb Swihart, have gone to East St. Louis, Illinois, where Mr. Swihart filled the pulpit for Rev. Joseph Wright ('28) while he was on his vacation. After Mr. Wright's return, Mr. Swihart began pastoring two churches connected with the Edgemont Bible Church, of which Mr. Wright is pastor. The Swiharts request our prayers for the work the Lord has given them to do.

## MARRIAGES

On March 7, Betty Lou Laycock became the wife of Rev. William Arthur Parker. Mr. Parker is pastor of the Parkside Chapel in Visalia, California. Mrs. Parker was formerly a student at the Institute.

Miss Dorothy Jean Sadler and Mr. William Markle were united in marriage July 28. Mr. and Mrs. Markle are students at the Institute. We wish them God's blessing, and may their lives be happy in Him.

The marriage of Miss Hilda Visser to Mr. Dale Shenstone Hall took place on August 11. They were married at the Church of the Open Door in Los Angeles, California. We extend our best wishes and congratu-

*Continued on Page 289*



# ABRAHAM'S VINEYARD

BY FRED KENDAL

## THE UNIQUENESS OF ISRAEL

The Scriptures use different terms to indicate the place that the people of Israel hold before God. They are referred to as "peculiar," "chosen," and "a special people." True Bible students everywhere recognize the place that the Jews hold in the eye and the program of God. Their uniqueness comes through their relationship to God. They had a place of special intimacy. Moses exclaims about this in Deuteronomy 4:7, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" This intimate relationship is exhibited in His care for them as revealed in Exodus 19:4, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself." When the time comes for the little eaglets to learn to fly, the mother eagle reveals her divinely implanted wisdom. In building her nest she covered it with feathers, grass, and down; but away underneath she planted thorns. These were for baby training days. Now she begins to stir up her nest, and she stirs and stirs until the thorns prick through and begin to stick the tender feet of her babies. Disturbed in their nested comfort, they clamber onto the edge of the nest, from whence the mother eagle shoves them off into space. Awkwardly they flap their wings and make their first attempts to fly. When the mother sees them falling, she swoops under them, catches them on her wings, and bears them up to try again. This is beautifully described and applied to Israel in Deuteronomy 32. Verse 9 reads, "For the Lord's portion is His people. Jacob is the lot of His inheritance." In verse 10 He says, "He kept them as the apple of His eye." And in verse 11, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him." In the land of Goshen the seed of Jacob had made their home in a soft downy nest; prospered, comforted, ministered unto, they settled into Egyptian life. But thorns were planted beneath the surface, and when the time came that the people who were heterogeneous were to become a nation and God's army, the Egyptians were stirred up against them. In Exodus 9:16 we read, "And in very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be de-

clared throughout all the earth." These were God's words to Pharaoh.

In the wilderness Israel found a new intimacy with Jehovah, an intimacy that lingered in His memory. For in Jeremiah 2:2-3 the Lord through the prophet exclaims, "I remember thee, the kindness of thy youth, the love of thine espousals when thou wentest after Me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord and the first-fruits of His increase."

The uniqueness of Israel is revealed in God's special dealing with them. David says, "He hath not dealt so with any nation" (Ps. 147:20). Amos remarks, "You only have I known among the families of the earth; therefore will I punish you for all your iniquities." As Moses indicates in Deuteronomy 4:7, God responded more quickly to Israel's appeal than to that of any other people; and Paul states in Romans two that tribulation and anguish come to the Jew first. So both in mercy and in judgment God has been responsive to Israel's behaviour. The burden of the law enjoined them with a tenfold responsibility above that of their neighbors. Moses reminded the children of Israel that their clothes remained new for forty years while wandering through the wilderness; and the whole nation was kept from foot trouble, "Their feet swelled not." In Deuteronomy 8:16 he speaks of the rationing of their food. They had special food which their fathers had never tasted; and it was provided in such a way as to have a disciplinary effect upon their lives, developing their characters and their faith and preparing them for greater usefulness.

The uniqueness of Israel was predicted by Balaam when God made him bless Israel instead of cursing her, "For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations" (Numbers 23:9). This prophecy has been fulfilled literally wherever Israel has dwelt. She is the most adaptable, yet the least assimilable, of any nation under the sun. They have dwelt separate, eaten differently, and maintained their aloneness. The separation has not all been of their own choosing, by any means. If they had had their way they would have been assimilated long ago. Many Jews are complimented if you tell them they look like Gentiles. But the miracle hand of God has kept them

as a nation dwelling alone, preserved among the nations.

In Hebrews 11:9 we read of Abraham, "By faith he sojourned in the land of promise as in a strange country." God kept him dwelling alone. David admitted the same: "For we are strangers before thee, and sojourners, as were all our fathers" (I Chron. 29:15) and "I am a stranger in the earth" (Ps. 119:19). How truly have been fulfilled the words of Balaam that Israel would not be reckoned among the nations. There was no seat for them at the League of Nations, no place at the refugee conference in Bermuda, and there will be no Jew at the peace table. It will be a farce. Israel's unique place as being separate from the nations will be changed to the unique place of being head of the nations when they accept Messiah, Jesus Who will come again as the "Prince of Peace" to sit on the throne of His father David (Isa. 9:6-7).

...

## THE LUBLIN CREMATORIUM

From correspondents who have followed in the wake of the advancing Russian army comes word of the discovery of a great extermination camp which the Nazis had erected at Lublin. Five hundred thousand victims have come to an untimely end at this giant torture factory. One building was erected for chlorinating the victims and one for gassing them. The people were packed so close together that their bodies remained erect after they died. Then they were hurled into giant furnaces whose fires never went out day or night. These furnaces belched forth smoke twenty-four hours a day, and they consumed fifteen hundred victims daily. Since the furnaces were not large enough for their needs, an annex was being built when the Allied forces recaptured the city. Israel's cup of sorrow seems to have no end. Well may our hearts cry, Lord, how long?



*No naturalistic principle can explain the origin and career of the Jew. He belongs almost exclusively to the supernatural. He defies sociological law, violates fundamental principles in political science, laughs at all geographical limitations and climatic conditions, and is indestructible under the most powerful economic pressure.*

E. H. Moseley

GRACE AND TRUTH



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

Christianity is not character; it is Christ.  
—Woodrow Wilson

## SOON

A Christian physician died some time ago, and his Christian widow was greatly bereaved. But she was victorious in her sorrow. She kept hung up over his office door the little card he used when he was called out on business, "Gone for a little while; will be back soon."  
—"5000 Best Modern Illustrations"

## "CHURCHES DOESN'T DIE DAT WAY"

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: "Yer gwine to kill dis church ef yer goes on sayin' 'give!' No church can stan' it. Yer gwine ter kill it." After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill this church if I kep' a-askin' yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church that died 'cause its been giving too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"

—"Christian Intelligencer"

## "ABUNDANT BOOK"

Instead of a ration book, the believer carries an "abundance book" and discovers that the more abundant life given him by the Lord Jesus is a life of superlatives.

When he prays, he is assured that the Lord is "able to do exceeding abundantly above all" he asks or thinks.

When he suffers, he is comforted with the knowledge that his suffering worketh for him "a far more exceeding and eternal weight of glory."

As he sows the "good seed"—

the Word of God—he knows that the results shall be some thirty fold, some sixty, and some an hundred fold.

And he is aware that his future is to be "with the Lord"—where there is "fullness of joy and pleasures forevermore."

—"Now"

Said Bishop W. F. McDowell before the first national convention of Methodist men: "I would not cross the street to give India a new theology; India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better code than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life. But I would go around the world again and again, and yet again, if it pleased God, to tell India and China and Africa and the rest of the world:

"There is a fountain filled with blood,

Drawn from Immanuel's veins,  
And sinners plunged beneath that flood

Lose all their guilty stains."

—"First Baptist News"

He "walked with God!" Could grander words be written?

Not much of what he thought or said is told: :

Not where or what he wrought is even mentioned;

He "walked with God," brief words of fadeless gold!

How many souls were succoured on his journey,

Helped by his words, or prayers, we may not know;

Still, this we read—words of excellent grandeur—

He "walked with God," while yet he walked below.

And, after years, long years, of such blest walking,

One day he walked, then was not. God said, "Come!

Come from the scene of weary, sin-stained sadness!

Come to the fuller fellowship of Home!"

Such be the tribute of thy pilgrim journey

When life's last mile thy feet have bravely trod,

When thou hast gone to all that there awaits thee,

This simple epitaph—"He walked with God!"

J. Danson Smith

## THE OLD SAILOR'S GOSPEL

A ship had been wrecked, and when the boats had been let down there was not room in them for everyone. Lots were cast, and among those who had to remain was a young and very wicked sailor. He was very pale, and those near him heard him mutter, "Lost—lost eternally." But he was picked up bodily and thrown into one of the boats. The man who had done that, called to him, "You are not ready to die yet, but I am, and willing to die for you. But mind that I see you in Heaven." An old sailor who had often told him of Jesus and asked him to receive the Saviour, thus died in his stead. Ever after, the young man, who really accepted Christ, was wont to testify in these words: "For me two have died."

—"Glad Tidings"

A woman and her little daughter were in a service in which the preacher spoke about how obedience toward God is revealed in the manner in which one attends to the small duties of everyday life. He described how many parents neglected their spiritual duties in the home; how they retired night after night without praying for God's watchcare and how in the morning they fail to thank Him for rest, protection, and the new blessings of the new day.

The little girl listened attentively. Turning to her mother, she whispered, "Mama, is the Minister talking about you?"

The simple question pierced her heart. She said nothing, but that night she knelt before her bed, confessed her sin and asked God's help in carrying out her duties.

—"Woodlawn Beacon"

"It is the place of the laymen to fill the pews; the minister has all he can do to fill the pulpit."

—Albert Lindsey, Jr.

**FREE** to any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "Opened Windows of Heaven" for each family in his congregation providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to

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# ECHOES

## A RUDDERLESS DERELICT

"A church today which has abandoned the Bible is a rudderless derelict on a shoreless ocean, caught in the last storms. Such churches themselves are breeding spiritual anarchists, and the earth is losing its salt and the world its light. Even secular eyes see the crisis."—D. M. Panton in *Christian Witness*

## IT IS NIGHT

"America, founded on the light that shines from the Bible, has become worldly wise in her own strength and almost pagan with respect to the masses of her people—and it is night!"—Wm. E. Ashbrook in the *Voice*

## CALL TO REPENTANCE

"If bloody revolution is to be averted in many lands in the East and in the West at the close of this war, then the church must stop dead in her tracks, reverse her program of flippancy and professionalism and return 'with strong crying and tears' to the Lord, Who has been outraged by disobedience to His commands to evangelize the world."—Louis T. Talbot in *King's Business*

## PRIDE AND SELF-SUFFICIENCY

"In one of his last dispatches, a distinguished journalist who recently lost his life in the Pacific said, 'I am not a religious man.' A day or so later he was killed. Is it not true that it is all too respectable in many circles to say, 'I am not a religious man'? Nevertheless, such a statement is nothing less than an expression of this root sin of pride. It means that the person who makes it is saying in effect something like this to God, 'I thank you; I'll live my own way.' Such is the modern spirit that is urging us to have confidence in ourselves. Such is the spirit which led a great statesman to say publicly of the United Nations, 'We are the masters of our fate.' Brave as it may sound, words like that are loaded with more potential danger than a legion of saboteurs."—Frank E. Gaebele in *Our Hope*

## FIRESIDE CHAT WITH DEITY

One of the most interesting comments on the President's D-Day "prayer" is that of Will H. Houghton, Editor of *Moody Monthly*. Says he, "The 'prayer' is written in the familiar style of the Fireside Chat. In these chats the President has assumed the role of one giving certain information to his neighbors. The model has been adhered to, to such an extent that it is only plain truth to say that Mr. Roosevelt's D-Day 'prayer' was not prayer at all, but a Fireside Chat with Deity.

"It would have been much more humble and in infinitely better taste if instead of writing a prayer for the nation, he had urged the nation to prayer in some such words as those used by the King of England, who that same day said: 'I desire solemnly to call my people to prayer and dedication. We are not unmindful of our own shortcomings. We shall ask not that God may do our will, but that we may do the will of God; and we dare to believe that God has used our nation and empire as an instrument for fulfilling His highest purpose.'

"This editorial sounds critical. But mere criticism is not our purpose. The fact is, America's spiritual condition is desperate, and God knows our condition better than we know it. No amount of religious palliatives and no assembly of smooth sentences can hide from God the fact of sin and the need of national repentance."

## THE FRAGRANCE OF CHRIST ..

"Samuel Rutherford once prayed that the Rose of Sharon growing in his heart would shed its fragrance abroad in his life; and wherever he went he scattered abroad the perfume of God's knowledge. He loved Jesus with a passionate love and lived so close to Him that the breath of heaven clung to his clothes. Paul says in his second letter to the Corinthians: 'We are a fragrance of Christ' (chap. 2:15, Dr. Weymouth). And the fragrance of Christ is the perfume of His people. Let us take this as a text for a practical sermon on Christian living, and may our meditation of His be sweet."—Duncan McNeill in the *Fellowship Evangel*

## D-DAY

H. K. Downie in *Faithful Words* calls attention to D-Day as D-eath Day to some; D-eliverance Day to others; and D-oom's Day to others. E. Schuyler English in *Our Hope*, says, "There are other D-Days—first, there is that Descension Day, when the Lord Jesus Christ will come back for His own, to take them to Himself. Then, there is that Descension Day when our Lord, 'this same Jesus,' will come back to earth in power and great glory."

## J. EDGAR HOOVER ON FOREIGN ISMS

"The Fascist-minded tyrant is no different from the native-born Communistic-minded corruptionist. Both seek the same objectives and speak the same sinister language—totalitarian control. The time has come when loyal Americans, even tho in the majority, must make themselves heard in the defense of America to balance the disruptive nonsense and neutralize the woeful will of a minority who would tear down and make rubble of the democracy our forefathers passed on to us."—*The Denver Post*

## THANK GOD WHATEVER HAPPENS

"The softest pillow the child of God can lay his head upon is the sovereignty of God. Our God overrules the vicissitudes of life and makes the wrath of man to praise Him. So let us stop our 'whining' and start 'winning,' let us stop singing 'the blues' and start singing His praise. Let us stop looking at the dark side of things and start looking at the bright side. Let us stop singing in the minor and start singing in the major. Nothing is as bad as it might have been, so thank God. You can always find something for which to thank God. Beloved of the Lord, let us stop our fretting, fussing, and fuming and start thanking."—David D. Allen in the *Evangelical Christian*.

## WE MAY LOSE OUR DIRECTION

"We stand, as it were, at a great break or divide in history, in a crisis in which old traditions and principles are no longer accepted, where the greater portion of mankind are casting around and searching for a new world outlook, a new life principle, a new code to follow and obey. We may lose our direction and run the risk of immeasurable calamity for civilization. We are looking for a short cut to economic and social reforms, and run the risk of deserting the fundamental principles on which our Christian civilization is founded."—General Smuts in the *Congo Mission News*.





# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## THE SINNER'S POSITION

- I. No Goodness  
Rom. 3:10
- II. No God  
Eph. 2:12
- III. No Christ  
Rom. 8:9
- IV. No Life  
I John 5:12
- V. No Peace  
Rom. 3:7  
Isa. 48:22
- VI. No Hope  
Eph. 2:12
- VII. No Excuse  
Rom. 1:20
- VIII. No Escape  
Heb. 2:3
- IX. No Heaven  
Rev. 21:27

—R.M.

## THREE B'S (an object lesson)

- I. Bag for Transgressions  
Job 14:17
- II. Bottle for Tears  
Ps. 56:8
- III. Book for Thoughts  
Mal. 3:16

—Hy P.

## UNFAILING THINGS

- I. The Lord Faileth Not  
Deut. 31:6
- II. His Word Faileth Not  
Josh. 21:45
- III. His Compassion Faileth Not  
Lam. 3:22
- IV. A Treasure in Heaven  
Luke 12:33
- V. Faith Faileth Not  
Luke 22:32
- VI. Love Faileth Not  
I Cor. 13:8
- VII. Our Inheritance Faileth Not  
I Pet. 1:4
- VIII. Crown of Glory Faileth Not  
I Pet. 5:4

—J. W. K.

## THE WORD OF GOD

1. It Is the Water of Life  
The more ye give it forth the

fresher it runneth  
John 4:14

- II. It Is the Fire of God's Glory  
The more ye blow, the clearer it burneth

Mal. 3:2b  
Exod. 24:17

- III. It Is the Corn of the Lord's Field  
The better ye grind it, the more it yieldeth

Lev. 2:14  
I Cor. 15:20  
Isa. 28:28

- IV. It Is the Bread of Heaven  
The more it is broken and given forth, the more it remaineth

John 6:51

- V. It Is the Sword of the Spirit  
The more it is scoured, the brighter it shineth

Heb. 4:12

—B. J.

## PICKED UP HERE AND THERE

God never alters the robe of righteousness to fit the man, but the man

to fit the robe.

—Fahl

The men who move the world are the men who do not let the world move them.

The best way for the eradication of error is to publish and practice truth.

—W. Arnot

Prayer must be based upon promise, but His promises are always broader than our prayers. —Havergal

Here is the response of faith—"Thou knowest!"

If our circumstances find us in God, we shall find God in all our circumstances.

By lifting the burdens of others we lose our own.

He who holds nearest communion with heaven can best discharge the duties of every day life.

The gentleness of Christ is the comliest ornament that a Christian can wear.

## THE DISCIPLE'S PRAYER

*Continued from page 280*

26:40-46 and Isaiah 64:1-9. Psalms two and twenty-four, being Messianic, foreshadow God's (Jehovah's) answer to this prayer and the full manifestation of the righteous King reigning in His Kingdom.

The prayer of the Church (Revelation 22:17-20) will be answered at the Rapture. The prayer of Israel will be fulfilled when He returns whose right it is to reign over the earth (Ezekiel 21:27; Zechariah 14:4; 14:9).



## D. B. I. AT HOME, ABROAD

*Continued from page 288*

lations to Mr. and Mrs. Hall. Mrs. Hall was graduated with the class of '36.

## BIRTHS

Rev. and Mrs. John R. Stevenson, of Fort Collins, Colorado announce

the birth of a son, John Paul, who was born July 22. Mrs. Stevenson, a former student, was Eileen Nowack before her marriage.

Mr. and Mrs. Arthur S. Norris are the happy parents of a baby girl born June 30. Her name is Karen Lucille. Mrs. Norris (Emalou Anderson) was graduated in 1938.

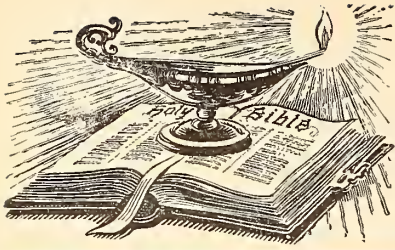
Ellen Elizabeth is the new daughter of Mr. and Mrs. Elmer Seger. She was born July 11. Mr. Seger graduated with the class of 1932, and Mrs. Seger was a student.

Mr. and Mrs. Elbert Taft (both '29) have a baby girl, born May 10. The baby's name is Elaine Ruth.

Mr. ('40) and Mrs. (former student) Henry Hyink have a baby girl, Barbara Jean, born August 22. Mrs. Hyink was Ruth Abrahamson before her marriage.

Mr. and Mrs. Henry Dahl welcomed a baby girl to their home on June 16. Mr. Dahl was graduated with the class of 1935, and Mrs. Dahl is a former student.





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

## JESUS THE LIGHT OF THE WORLD

Fourth Quarter, Lesson 1, October 1  
Lesson Text: Isa. 9:2; Matt. 4:12-16;  
John 1:4; 8:12; 9:1-41; 12:35-36,  
46; II Cor. 4:6; Eph. 5:14; I John  
2:8; Rev. 21:23

Printed Text: John 9:1-7, 13, 34-41

Devotional Reading: Isa. 43:1-7

Golden Text: "I am the Light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life" (John 8:12).

### LESSON EXPOSITION

In this lesson we find Jesus presenting Himself as the Light of the world. He finds a poor, blind beggar, floods his consciousness for the first time with physical light, and then illumines his soul with that Divine light from above. In this interesting chapter which records these great events there are forty-one verses, two of which are employed to record the physical healing of the man born blind, four which are employed in recording the spiritual healing of the man and the other thirty-five are given over to the speculation of the disciples and to the controversy with opponents. How unfortunate that the Light of the world has been the subject of so much indifferent speculation by some, the object of violent opposition by others, and the means of light to so few.

Our comments will not be confined only to the lesson text, but we will point out some truths from the entire chapter.

We discuss the lesson in the following manner:

- I. The Conversation of the Disciples  
John 9:1-5
- II. The Curing of the Man Born Blind  
John 9:6-7
- III. The Controversy between the Jews and the Man Born Blind  
John 9:8-34
- IV. The Conversion of the Man Born Blind  
John 9:35-38
- I. THE CONVERSATION OF THE DISCIPLES  
John 9:1-5

Jesus and the disciples journeying along encountered a poor, blind beggar (vss. 1, 8). Obviously the disciples knew something of the man, for they indicated in a question to Jesus

that they knew he had been born blind. Probably such unfortunates were a common sight in Palestine. This man, however, and other unfortunates should have been the object of pity rather than the subject of speculation, as was the case in this instance.

The disciples recognized in Jesus One Who could throw light on a puzzling question: "Who did sin, this man or his parents, that he was born blind?" They might just as well have recognized in Him One Who could help in dire need and said, "Master, who can help this poor man? You are the One." But their minds were engrossed in philosophy rather than philanthropy.

Such questions about sin, its cause, nature and effects were common to the Jews of that period. Few were the questions about the remedy for sin.

Jesus' answer to their question threw an entirely new slant on the problem of sin—its existence and cause. "Neither hath this man sinned nor his parents." By this Jesus did not mean that this man and his parents were not sinners, for the Word says, "All have sinned." Neither did Jesus mean that this blindness was not the result of sin, for all infirmity and sickness are in the world as a result of sin. Jesus did mean that this man had been born blind through no sinful act of himself nor his parents. Why then? Why is sin with its attendant sicknesses and sorrows in the world? Could not God have prevented it? Of course He could have. Why then did He permit it? We have here a great revelation of truth as our Lord answers this puzzling question: "That the works of God should be made manifest in him."

God could have frustrated Satan's efforts when that old serpent dragged Adam and Eve into sin, likewise dragging all their posterity into sin's pernicious effects. He chose not to do so. Rather than compel man to love and serve his Creator, God made man with the power of choice, hoping though, that His creation would worship and glorify Him spontaneously. Adam made the wrong choice, preferring to listen to the lies of Satan rather than to the true word of God.

As a result all men are born into the world in an undesirable, sinful condition and sickness, sorrow, and death are the lot of mankind.

God, though, will work His work in the life of the willing soul, regardless of the unfortunate condition in which it came into this world. His name is glorified when He is able to save a sinner and then transform him into a beautiful Christian character.

The man in our lesson is not only a picture of the spiritual blindness of every unsaved individual, but he also portrays the inherent weaknesses of all of Adam's children. Jesus says this has happened to all of us that He might work His work in us and thereby glorify His name. Naturally all of us would like to have been born with a strong character, an inclination toward doing only the right and wise thing, and a disposition toward happiness and joy. These are not, however, natural inclinations; they come through a new birth and subsequent growth. Naturally we should like to walk by sight into these desirable qualities, thereby glorifying our own name; but we walk into them by faith, glorifying God's name.

### II. THE CURING OF THE MAN BORN BLIND

John 9:6-7

As previously stated, two verses tell the story of the miracle of healing. For our interpretation we quote an excerpt from the *Bible Expositor Illuminator* by Dr. W. S. Hottel.

"When He had thus spoken," He proceeded to heal the eyes of the blind man. But the way He proceeded was very peculiar. This action might have seemed to confirm the man's blindness rather than remove it. And this is the typical application of it. 'Clay' refers to man's original creation out of the ground. 'Spittle' is connected with humiliation and reproach. This speaks of the lowliness and humiliation of Christ in His becoming Man. It was nothing but grace that led Him to thus humble Himself. This grace was cavilled at and misunderstood by the self-righteous Pharisees, and so, in fact, instead of enlightening them, it blinded them. Christ's humanity was to the Pharisees an unanswerable argument against His Deity. The blind man was a sign of Christ's power to open the eyes of the blind, and so to give them



spiritual light. It was, therefore, a sign of Christ's Messiahship (cf. Isa. 35:5). So also was this action a sign of the grace which made the Pharisees more blind."

III. THE CONTROVERSY BETWEEN THE JEWS AND THE MAN BORN BLIND

John 8:34  
No sooner had the man been healed than the controversy began to rage. The neighbors started the argument but finally took him to the Pharisee leaders. All their questions, bribes and threats failed to move the man from this position: "One thing I know, that, whereas I was blind now I see."

Many of God's people are unable to answer all the arguments of the skeptics and infidels, but one they know—whereas they were once groveling in sin and misery, now they are enjoying peace, happiness, and godliness. The miracle of the changed life is still the greatest enigma to the skeptic.

Besides bearing a cogent testimony to that which he had received in Christ the man further confounded the Pharisees. In answer to their persistent accusations that Jesus was a sinner he said, "We know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth." Therefore, such a miracle of healing must have been done through the power of God, thereby placing the sanction of God on the integrity of the One through Whom the act was performed.

Reasoning will avail nothing against an unwilling heart. Enough reasons could not be piled up to move those determined unbelievers. They cast out the man with indignation and scorn.

IV. THE CONVERSION OF THE MAN BORN BLIND

John 9:35-38  
The man born blind had thus far received some wonderful things from the hand of God, but as yet he had not received God's greatest gift. He had given indication of a great deal of willingness but he was still a lost man. He was not far, however, from the kingdom of God.

As soon as Jesus asked the man, "Dost thou believe in the Son of God?" the man answered, "Who is the Lord, that I might believe in him?" Complete willingness was thus revealed, and when our Lord finds a willing soul He soon brings that person the knowledge of the Son of God and the faith to say, "Lord, I believe."

God is not now performing such physical miracles as was performed in this blind man. Nevertheless, He

is still eager to remove spiritual blindness, and to let the light of the glorious Gospel of Christ, Who is the image of God, shine into darkened hearts.

THE LESSON ILLUSTRATED

In the Hebrides, Scotland, on Ar-nish Rock, Stornaway Bay, is a lighthouse without a lamp, but simply a mirror reflector, upon which at night a light from another lighthouse five hundred feet away

falls and is reflected to an arrangement of prisms, and through them converged to a focus outside the lantern, from which they diverge in the necessary direction. The human soul, in its most perfect state, is a reflecting mirror that takes up and causes to shine abroad and into the darkness of the world the light which comes from Christ.

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# JESUS' PROGRAM FOR MEETING LIFE'S PROBLEMS

Fourth Quarter, Lesson 2, October 8  
Lesson: Matthew 4:1-11; 6:24-34;  
Luke 4:16-30

Lesson Text: Matthew 4:1-4; 6:31-34; Luke 4:16-21

Devotional Reading: Heb. 2:10-18

Golden Text: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

## LESSON EXPOSITION

We believe the lesson title is entirely inadequate to convey the import of the message contained in the Scriptures assigned. It even suggests something different from the real interpretation of the passages. The first Scripture passage is about the temptation of Jesus. The second passage, from the Sermon on the Mount, belongs to us by application, but by literal interpretation belongs to people of the Kingdom. The third passage, from Luke, pertains to Jesus' claim to Messiahship. To us it seems utterly impossible to weld together these passages into one study. Furthermore, should we consider all these passages we should be compelled to give them such inadequate consideration, that we believe it will be wise to confine ourselves to the passage from the fourth chapter of Matthew, the temptation of Jesus. Even then, we shall find our space entirely too limited to do this great passage justice.

### I. THE TIME AND PLACE OF THE TEMPTATION

The temptation took place early in the ministry of Christ, not very long after the time Luke designates as, "Jesus Himself began to be about thirty years of age" (Luke 3:23).

The place where Jesus was led of the Spirit to be tempted is not known for certain, other than that it was "in the wilderness." Several places have been suggested. That it was a real wilderness is clearly indicated by Mark (1:13).

### II. THE TEMPTATION

Perhaps it were well to define the word temptation as it is used in the New Testament. It may mean "to entice to sin," or it may mean only "to make a trial or test." The latter meaning is the primary meaning of the word and, no doubt, is the meaning of the word in the passage before us. That Jesus could not be enticed to sin we are certain, but He could be tried or tested.

We note that Jesus was "led up of the Spirit into the wilderness to be tempted." In this instance, as in all else, He was entirely submissive to the will of God and led of the Spirit

of God. So we see that Jesus did not seek out this contest with Satan to demonstrate His superiority, but He followed the leading of the Spirit. He went according to the will of the Father, for the Father had a definite purpose for the temptation in the earthly life of the Son.

God's purpose in bringing His Son out into this place for Satan's fierce encounter was one step in His plan to ultimately defeat the adversary by the Man, Christ Jesus.

Satan had met and defeated the first man, Adam. God placed this man in the Garden of Eden, made every necessary provision for him, but made one very definite prohibition to test Adam's faith and willingness to obey. The old serpent working through Eve brought about doubt, temptation, and finally disobedience and sin. In the first man, the federal head of the race, all mankind were constituted sinners (Rom. 5:12).

Immediately following the fall of man God issued a great prophecy regarding the defeat of Satan. This defeat was ordained to be by the Seed of the woman, the Man, Christ Jesus. "And I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" (Gen. 3:15). As Satan had met and defeated God's first man, the physical head of the race, God chose the Seed of the woman, the Man Christ Jesus, to inflict on Satan his defeat and to become the spiritual head of the race.

The temptation of Jesus by Satan in the wilderness was a well-defined marker on the road that led to the final triumph of Jesus over the enemy. This was God's method of allowing Satan to find out that he was unable to draw into sin a righteous man wholly dedicated to the will of God. We recognize that Jesus was Deity in every sense of the word; yet He divested Himself of His divine prerogatives, and limited himself to the available strength any Christian might employ. As a man, relying on the strength of the Father, Jesus met the enemy and was all-victorious.

Now that we have seen clearly why Jesus was led of the Spirit into the wilderness to encounter Satan, we raise the question, Why should Satan be a willing participant in the ordeal? We believe his assault was prompted by his relentless hatred toward God and His anointed. The animosity began when Lucifer, son of the morning (Satan), lifted himself up against God (Isa. 14:12-14), and doubtless will continue until he is cast into the lake of fire, prepared for him and his angels. Satan's hat-

red found special exhibition and manifestation as soon as God promised his defeat by the Seed of the woman. He tried to frustrate God's plan by corrupting the seed. In this he failed. After God limited the Messianic line to a nation, Satan tried to destroy the nation at the Red Sea. After God limited the lineage to a family, he tried to destroy the seed royal of the family, the family of David. Ungodly Athaliah was his tool in this endeavor, but again he failed (See II Kings 11:1-6). When Jesus was born, Satan made a desperate attempt through King Herod to have all the children in and around Bethlehem put to death. Needless to say, he failed. Again and again during the earthly life of Jesus, Satan tried to prevent Him from reaching the cross, where the serpent's head eventually was crushed, although the Seed of the woman was bruised in the conflict.

The attack in the wilderness we believe was a satanic attempt to disqualify Jesus for His mission as Redeemer of mankind and the conqueror of Satan by producing sin in Jesus. Had Jesus sinned, Satan would again have been the victor as he was in the case of Adam. We might wonder why Satan hoped he could induce Jesus to sin. Perhaps he understood the limitation under which Jesus put Himself in this conflict (as in the more severe conflict of Gethsemane) and thought he surely would be able to defeat Him under that handicap. More likely, it was nothing other than self-imposed blindness brought about by a hatred that made him disbelieve the Scriptures and the promises and declarations of God.

The first temptation began at the end of Jesus' forty-day fast. Satan came to Him and said: "If Thou be the Son of God, command that these stones be made bread."

We do not understand by Satan's suggestion that he really doubted that Jesus was God's Son. That Satan should fail to recognize what the demons at Gethsemane very definitely understood (Matt. 8:28-29) seems hardly reasonable. Nor does the Greek warrant such an inference, for it is not subjunctive but indicative. The meaning could be better stated in the English, "Since You are the Son of God . . ." Hence, we believe that the test was not a question as to whether or not Jesus could perform such a miracle.

Rather Satan wanted to induce Jesus to use divine power to satisfy His appetite. Then he could have charged that though Jesus was made in the likeness of men He had to resort to means not available to ordinary men to sustain His bodily needs. Furthermore, we have no indication that this means of satisfying His hunger would have been in the will of the



Father, and Jesus did always those things that pleased the Father. So Jesus foiled Satan with a weapon that always defeats him—the Word of God.

*But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

This passage quoted from Deuteronomy 8:3, we believe was intended to set forth a fundamental principle of God's dealing with His children, i. e., "we walk by faith, not by sight" (II Cor. 5:7).

The second temptation was enacted from the roof of the Temple. There Satan took Jesus (in what manner we are not told) and said to Him: "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone." These words were taken from Psalm 91:11-12. Though Satan did omit a few words from the passage—to keep thee in all thy ways—we think his fundamental error was not misquoting, but rather misapplying the Word.

The promise of protection contained in this Psalm applied not only to God's Son but to all of God's people. But God is not to be foolishly tested or tried in regard to His promises, and our Lord supported His claim with Scripture: "It is written again, Thou shalt not tempt (test or prove) the Lord thy God." (See Deuteronomy 6:16.) Men's way is always to test God and then believe, but God's way is always for men to come to Him in faith, and then see God's goodness. (See John 11:40.)

The first two temptations which Satan held out before Jesus might termed minor, in that they were intended only to encourage Jesus to deviate from seeking completely the Father's will. The consequences would have been disastrous, as is always the case when one turns from God's will, had Jesus followed Satan's behests. The last temptation, however, was a serious, bold attempt on the part of the deceiver to get Jesus to entirely forsake the Father's plan, and submit to Satan. The promise for this homage was all the kingdoms of this world and the glory of them.

As the god of this world, Satan had the power to offer these kingdoms to Jesus. Unquestionably the world systems are founded upon satanic principles. We do not believe it a pessimistic outlook to say that a godly man need not aspire to a high position in the world, for the world will no more receive such administration than would the Jewish nation have Jesus to reign over them. Had Jesus accepted Satan's offer and sought by the wicked one's help the

kingdoms of the world and the glory of them, no doubt He would have been the greatest monarch in history.

Satan, however, will not always be the god of this world. He is a usurper. One of these days his grasp will be broken and the kingdoms will be given back to Him Whose right it is to rule. Jesus needs not to worship Satan to become the Ruler of the world. One day, perhaps soon, He will be.

Jesus this time dismissed Satan very definitely, again reminding him of that which is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

### III. THE ANGELIC MINISTRY

A few excellent comments by John Broadus are quoted:

"Angels came and ministered unto Him. The word (ministered) signifies to attend as a servant, wait on, etc., often with particular reference to supplying food. . . They waited on Him as human friends might have waited on one whom they found hungry, weary, lonely . . . He (Jesus) had refused to relieve His hunger by turning the stones into loaves of bread, referring to the case of Israel, to whom God had supplied food in an extraordinary way; and now God makes an extraordinary provision for Him. He had refused to try an experiment upon a promise of angelic help (vs. 6), and now angelic help comes unsought."

### IV. THE APPLICATION

We are not to suppose that the victory Jesus won over Satan was exactly exemplary for us. No victory

would be possible for us if Jesus had not gained the victory in the wilderness, later in Gethsemane, and finally on the cross. But He did, and now in Him we can be conquerors. Furthermore, the very methods He used can be examples for us. Three times Jesus replied to Satan's subtle suggestions, "It is written." We as the people of God have at our disposal the very same weapon, and it has lost none of its power. If we in faith believing will meet every suggestion of Satan with a properly applied passage of Scripture he will be compelled to flee from us. And the very promise from God's Word which frustrated him will bless and encourage our own hearts.

### THE LESSON ILLUSTRATED JESUS STRONGER THAN SATAN

—I John 4:4

A little boy came to his father, looking very much in earnest, and asked, "Father, is Satan bigger than I am?"

"Yes, my boy," said the father.

"Is he bigger than you, Father?"

"Yes, my boy, he is bigger than your father."

The boy looked surprised, but thought again, and then asked, "Is he bigger than Jesus?"

"No, my boy," answered the father; "Jesus is bigger than he is."

The little fellow, as he turned away, said, with a smile, "Then I am not afraid of him."

"Little children, . . . greater is He that is in you, than he that is in the world."

"Hymn and Revival Anecdotes"

## JESUS' UNDERSTANDING OF MAN

Fourth Quarter, Lesson 3, October 15  
Lesson: Genesis 1:27; Psalm 8; Matthew 12:9-21

Lesson Text: Matthew 12:9-21  
Devotional Reading: Psalm 8

Golden Text: "And needed not that any should testify of man: for He knew what was in man" (John 2:25).

### LESSON EXPOSITION

The time of this lesson was the harvest season during the early part of our Lord's earthly ministry.

The events narrated took place somewhere in Galilee, but cannot be accurately located.

Our Lord with the skill of the Master-teacher brings to the Pharisees in the incident before us another of His cogent, irrefutable lessons. This time His lesson was on healing and the Sabbath. Seemingly a great deal of emphasis fell on these two subjects in the encounters our Lord had with the Pharisees and other trouble makers. Doubtless, some special purpose must have un-

derlain this emphasis.

Before we attempt to bring out what we believe to be the special message in connection with healing and the Sabbath it were well to review the incident which comes before us in this section.

### I. HEALING OF THE MAN WITH THE WITHERED HAND

The healing of the man with the



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withered hand took place on the Sabbath. On a previous Sabbath Jesus and His disciples, walking through a field of grain, were hungry and the disciples plucked some of the heads of grain, threshed them out in their hands and ate them. The ever present Pharisees pounced upon Jesus and accused the disciples of doing that which was unlawful on the Sabbath. Jesus ably defended their conduct for He certainly must have approved the disciples' actions, though He did not participate in plucking the grain. He ended the altercation by telling the Pharisees that the Son of Man is Lord even of the Sabbath day. Obviously the Pharisees were anxious to continue the former controversy on the next Sabbath day in the synagogue, and Jesus obliged them.

In the synagogue was a man with a withered hand, and the Pharisees pressed forward with the man to question Jesus. "Is it lawful to heal on the Sabbath day?" Though they evidently recognized in Jesus One Who could heal, they had only evil intent, as is definitely stated in the Word of God. Had there been an atom of compassion in their makeup, they would have rejoiced at the prospect of seeing this poor man restored to good health.

Jesus' first step was to prove to the Pharisees that they were inconsistent in their position on the Sabbath. They were forced to admit, at least by common practice, that it was lawful to care for needy animals on the Sabbath. So Jesus forced them to the position, should they accuse Him of Sabbath-breaking in healing the man, of claiming that the needs of animals were more important than the needs of men.

Then Jesus, with tender solicitation for the poor man, restored to Him the use of his arm.

Now we know that it was not in our Lord to unnecessarily antagonize those that opposed Him, nor to pretentiously demonstrate His superior knowledge and powers. Such motives were entirely foreign to His nature. We ask then, "Why did He take occasion to often heal on the Sabbath?" As we previously mentioned, He must have had some special purposes, and must have intended to convey some special truth.

Healing is a characteristic of the Kingdom. Since the promised land is a type of the Kingdom, those living in the land, doing the will of God might be expected to enjoy an earnestness of the inheritance. That is exactly what God promised through Moses to those who kept His commandments: "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee" (Deut. 7:15; see also Exodus

15:26). But when our Lord came sickness and all sorts of infirmities abounded, yet Israel ignored this, but quibbled incessantly about the minutest points of the law (Luke 11:42). Surely they might have seen their deplorable condition, and recognized that they were utterly failing to obtain God's blessings by law-keeping.

The Sabbath was a sign between God and Israel (Exod 31:13). It particularly signified the rest into which God's people may enter (Heb. 4:3-4). The Hebrew word translated Sabbath means literally "to repose" or "to desist from exertion." The day was not only to be a day of rest but also a delight (Isa. 58:13-14). Our Lord found though, a people making the day as burdensome and as difficult as possible; not only by the strictest possible interpretation of the Mosaic law, but by adding multiplied man-made traditions. So again we see the utter failure of Israel to enter into God's blessings.

So our Lord came to present Himself as the Way into life and rest. The law was intended primarily as a school-master to bring men and women to Christ. Had this nation allowed the Holy Spirit to reveal Christ unto them, rather than allowing Satan to blind their eyes with their own egotism, they would have found in Him everything they sought and failed to find in the law.

## II. JESUS HEALING THE MULTITUDES

Throughout the ministry of Jesus one aim He kept uppermost—to present Himself to Israel as their Messiah. Had they accepted Him as such, in due time He would have ascended the throne of David and through the ministry of the nation Israel would have poured forth manifold blessings upon a needy world.

Accordingly, when Jesus came to this earth, He came first of all to His own people, Israel. His entire ministry was largely a demonstration to the nation that He was their Messiah.

One of the characteristics of the age (yet to come) when Christ will rule on the throne of David is universal healing (Isa. 35:5-6). So when Jesus came into the world, and through the ministry of John the Baptist, the disciples, Himself, and others offered the Kingdom to Israel, special Kingdom signs accompanied the message. Outstanding among these was the gift of healing. In the events recorded in the last part of this lesson we find Jesus healing multitudes.

Because of the animosity and the opposition of the Pharisees, Jesus charged those that had been healed

that they should not make Him known.

In complete accord with the revelation previously given of Him, Jesus refused to strive or to cry out, but patiently endured the opposition and reproach.

The tenderness and compassion of our Lord is brought out in the twentieth verse of our lesson: "A bruised reed shall He not break, and a smoking flax shall He not quench."

A common practice in Palestine was to cut a reed staff upon which to lean as one climbed the rough hillsides. When one of these canes would splinter and give way beneath the weight placed upon it there was nothing to do with it but to crash it to pieces and procure another. But not so with our Lord. He came to lift up the fallen and the helpless. Just so the smoking flax or wick: He did not extinguish it, but restored it to its proper usefulness.

*And in His name shall the Gentiles trust.* This prophecy we believe will have its complete fulfilment in the Kingdom when the blessings shall flow out through Israel to the Gentiles. A partial fulfilment, however, was then approaching when the nation of Israel was so definitely rejecting Christ and the emphasis was gradually turning from evangelising Israel to presenting the message to the Gentiles.

## THE LESSON ILLUSTRATED

### JESUS, LOVER OF MY SOUL

There used to live a man in Brooklyn, N. Y., without any arms. Possibly he is living there yet. This was his story: When the Civil War broke out he felt it his duty to volunteer. He was engaged to be married, and while in the army letters passed frequently between him and his intended wife. After the battle of the Wilderness the young lady waited anxiously day after day to receive the longed-for letter from him. At last a letter came in a strange hand. She opened it with trembling fingers and foreboding heart, and read these words: "It has been a terrible battle. I have been wounded so awfully that I shall never be able to support you. A friend writes this for me. I love you more tenderly than ever, but I release you from your promise. I will not ask you to join your life with a maimed life like mine." That letter was never answered. The next train that left for the South carried that young lady with it. She went to the hospital; she found out the number of his cot and went down the aisle, between the long rows of wounded men. At last she saw the number. She threw her arms around



his neck and said, "I'll not desert you. I'll take care of you." He did not resist her love. They were married, and for years they lived very happily together. O my brother, you cannot save yourself. Your sins have maimed and marred you, and you are helpless unless some divine and glorious being shall come to your rescue. But Jesus Christ comes and says: "I was wounded for your transgressions, I was bruised for your iniquities, I bore your sins in mine own body

on the cross, and I have gained the right to care for you, and if you will but yield yourself to me, I will care for you throughout all eternity." That young man could have spurned that noble woman's love; he could, but he did not. So you can, if you will, refuse Jesus Christ, spurn his love, and reject his offered mercy; but I do not believe you will do that. Give Him your heart and your confession here and now.—Louis Albert Banks.  
—"1001 Illustrations"

## RELIGION IN EDUCATION

Fourth Quarter, Lesson 4, October 22  
Lesson: Deuteronomy 6:4-9; Proverbs 9:10; Matthew 7:7-12; Luke 6:39-45; II Timothy 2:15

Lesson Text: Matthew 7:7-12; Luke 6:39-45  
Devotional Reading: Proverbs 3:13-26

Golden Text: "And ye shall know the truth, and the truth shall make you free" (John 8:32).

### LESSON EXPOSITION

On several occasions when we have studied a portion of the Sermon on the Mount we have emphasized the fact that the dispensational interpretation of this passage belongs to the people of the Kingdom. The Scofield Bible and other excellent authorities support this view. Besides the dispensational interpretation, however, is the individual approach. That truth which is personal, individual and not governmental or corporate changes not, but remains the same from age to age. Such a truth we have in the lesson before us. The first part of the lesson is given over to the subject of prayer, which is a blessedly and decidedly personal truth.

### I. JESUS' TEACHING ON PRAYER Matthew 7:7-11

We note first of all a principle in praying—importunity. For the sake of emphasizing this truth Jesus three times repeats the injunction to petition—ask, seek, knock. Some have tried to bring out a shade of distinction between the meanings of these three words. Such might be the case but the similarity is so great as to call striking attention to the emphasis given by repetition.

We are sure from the teaching of our Lord that God is pleased when we unceasingly petition the throne of grace in times of need.

We are just as sure that God is displeased with vain repetitions (Matt. 6:7). We take note of what Jesus meant by this before we consider the injunction to importunity. By vain repetitions we believe that Jesus meant idle words. Note Martin Lu-

ther's comments on vain repetitions: "Here He censures the abuse of prayers when they that are praying make use of many words and babblings; He calls this a heathenish practice, a loose, idle, and useless talk, of such who think they would otherwise not be heard. The spirit of the worshipper prays, and because he knows that God will hear him, he dare not use such endless, idle talk—the fewer the words, the better the prayer." Dr. A. C. Gaebelein says, "The Pharisees had their long prayers with many vain repetitions. One only need to take up an orthodox Jewish 'prayer book' to see the numerous vain repetitions, repeating phrases over and over again."

Many times we hear people, supposedly praying, using what we believe should be classed as vain repetition. So often we hear people telling God a lot of things He already knows. Often we hear people confess-

ing other people's sins. Not long ago we heard a woman leading in prayer telling God that many of the boys who are praying in foxholes are not really penitent but only praying for the sake of expediency. Perhaps so, but we understand that it is God and not man Who looks on the heart. Such praying surely must be classed as idle words, praying to the people who are listening. Several things are involved in prayer, confession, thanksgiving, worship, and petition, but we believe that teaching is not one of them.

We reemphasize that which we believe our Lord here emphasizes. God is pleased with importunate praying. He delights when men are so conscious of a great need from Him that they will come again and again until some answer is received. Jesus cited several examples (Luke 18:1-8; Matthew 15:21-28; Luke 11:5-10) of those that asked importunately and received. These He used as illustrations of how we ought to pray.

Jesus next said we should pray recognizing the goodness of the Father.

It is of paramount importance that we pray recognizing that we receive because God is our Father. Only those who by faith in Christ have become children of God (Gal. 3:26) have access to the Father. Those who are children have access, but we need ever to remember that it is through the merits of Jesus Christ that we receive, and we should pray in His name.

To those who are children and come in Jesus' name, God delights to give good gifts. He delights to show

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## II. JESUS' TEACHING ON THE GOLDEN RULE

Matthew 7:12

The Golden Rule is an epitome of the law and the prophets, as is here stated by our Lord Jesus Christ. The same truth is restated by Paul in Romans 13:10: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

The fact that the whole law may be briefly and tersely stated is no sign that it is easily fulfilled. Only one person ever kept the Golden Rule completely. Jesus truly turned the other cheek, loved His enemies, when He was reviled, reviled not again, and prayed for them that spitefully used Him.

Those who have been made new creatures in Christ Jesus, are able by the Spirit of God to keep the Golden Rule. Paul is an example of one who was really made Christlike in the transformation God worked in his life.

The fact that only those who are born again are able to keep the Golden Rule is a clear indication that the Golden Rule is a standard of godly living for a saved person, and not a rule whereby a lost sinner might attain unto righteousness.

## III. JESUS' TEACHING ON RIGHT LEADERSHIP

Luke 6:39-45

In the following verses our Lord evidently has in mind the false leaders of Israel. His instruction was intended to turn the people from false leaders to someone whose guidance would be safe.

*Can the blind lead the blind? shall they not both fall into the ditch?* The answer is obvious. Of course no one can properly guide another unless he knows where he is going.

*The disciple is not above his master: but everyone that is perfect shall be as his master.* The thought is that the perfection to which the disciple attains should he fully embrace the teaching given him, will be only that to which the master has attained.

*And why beholdest thou the mote*

*that is in thy brother's eye but perceivest not the beam that is in thine own eye?*

*Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*

Our Lord now turns His attention directly to these blind leaders. Later on in Luke's Gospel we find Christ literally charging these Jewish leaders with the very thing He here charges against them in symbol. "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Many religious leaders are like that. They can tell others how to live right, how to give sacrificially, and all such practices, but with their own selves, it is a different matter. It is easy to excuse their own sin, their own indulgences and luxuries, and their own carelessness. The teacher must be the example in deed as well as word.

*For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.*

*For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.*

*A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

The meaning of these words is so obvious that they seem to call for little comment. Good comes from good, and evil from evil.

We should like, however, to make one observation about this passage. We recognize that the unregenerate man has only one source of fruit—an evil source. The Christian has a good source, but also an evil source, for the sinful nature is not eradicated until we die. Thus it behooves every

Christian to honestly and sincerely examine his fruitage and see from what source it is springing. We ought to be at all times sources of real spiritual blessing.

## THE LESSON ILLUSTRATED

History and biography are dark with tragedies of those who have fallen by the choice of the lower. There is Daniel Webster, with a call to the ministry and one to the bar. There was a sharp, decisive struggle between these two worthy calls; and although the lower crowned him with feverish honors, still his last years were extremely sad and pitiful. He died a disappointed and heartbroken man. A matchless speaker, the lower offered a more dazzling field for his oratorical powers and his strength slew him. And there is the gifted grandson of Jonathan Edwards, Aaron Burr. For generations before and after Burr a brilliant line of clergymen and college presidents was his. Nature had given rare beauty to his person, and culture and indefinable grace and charm to his manner. Scholarship, too, was ripe in him. Now, at the threshold of manhood, the strategic hour had arrived. A great revival was on at Princeton. The waters were troubled. Young Burr's heart was aflame; his soul quivered and glowed; his nervous hand touched the door of grace, when, alas! he retreated without entering.—Rev. R. E. Smith

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# THE CHRISTIAN MOTIVE FOR LIVING

Fourth Quarter, Lesson 5, October 29  
Lesson Text: Psalm 4:5-8; Luke 4:4;  
John 6:35; Romans 12:1-2; 13:12-14  
Devotional Reading: Deuteronomy 8:  
1-10

Golden Text: "Seek those things  
which are above" (Col. 3:1).

## LESSON EXPOSITION

The Christian Motive for Living is a timely topic. Many are going through life with no motive. Others have motives which will lead only to disappointment. Seemingly few have a real understanding and appreciation of the sacred trust committed and the privileges granted in this earthly experience.

Since it will be impossible to develop all the suggestions in each Scripture passage we will try to bring out just one thought from each passage.

### I. LIFE CONSISTS OF RECOGNIZING GOD

Psalm 4:5-8

The philosophy of life that many have is, "If you don't look out for number one, no one else will." In the words of the Psalmist is stated the same philosophy: "Many there are that say, Who will show us any good?" (Psalm 4:6). The Psalmist has an answer for this question.

*Jehovah, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, More than they have when their grain and their new wine is increased. In peace will I both lay me down and sleep.*

Someone will show us good. Someone is for us. God in heaven is not unmindful of His creation. The God that feeds the birds of the air, that beautifies the lilies of the field, that clothes the grass of the field is much more concerned about the creation that He made in His own image than He is about the insentient creation.

Life consists of recognizing that there is a God in the heavens Who is concerned about mankind.

### II. LIFE CONSISTS OF RECOGNIZING GOD'S WORD

Luke 4:4

*And Jesus answered him saying, It is written, that man shall not live by bread alone, but by every word of God.*

Life consists of recognizing that the God of heaven has revealed Himself to mankind. Strange it would be that if God cared about His creatures He would not reveal His will unto them. Stranger still it would be, that the God Who could speak and create worlds would be unable to reveal Himself to mankind. That God would want to reveal Himself is certainly plausible; that God would be able to reveal Himself is entirely possible.

The person who goes through life refusing to believe in God's revela-

tion deprives himself of much that goes to make up life. The Word reveals the origin of life, the purpose of life, and the destination of men. It teaches us that man was created in the image of God Himself, and that he was placed here to glorify God.

### III. LIFE CONSISTS OF KNOWING HIM WHO IS LIFE

John 6:35

*Jesus saith unto them, I am the Bread of Life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst.*

Men receive physical life as a result of God's creative hand, but physical life, in itself, is entirely inadequate. Man needs spiritual life, the life from above. That life is in Christ Jesus. He is life. Said He, "I am the Way, the Truth and the Life." The inescapable conclusion, then, is, "He that hath the Son hath life; he that hath not the Son hath not life." That which Christianity consists of was clearly stated by a man in the writer's presence some time ago: "Christianity is not a religion; it is a life." No person really lives until he knows Christ as his Saviour.

*And this is the record, that God hath given unto us eternal life, and life is in His Son (1 John 5:11).*

*And this is life eternal, that they might know Thee, the only true God and Jesus Christ, Whom Thou hast sent (John 17:3).*

### IV. LIFE CONSISTS OF YIELDING TO GOD'S WILL

Rom. 12:1-2

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*

To be a child of God through faith in Christ and know that eternal life is assured is a wonderful heritage. Even more wonderful, though, than being a child of God, is to be a yielded, consecrated child of God. The appeal for such a life is stated in the above verse: "present your bodies a living sacrifice." The fullest life that can be known is the life that is entirely submitted to the will of God. D. L. Moody heard the challenge, "The world has yet to see what God can do with the man who is fully yielded to His will." His response was, "By the grace of God, I'll be that man." We doubt that few men have found more enjoyment in life, and we are sure that few have contributed more to life, than Dwight L. Moody.

The natural inclination of man is to want to direct the affairs of

his own life. All of us are reluctant to unreservedly commit our direction to another. We are deceived though, about our notions of self-sufficiency. Should a merciful and benignant God entirely withdraw His protection and watchcare from those who do not solicit His blessing, many people would soon make shipwreck of their lives. God, however, is longsuffering; and in infinite patience He deals with men, protecting and sheltering them, ever yearning to bring them to Himself.



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The reason that the natural man rebels from relying on anything other than his own intellect is that he knows not that he is a servant of someone. He thinks himself entirely free and independent, when in reality he is a servant, either of sin and Satan, or of righteousness and God (Rom. 6:16). Human beings are not masters of their own fate and captains of their own souls. Either they are still in Satan's clutches and being led toward wreck or ruin, or they have been redeemed from the hand of the enemy, and are servants of God.

The man who has been released from the clutches of Satan, however, still has a choice to make. He must choose to give himself over to God and let Him lead, or he must choose to direct his own affairs and take the chance of having Satan deceive him and again drag him into sin and misery. Salvation is not involved in this choice; only rewards and blessings. The wise person will say, "Because of the mercies of God at Calvary, I present my body a living sacrifice, to be used for Your glory, God, and for my best interests."

Real life consists of letting God have His way.

#### V. LIFE CONSISTS OF LIVING RIGHTEOUSLY Romans 13:12-14

*The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.*

*Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.*

*But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

The admonition of the verses just above is certainly involved in the appeal of the previous point, present your bodies a living sacrifice to God. However, a word about living soberly and righteously is in order.

The trend today is unquestionably further and further away from righteous living. We are almost appalled at the number of women smoking (we are used to seeing almost all the men smoke), the free use of liquors, and the general lack of standards of righteousness. Joyous living does not consist of the overthrow of morals and decency. Such conduct is the seed plot that produces broken health, broken homes, and broken hearts.

America needs a real awakening, a turning to God. She needs to know the zest of living righteously, the blessing that God pours forth on a nation that honors His Son.

Christians need to pray earnestly and definitely for a revival. We need to bend every effort to reach the lost with the glorious Gospel, that saves and transforms.

#### THE LESSON ILLUSTRATED

John Wesley's mother once wrote to him when he was in college, "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule, Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing, to you, is sin."

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#### WILL THE JEWS CONVERT THE WORLD?

*Continued from page 276*

the Gospel of the kingdom. They will undoubtedly be "hated of all nations."

When the King comes to establish His kingdom, God's covenant with Abraham will be fulfilled in a striking manner. "I will bless them that bless thee," said God, "and curse him that curseth thee" (Gen. 12:3). The King shall say to those who have been kind to His brethren the Jews, "Come, ye blessed of my Father." To those on the other hand who have manifested anti-Semitic hatred, He shall say, "Depart from Me, ye cursed. . . ."

A Remnant of Abraham's seed will evangelize the world. Their converts will enter the millennial Kingdom. The Messianic King, of the seed of Abraham, will bring peace to the whole earth for a thousand years. The world will then appreciate more

fully God's covenant with Abraham: "I will make of thee a great nation . . . and in thee shall all families of the earth be blessed." There will be at that time no anti-Semitism.



#### SOME BIBLE STUDY METHODS

*Continued from page 281*

16. The Comforter
17. The Lord's prayer
18. Christ's arrest
19. Crucifixion
20. Resurrection
21. Come and dine

The chapters of the book of James are as follows: (1) The conflict of the Christian; (2) The conduct of the Christian; (3) The consecration of the Christian; (4) The character of the Christian; (5) The circumstances of the Christian. It will be noticed that these are not only headings to remember the chapters by, but they are keys to the exposition.

It is best to have as brief headings as possible. These headings may be studied out for all the 1,189 chapters with few duplications except in the Psalms. A working knowledge of the Bible must include this valuable phase of study.

(To Be Continued)



**"He that keepeth Israel shall neither slumber nor sleep"**

Psalm 121:4

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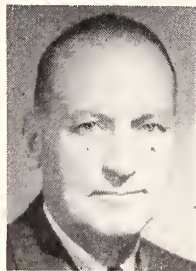
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Dr. Beal is one of the very popular conference speakers of America. This year he has appeared on such programs as the Moody Founder's Week Conference, the New York Prophecy and Prayer Congress, and he spoke daily at the Gideon International Convention. At the Gideon Convention he brought some of his series of messages, "Rivers in the Desert."



Dr. Dametz has enjoyed an especially popular and profitable written ministry. In addition to innumerable articles and studies he has prepared for *Grace and Truth*, he has written for *Revelation*, the *Christian Digest*, and *Christian Victory* magazine. In his study he has specialized in Apologetics, and the book offered above is a publication of the thesis he prepared while working on his Th.D. degree.

**Add ress**

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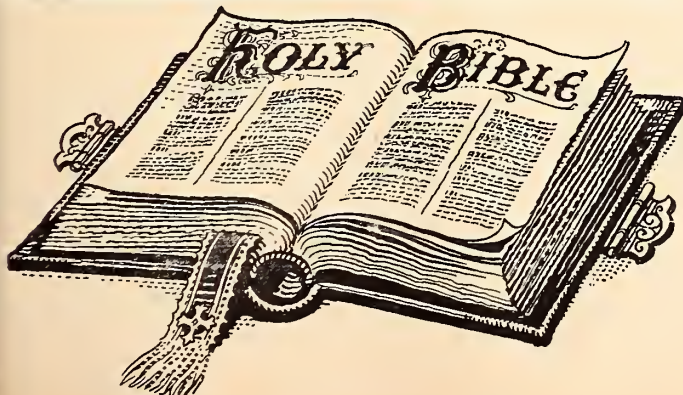
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## IN THE PRAYER NUMBER

Editorial Comments .....	300
The Throne of Grace—R. S. Beal .....	301
Lord, Teach Us to Pray—Leo C. Lapp .....	303
The Elements of True Prayer—Jesse R. Jones .....	305
A Miraculous Deliverance Through Prayer— Robert K. Smith .....	307
The Number Six in Scripture—The Editor .....	308
Ecclesiastes and Ephesians—Charles M. Neal .....	309
Is America Facing Sunrise or Sunset?—Will Houghton ....	312
Abraham's Vineyard—Fred Kendal .....	316
D. B. I. at Home and Abroad—Harriet M. Johnson .....	318
Light on the Lesson—Sunday School Lesson Staff .....	320
Bible Seed Thoughts—Charles R. Johnson .....	328
Echoes .....	329

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## DOCTRINAL STATEMENT

of the Denver Bible Institute  
and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



# EDITORIALY SPEAKING

## WANTED! KNEELING CHRISTIANS!

One of the greatest victories of all time was wrought in the days of Asa. (See 2 Chron. 14). The dark-skinned hosts came up out of the heart of Africa—one million of them. They are an apt type of the hosts of darkness which encompass us today. A monster prayer meeting was held. Six hundred thousand praying men were engaged in supplication while one million of the enemy were looking on. Today, darkness is bearing down on us in hordes unquestionably greater than have ever been massed against the people of God. We face the godlessness, avarice, drunkenness, riotous living, indifference of the pleasure-loving masses. We face the almost incredible defection of many Christian leaders with their denials of the Word of God, and their omission of its fundamental truths. We face the deadly satanic cults. We face materialism on every hand. We face class and race hatreds and struggles. In our own lives there is a personal battle for holiness more desperate than we have ever known. Behold, the dark-skinned hosts!

The complete deliverance of God's people came through consecrated and collective prayer, — because they knelt before God and cried unto Him. Someone has said, "We have lost the secret of agonizing. All we can do is organize." How true that is! In this day when Satan has marshalled his forces our greatest need is prayer. God is ready to work, and He is listening for the voice of prayer. Will He hear it? Will He hear it from you?



## WHAT IS PRAYER?

"Prayer," says William Law, "is the nearest approach to God, and the highest enjoyment of Him that we are capable of in this life."

Prayer is the Christian's highest privilege.

Martin Luther said: "Prayer is the Christian's gunshot. As a bullet out of a gun, so prayer out of the mouth of the prayerful, humble one, hits the mark."

Someone has likened prayer to the bell-rope of heaven. Prayer pulls the rope below and the great bell rings above in the ears of God. Grasp the rope and pull it boldly.

Prayer is fighting. This is the sort of action that turns the enemy's flank and reveals his heels. Satan cannot stand persistent, persevering, pre-empting prayer.

Prayer is insisting upon Christ's power and victory, and the retreat of the devil on each particular spot concerned.

Prayer is service. It is a service not limited by space, bodily strength, equipment, or material obstacles. Prayer goes directly by the telegraphy of the Spirit of God into God's presence and into men's hearts.

Pray! Pray!! You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed!



## TAKE TIME!

We often hear the excuse offered: "I don't have time to pray." It is a flimsy excuse, because we have time for everything else. As a result, our lives have become cluttered up with everything that is displeasing unto Him.

No time to pray? Then, one might well say: "I have no time to live," for prayer is life. Prayer is the Christian's vital breath. Prayer is just as necessary for our spiritual life as one breath after another is to our physical existence. No time to pray? Then, we have no time to dwell in that heavenly atmosphere. No time, O God, to receive eternal mercies from heaven's gracious King. Then, the concerns of this world outweigh those of the next, and the rigid monopoly of material interests is robbing us of the chiefest joys of life. May God's Spirit convict us of this negligence! We are allowing the rush of things to steal our minds away from God. Think this over, Christian! The world is rushing on toward the Niagara of Satan domination. You had better take time to pray. The voice of Christ speaks to us as to His disciple, Peter: "Could ye not watch with Me one hour?"



## BACK TO GOD

A little tract under the title, "The Road to Recovery", quotes David M. Dawson as saying, "If the WORLD is ever to AGAIN get on its feet the CHURCH will have to AGAIN get on its knees." And then is asked the question, "ARE WE USING OUR SECRET AND POWERFUL WEAPON?" The question is very timely for it comes in a day when the churches have to a large extent abandoned prayer and the midweek prayer service. Prayer, which is somewhat old fashioned, has been replaced by program in the modern church. But if America is to recover herself the church must lead the way, and there is no recovery apart from old fashioned prayer, hu-

miliation, repentance and confession. This may sound old fashioned but it is true. Just now, the greatest defense we have is not guns and tanks, or a navy and planes, but the divine assistance which comes to nations and individuals when they turn to God. Roger Babson has well said "Democracy will not be saved by battleships, bombing planes, or ever gold. Only a spiritual revival will save us." God's call to America, and God's call to the Christian people in America, is the same as to His people of old,—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land" (II Chron. 7:14). The greatest peace of national defense, and the greatest service to our nation just now is for us Christians to go to our knees before God. And so we sound out the call, and we would that it might be heard above everything else—BACK TO GOD!



## A NATION LADEN WITH INIQUITY

Almost on the eve of the Democratic convention in Chicago it was announced that during August every distillery in the land would be allowed to pour forth their products which add to the curse of drunkenness, crime, debauchery, and misery. During the month of August 50,000,000 gallons was siphoned into reservoirs already containing 275,000,000 gallons of liquor, under the pretext that Americans were famishing for want of strong drink. Along with this, we read of huge quantities of beer, gin, and whiskey being shipped to Normandy, Africa, and the South Seas. Soldiers write back saying that not a drop of water is furnished them to drink—only beer. It sickens the heart. It is the cause of much concern on the part of thinking people. Our nation is laden with iniquity. The people drink iniquity like water.

We are poor readers of history. Drunkenness and avarice have ruined many a nation in the past. Drunkenness and avarice will ruin any nation today,—even America. If the war be considered as a judgement upon us, and we believe it is; then, there are worse judgments ahead, for we continue to pile up iniquity. O America, hear the word of the Lord!

—————o:—————

"If ye ask, I will do."

—John 14:14

GRACE AND TRUTH



# TOPICAL STUDIES

## The Throne of Grace

BY R. S. BEAL

Our text is Hebrew 4:16, which is one not only blessed to our experience, but familiar to our ears. It reads, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy (to meet our unworthiness), and find grace to help (our insufficiency) in time of need."

Were you ever invited to sit with a judge on the bench when he was trying a case? If so, you must have been conscious of the authority and power invested in that place. Did you ever sit with the locomotive engineer in his cab as he opened the throttle of his engine and pulled the long passenger train across the country? If you have had this experience, you must have been conscious of the tremendous responsibility which belonged to that engineer as he occupied that position. A throne is a place of authority, of power, of responsibility; yet here is one to which we are invited to come with boldness and confidence and without fear or trembling. It is a throne, not of judgment but of blessedness and of goodness, and one described as a throne of grace, which is infinitely different from the thrones of judgment. This kind of throne is unknown to the world. This is why it is so difficult to get men to come to it, because the world is a stranger to grace. I am reminded of the story of the prodigal son who went into a far country and there squandered his substance in riotous living. And when he began to be in want, the record is, no man gave unto him. The world is a stranger to this sort of thing. It knows not grace. It knows about thrones of power and of authority, thrones of beauty and of attractiveness; but a throne of grace, where love flows freely upon those who deserve it not, is foreign to the experience of unregenerate men.

Searching the Scriptures, I have been impressed with the many thrones presented therein. The greatest of all thrones, of course, is the throne of God, which is portrayed in a remarkable way in Revelation four and five. The strange presentation of this throne centers in the fact that lightnings proceed from it, and this signifies that it is a place of judgment. Hovering about it are the cherubim of glory, crying out,

"Holy, holy, holy." One of the last things revealed is the Great White Throne of God, before which all the unbelieving of all ages will stand, and upon which the believers will sit because it has been revealed that they will judge the world and angels.

Around the throne of God and forming a great circle, as it were, are four and twenty thrones upon which sit those described as elders. They are in the heavenly temple and are associated with God in His glory and power.

But there are earthly thrones as well as heavenly ones, and the greatest of these is the one known as the throne of David. No other throne that this world has seen has ever had the promises attached to it that this throne has. Its perpetuity has been guaranteed, and its occupants when it is re-established will be the risen Christ and the risen David. When our Savior comes, He will march triumphantly into Jerusalem; and He will take His place alongside of David, and He will wield His scepter over Israel and over the nations of the world. Luke 1:32 and 33 read, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Where in this world has there been, or ever will be among men, a throne with such an occupant and with such promises?

Then the Lord Jesus revealed that "in the regeneration when the Son of Man shall sit in the throne of His glory, ye also (the twelve disciples) shall sit upon twelve thrones judging the twelve tribes of Israel." The Lord's disciples will play an important part in the coming kingdom age. Death did not end all for them, and they will not always remain in heaven. They are to be resurrected and will carry on a great ministry during the millennium.

The throne that engages our attention just now is described to us as one of grace. It is different from the thrones mentioned in the references to which I have called your

attention. I hope you understand the meaning of the word "grace." To many it is naught but the name of a girl; to others it is what we call the prayer of thanksgiving offered to God for the bread we eat. Grace is unmerited favor—that is, receiving merit at the hands of God when judgment is deserved. Grace is the infinite love of God flowing down to those who merit eternal perdition. Grace is God doing for us what we cannot do for ourselves. This is what is to be found when men approach this glorious throne as set before us in the text.

The way this text begins is impressive—"Let us therefore come." There is no commandment, no demand, no threat. It is a loving entreaty. Four times in this brief chapter the expression "let us" occurs, and it is wonderfully expressive of the very quality of which we stand so sorely in need. Law demands; grace invites and entreats. God never forces His blessings upon men. He does not compel any to accept the provisions of His salvation. He did not compel men to sin, and He will not force them to seek deliverance from sin. "And whosoever will, let him take the water of life freely." That is the spirit and genius of the grace of God, and it is this attribute which is enthroned today.

Now we notice the word "therefore." This word always compels one to go back into the context. Someone has well said that when you find a "therefore" in a text, it is well to stop and find out what it is *there for*. When the Apostle writes, "Let us therefore come," it is because of something he has previously presented. The preceding verses set forth Christ Jesus as our "great High Priest," Who has "passed into the heavens" and is sinless and full of love and sympathy. He is between us and God and gives a perfect representation of the believer before God. His presence makes a throne of judgment one of glorious grace. We need not fear to come boldly.

All of us may come boldly to the throne of grace.

### For Succor

This is a word which means help or relief in difficulty, want, or dis-



"The Lord's answers to prayer are infinitely perfect; and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like a stone." —J. Southey

treass. It is at this throne then that we may find assistance in time of real need. I am sure that never a day slips by without finding most of us possessed with a sense of dire need. Want of some sort or another dogs our steps. There are times when we feel the need of wisdom, of guidance, of comfort, and of understanding. As we cry unto God in prayer, we sense the need of an answer. If we do not think we have any needs, it is in this epistle to the Hebrews that we read, "For ye have need of patience." Our needs are even greater than we realize. The throne presented in this blessed passage is the very center of God's dealings with us in our distresses. The law was given through Moses, but grace and truth came by Jesus Christ with all the blessedness of heaven with them.

God is never indifferent to the needs of His redeemed children. Writing by the Holy Spirit, the apostle Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Jesus said, "Your heavenly Father knoweth what ye have need of." In the full realization that His grace is sufficient for every need we may come boldly and unafraid.

If the sinner will come in the faith of a child, he shall find that his every need will be met. Who does not need forgiveness and pardon? Who does not stand in need of justification? Who does not need to have the assurance that hell's door is eternally shut against him? All this is supplied at the fountain of wondrous grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." God's grace is in abundance and the fulness of it may be received through faith. It is not a case of faith plus anything, but, as someone has well written, it is faith plus nothing. One man said over the radio recently that the idea of faith and faith alone for salvation was a vain substitution of man. But the reply of God to him may be found in the words of Romans 4:5, "But to him that worketh not, but believeth on him that justifyeth the ungodly, his faith is

counted for righteousness." Nothing could be plainer, and there is naught in the Word that contradicts it.

To this throne of grace we may come.

#### For Sanctification

I am sure that all of us who name the name of Jesus Christ feel the need for greater holiness. No one can criticize folk for yearning for such an experience. It is the method that is advocated by some for obtaining it that is objectionable. I see nothing in the Word of God which indicates we may have an experience that will obliterate the Adamic nature so that we can live lives of sinlessness. If such were possible, then those who got rid of their carnal natures would never die. "And if Christ be in you, the body is dead (must die) because of sin (the old nature)" (Rom. 8:10). God has a better method than this. He knows our failures and understands all about the defeats with every passing day.

There is a place of victory and a way of achieving holiness that is consistent. Since grace is enthroned and it means unmerited favor, then we must know that God is waiting to bestow His infinite favor upon us if we will but let Him. Paul was not mistaken when he wrote in I Corinthians 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," and in II Corinthians 2:14, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savior (fragrance) of His knowledge by us in every place."

No one need be defeated so long as His throne holds out and His grace is available. Our constant defeat is the undoing of Christianity. It gives a lie about the living Christ. The world has no reason to believe that He lives until it sees the power of His resurrection made manifest in us. We are so unholy, so harsh, so hard, and so little. Billy Sunday used to say that he wished all the saints of God were swallowed up in one word—Christian. Such would be the case if the people of God would set their minds and hearts on things above, where Christ is

seated at the right hand of God. Sanctification comes in proportion to our occupation. Let Christian folk get occupied with the Lord Jesus Christ and with what He is now and is doing for them. Then they will discover a power and a victory of which they knew nothing.

Every one may come to this throne.

#### For Success

God wants His children to succeed. To this end He has saved us. "For we are His workmanship (His masterpiece), created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." No one is in a position to succeed until he is made alive in Christ. When we get right with God, we get into position for service and success. The success is not as the world counts success. God doesn't promise to make "big business men" out of His redeemed children, nor does He promise position and power in this world; but we shall succeed in the true sense of that term.

Moses said to the children of Israel, "Stand still and see the salvation of God." And as they stood still they saw the Red Sea part, and its waters lifted in two mighty walls between which they were to pass as on dry ground. Then Moses said to them at the command of God, "Go forward." That is it—Christianity is forward moving. It cannot be static. It cannot stand still. It is something that is alive and throbbing with the power of God. It pushes its roots downward and its branches upward.

If there is no progress, the answer may be found in one little word of three letters—sin. Too many hearts are like an old mission building I once visited. The more I searched about the place the more images I encountered. The more we search out our hearts, the more we will discover what needs to come out.

Our Lord called Lazarus forth from the tomb, and after he came forth alive, He then commanded "Loose him and let him go." We are not to be bound, but loosed and go-



ing forward to His glory. There is grace for this.

To the throne set forth in the text each one may come.

### For Satisfaction

I would like to ask each one of you a very personal question. It is—where do you find your satisfaction? Are you numbered among those who must live in a continual swirl of excitement before you can experience any real satisfaction? Many of the pleasures we seek here bring only temporary happiness, if that. There is nothing lasting to them. What real satisfaction can a man find in making a fool of himself by excessive drinking? Surely no satisfaction can be found in making other people miserable. The Scripture says, "It is more blessed to give than to receive," but we have changed the order. Psalms 16:11 reads, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." The real joys of life are to be found in His presence, and not in the presence of sin.

It is doubtful whether there ever was a time when it was harder to live a Christian life than now. The nearer we get to the end of the age the more we shall discover this to be true because of the subtle character of conditions, and because of the increased activities of the adversary. The devil never seemed to be more active than today, and temptations never seemed to be more severe. The terrific swirl of the hour

allows but little time for the more serious things of life. But I am sure that no one ever sought to live close to the Saviour who went away feeling empty and compelled to seek satisfaction some other place.

As men come in faith to this glorious throne, it is ordained of God.

### For Salvation

Men may come and there obtain mercy. This is the clear language of the text. Every sinner stands in dire need of God's mercy. I know that God is more willing to show mercy than to inflict punishment. Jesus never looked upon people without being moved with compassion toward them. How ready and willing God is to save the trusting soul! The prophet of old cried out, "Seek ye the Lord while He may be found, call ye upon Him while He is near." The story is told how the father of the famous sculptor Herkimer came to live with his son in the last days of his life. The old man in his destitution was gladly received with open arms by his son. Knowing that the father possessed some artistic ability, the son assigned him a corner of his studio and gave him clay to mold. The old man covered his work each night. One night after he had gone to bed, Herkimer removed the cloth, and discovered his father was striving to recreate the head of his dead wife. But his hands were unsteady and much of his former skill had gone. Each night thereafter Herkimer added a touch here and a

touch there, and the task was at last completed. It was a beautifully sculptured head of the woman they both loved.

God will do for us what we are not able to do for ourselves. No man can save himself and become justified in the sight of God. He cannot meet the divine requirements. But since the throne to which we are invited to come is one of grace, we shall discover to our eternal joy and satisfaction that God is more than equal to our condition and need.

We are not to wait until a more favorable season comes around. We are to come at once and with confidence, knowing that we shall not be turned away in disappointment. One does not have to understand all about God, all about His throne, all about His grace, all about Christianity and the church in order to get the blessing promised at the throne of grace.

Sometimes folk suggest to me that they would like to become Christians if they thought they could hold out steadfast unto the end. They want to see the end from the beginning. Suppose the engineer refused to take his train to the next division point until the headlight revealed the track all the way. We know that engineer wouldn't hold his job very long. All he needs to do is to start out; and when he needs to see more of the track, the light will show the way. So God will give the needed grace for each passing day.

# Lord, Teach us to Pray

BY LEO C. LAPP

Dean of The Denver Bible Institute

Someone has said that when the disciples made the request, "Lord, teach us to pray," they were not asking for the knowledge of how to pray, but for the spirit that would lead them to pray. Our request is also, "Lord, teach us to pray."

Here we shall inquire into **Christ's teachings about prayer.**

It is a great consolation and comfort to perplexed Christian souls to know that the Highest Authority on Prayer is NOW PRAYING for them. All the possible prayers of all the possible saints fade away as a mist when one knows that the Lord Jesus Christ, the Son of God Himself, is making intercession in behalf of all men generally and especially in behalf of God's children.

Jesus of Nazareth not only taught the doctrines of prayer; He prac-

ticed prayer. Jesus was a great prayer. His life began with praise from God in heaven and continued night and day in prayer for a lost and sin-ridden world of men. Because Jesus lived in Jerusalem among the Jews, His burden of prayer was very heavy. His own people, who were supposed to lead the world into the blessing of God, actively opposed Him and refused to recognize Him as their Messiah and their Saviour. He spent much time in prayer. Jesus as the Son of God was the example to all men of what a son of God should be in prayer. Paul said, "If any man have not the spirit of God, he is none of His."

Prayer with Jesus, as with all

who have the Spirit of God, was a burning and continued longing after God and His righteousness. Jesus prayed, but His religious contemporaries did not. Jesus of Nazareth longed after God and God's Spirit and **all spiritual things.** Jewish and Roman religious leaders longed after the **material things** of God so that they might be prosperous and powerful. Jesus Himself prayed. He taught His disciples to pray. He wants us, His more distant followers, to pray. To pray as Jesus prayed is proof of sonship with God.

Jesus prayed for us that we might be pray-ers. In order to understand what He desires of His people, we look into the record of His teachings in the Gospels.

Jesus taught the **correct theology in prayer.** In John, chapters four-



teen through seventeen, Jesus taught: 1. All prayer is made to God, the Father. Jesus Himself so prayed; so also did His disciples.

2. Prayer is made to God, the Father, in the name of Jesus Christ, God's Son. God delights to answer prayers that exalt Jesus and Jesus delights to help in answering prayers that glorify God.

3. Prayer is made to God, the Father, in the name of Jesus Christ, God's Son, by the power of the Holy Spirit. The Holy Spirit always leads to those things which glorify Jesus Christ.

Therefore, prayer which does not give preeminence to Jesus as Saviour is not of the Holy Spirit, and it will not be answered. This simple outline of the theology of prayer will always help one to pray right. By this outline one will be able to pray right and will also be enabled to know when others pray right. It is a great blessing to be among those whose prayers are answered.

One shudders to go into certain churches and hear prayers being made to the saints, or to Mary. These are errors in prayer.

Since prayer is so basic and so fundamental in the life of each Christian, every one should learn to pray correctly. When seeking for a good workman, a shop foreman seeks one who can use the simple tools well. If one can use a saw and a file correctly, he can probably also learn to use the more technical tools properly. So, if one knows how to use the simple matters of prayer, then he will also probably learn more of the deep things of God. Jesus' correctness in prayer was a proof that He was the Son of God. Since He was entirely right in His method of prayer, it is no wonder to us that He had so many wonderful answers to prayers; and since Jesus was so correct in His teachings on prayer, we must follow His teachings to be correct in our prayers.

Jesus never had an unanswered prayer, for Jesus never prayed for things which He could not have. There were certain prayers that Jesus never prayed. He could not.

Jesus never prayed for anything

—not even food or drink—to be used exclusively upon Himself, or by Himself. Jesus could pray meat and bread from heaven's storehouse in unlimited measures for hungry men and women, but He could not pray for one stone to be made into bread for Himself. Jesus could pray for life from the dead for others; yet He would not pray Himself from the death on the cross. Jesus knew it was according to the will of the Father to be at Calvary. He prayed for strength to do His duty—not to avoid it. It was like God to give Himself for His enemies. The Jews who could not understand the significance of these acts of Jesus at Calvary showed that they neither prayed nor knew the works of God.

The above teaching helps to explain Jesus' "whatsoever you ask in prayer."

The whatsoever you ask in prayer of Jesus is absolutely conditioned by the whatsoever you desire in prayer; and the whatsoever you desire in prayer is conditioned by the nature of the Spirit of God.

The Spirit of God will desire only those things which will glorify God. The Spirit of God will want only those things which glorify Jesus Christ. In order to know what is according to the will of God, Jesus showed that the written Word of God is the standard of measure. Anything that is contrary to the written Word of God is contrary to the Holy Spirit and should not enter into prayer. The whatsoever of our Lord Jesus is limited by those things that are pleasing to God, but if one will ask for anything glorifying God—no matter how great—it shall be granted. The Psalmist said: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." God would not turn the stars out of their courses simply to answer the selfish prayer of someone; but He did stop the sun in its circuit when it was for His glory in answer to the prayer of one of His saints. God would not make it rain in the desert simply to gratify a cranky saint who wanted to see it rain there; but He did make water flow out of flint

rock to satisfy the thirst of a multitude in answer to the prayer of one earnest child of His. Whatsoever is for the glory of God is possible in prayer.

Prayer and fasting were intimately connected in Jesus' teachings. Sometimes we think of prayer only as a matter of getting or receiving, but Jesus taught that prayer was vitally connected with doing without. Doing without is necessary that one may have therewith to do. This is part of the divine order of prayer.

Watching and praying are necessary in a world in which so many things tend to prayerlessness and carelessness. "Watch and pray, that ye enter not into temptation." Note the order; it is not that temptation enters the saint, but the saint deliberately enters into temptation. True, it may be an unconscious entering; but it is none the less real. One might imagine that if he prayed sufficiently, he would not need to watch about sin and temptation. Jesus, Who knew the real power of Satan, taught that men must watch and pray lest they enter into temptation.

Jesus said, "Men ought always to pray." Someone has remarked that the women do pray, and the men ought to pray. Would to God that both men and women did pray more!

Jesus' teaching on prayer was powerful. It was also drastic. Jesus taught that men should pray for their enemies and those who spitefully use them. This must mean that men in opposing armies should pray for their enemies and each for the other. That this teaching is drastic no one can deny. It seems to be too much for most church-going people today.

Jesus' teachings on prayer were much more numerous than those outlined above; yet the hinge doctrines upon which all others turn are here mentioned. These teachings of Jesus Christ are correct and true. Another study of the examples of Jesus in prayer should also prove a blessing.

Therefore, pray ye!

## *A Divine Acrostic with Heavenly Meaning*

"Ask and ye shall receive;  
Seek and ye shall find;  
Knock and it shall be opened."

—Luke 11:9



# The Elements of True Prayer

BY JESSE R. JONES

## I. PRAISE

The Psalmist is an excellent example of one who introduced his prayers to God with the note of praise. There is a reason for this and it seems apparent when we note that God speaks in the fiftieth Psalm saying, "Whoso offereth praise glorifieth me" (vs. 23). Since the chief end of man is to glorify God, it is certainly good order to ascribe praise to Him as we begin our prayers. It really does something for the soul. It creates in the heart the spirit of worship and prepares the heart for communion and meditation.

Read the eighth Psalm and observe the majesty of it, how it sweeps the soul into the heights, yea, into the very presence of the most high God, to stand in awe before Him and bow before Him in adoration and true worship. Could words be more simple and yet more sublime as the opening verse and the closing verse of this Psalm? "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." "O Lord our Lord, how excellent is thy name in all the earth!"

This same note, with the more personal and intimate aspect of praise, continues to be sounded by the Psalmist as he launches into the ninth Psalm. "I will praise thee. O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High" (vs. 1 and 2).

If there is any doubt in your mind that the element of praise should engage your thought at the outset of your prayer life, read the one hundred forty-fifth Psalm. And if there is still some doubt remaining after reading this great praise tonic, read the one hundred third Psalm. Then I am sure you will exult with the Psalmist in saying, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8, 15, 21, 31).

## II. THANKSGIVING

Closely akin to praise is the element of thanksgiving, and the two intermingle throughout the writings of the Psalmist and other writers of

the sacred Scriptures. A familiar and clear example is found in the one hundredth Psalm, where the invitation comes ringing into our hearts, "Enter into his gates with *thanksgiving*, and into his courts with *praise*: be *thankful* unto him, and *bless* his name" (vs. 4).

Did it ever occur to you, dear reader, how much of our prayer life is engrossed with asking God for things and how little time we spend in thanking Him for all He has done, is doing, and is going to do for us? Test it out on yourself sometime and you will be surprised. How long has it been since you took inventory of your prayer life and counted your blessings? One of the trombone solos I enjoy playing and folk never seem to tire of hearing is an arrangement of the familiar gospel hymn, "Count Your Blessings." The last time I play through the song I always invite my audience to try to count the number of "toots" I make on the horn—a feat which is quite impossible to perform exactly because I employ triple tonguing in that final variation and the "toots" come so fast that the mind is almost immediately thrown off the track. After finishing the song I enjoy asking those who tried the mental exercise to give me their figures. One guess proves as good as the other, and almost invariably they fall far short in their numbering of the articulations. Then I remind them of Psalm 40:5 where the Psalmist says that if he were to reckon up in order the wonderful works and thoughts of the Lord toward him, "they are more than can be numbered."

Let us heed the exhortation of the apostle in Heb. 13:15 and throw the emphasis in our prayers where it belongs. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

If you desire a thanksgiving tonic for your prayer life, read Psalm 136. Your soul will be regaled. Try it.

## III. CONFESSION

When a true attitude of worship is established in the soul through praise and thanksgiving, the normal and logical result to follow will be confession. Real worship always fixes the believer's gaze upon the person of the Lord. When Isaiah the prophet saw the Lord in all His glory and beauty of holiness there in the temple in the year that King Uzziah died, he also saw himself in

There is much that is called prayer today that is really not prayer at all when tested by the standard of the Word of God. We would not for a moment speak disparagingly of the many interesting stories of prayer by men in the armed forces of our country. Neither would we close our minds to the fact that many of these prayers that have been made were made under the stress and strain of impending danger, and were nothing more than cries to God for help out of a tight place, and no sooner had the danger past than the individuals who made such prayers returned to their disregard for God and everything that savors of a life that has been affected by real prayer. A Naval officer friend of mine, who is an out and out Christian, wrote home after an engagement with the enemy in the Pacific southwest and said it was interesting to study the crew's reactions before going into action and after the battle was over. He said that practically all of the men were very religious on the eve of battle, showing unusual interest in prayer and Bible reading, but as soon as they came safely out of the encounter the majority of the fellows never apparently gave God another thought, to say nothing of thanking Him for deliverance, even reverting to using His name in vain.

We need to remind ourselves that God is good to all men, whether they "say their prayers" or not. But let it be clearly understood that He is also a God of justice, and while He is longsuffering and gracious to sinful man because of Calvary, the day of His wrath is inevitably bound to come, and those who continue to spurn His overtures of mercy will eventually be hailed before His bar of justice to give a reason for rejecting His proffered grace and to receive their just deserts. How we should thank God that "the Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

A careful examination of the prayers of the Bible will reveal the fact that there are certain elements that characterize them and should characterize all true prayer. We shall consider five of these elements and arrange them in the following order, which seems most logical.



all his unworthiness and said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: FOR MINE EYES HAVE SEEN THE KING, THE LORD OF HOSTS" (Isa. 6:5).

We see the same result following in the case of Daniel's prayer in the ninth chapter of his prophecy. The moment he gets into the spirit of worship and praise, he makes confession of his own unrighteousness and the unrighteousness of his people Israel. His prayer begins as follows: "O Lord, the great and dreadful God, keeping covenant and mercy to them that love him, and to them that keep his commandments" (Dan. 9:4). There we see the praise element at the outset, and the next thing to follow is his confession, in verse 5: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments." From this point on the prophet ascribes praise to God and pours out a confession of his and his people's sins.

How reluctant we believers are to confess our sins to the Lord in our prayers. There is a natural tendency to beat around the bush and even when we make our confession we refer to our sins as mistakes, shortcomings, or omissions, instead of coming right to the point and calling sin SIN. When David got into close grips with the Lord after his great sin, he acknowledged the loving kindness and tender mercies of the Lord and said, "Against thee, thee only, have I sinned" (Ps. 51:4). It is hard to come right out and say, "I have sinned," but it is blessed and necessary to a restoration of fellowship with God. The reason it is hard is evidently because we have not caught a glimpse of the Lord in the beauty of His holiness. May we heed the examples of David and Daniel.

#### IV. INTERCESSION

Referring again to Daniel's prayer, we note with interest that after ascribing praise to God and making confession of the sins of himself and his people, he then launches into a bold argument with the Lord, interceding for his people and for the holy city of Jerusalem. He not only has an audience with God now, but he has power and a basis for making intercession. Note the strong plea he makes as he stands before the Judge of all the earth and with the passion of a great attorney at law argues his case with all the force of his being. Read especially Daniel 9:18-19 and you will see for

yourself why his argument had such weight with the Lord the Judge, and why his intercession got the desired results.

There is a great need for intercessory prayer today and if God's people would only meet the conditions we would see mighty results in the realms of revival, evangelism and soul-winning.

#### V. REQUEST

Isn't it strange how we get things in reverse in our Christian lives? We are a selfish lot and most of our prayer life reflects a selfish attitude. Instead of centering our minds on the Lord as we begin praying, we start making requests for ourselves, then wonder why we are so impotent and lacking in real power in our prayers. God first, others second, and self last is the divine order. But, of course, we must remember that God is gracious and patient with His children, and does not demand that we always employ this order. There are as many different types of prayers in the Bible as there are different types of peo-

ple and the different circumstances under which the prayers are made. But when we come to investigate the prayer life of God's people, as recorded for us in His Word, we invariably find that the above elements enter in, perhaps not in the same order but always present.

In conclusion, let us consider what is commonly known as the Lord's prayer, as it is recorded in Matthew 6:9-13, observing the presence of these elements: (1) Praise, vs. 9; (2) Intercession, vs. 10; (3) Request, vs. 11; (4) Confession, vs. 12. You will note that the element of thanksgiving is not there, but since it is so closely associated with praise it can be included. Then notice that the request element is repeated in verse 13, and also the praise element, which closes the prayer just before the Amen. Without legalizing ourselves to any set pattern in prayer, and without limiting the Lord to a mere routine, let us recognize that a balanced prayer life will incorporate these elements because they represent the standard set for us in the Word of God.

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*"Unprayed for, I feel like a diver at the bottom of the river with no air to breathe, or like a fireman on a blazing building with an empty hose." So spoke James Gilmoure, and it is the age-long cry of all missionaries.*

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#### ONE CAUSE FOR JUVENILE DELINQUENCY

"A normal young man can scarcely keep his mind pure and clean, when confronted on the streets by a continuous display of semi-naked femininity. Only a man in his senility could be unmoved by the exposure of the human body in shorts, abbreviated swim suits, and the like.

"It is wrong, definitely wrong, for parents to allow their maturing children to roam the streets exposing their nakedness; it is wrong, definitely wrong, for young women—and young men, too—to uncover their own nakedness before public scrutiny. Any girl who goes about half-dressed is deliberately causing temptation to well up in normal youth." —Fred J. Meldau in *Christian Victory*



# A Miraculous Deliverance Through Prayer

By Rev. Robert K. Smith

One afternoon as we journeyed by truck, through the game-infested area in Equatorial East Africa, toward a tribe of people who had never yet had the true gospel preached to them, we were halted by the tremendous downpour of a tropical rain. In the midst of the rain, and drenched to the skin, we set up camp for we knew darkness would fall a bit earlier than usual and our party needed rest.

After our supper was over and all had retired and the kiddies were fast asleep, we were disturbed by a spotted hyena which seemed to want to get into our meager food supply. I got up, went out into the rain, and with a shout and a stick thrown at him he was frightened out of camp. I thought we would then have a night of rest. But about that time, in the distance, came the roar of a lion. We had not been in the jungle country for long and were not acquainted with the ways of these monsters of the brush. We were fearful that the lion was coming our way, so lay in our beds waiting through the intervals between his roars, and hoping to determine whether or not he was coming toward our camp. While we waited for the next roar we both slipped off to sleep, never to know which way that lion went that night.

But as we slept the rain ceased and the tropical moon came out in all its glory. About fifteen minutes before midnight we were suddenly awakened by a strange motion of the ground and tent. It seemed to be rising and lowering under us, and in perfect rhythm with this was a swish, swish sort of sound as though some large animal was walking through the tall, wet, elephant grass which was all about us. We knew that the rhino were very numerous in this area, as well as elephants and lions, and I supposed that a large

rhino was approaching our tent. Knowing that it might pass right through our tent and kill us all, I slipped quietly from my cot, took my rifle in my hand and slipped quietly through the flaps of our tent. Seeing that there was nothing directly in front I peeked around the corner, all the time with my finger on the trigger of my rifle, expecting to see the large brute near at hand. But to my amazement just twenty-three normal steps away stood fifteen elephants. They had been traveling single file, head to tail. Seeing our camp they had stopped to look it over. They undoubtedly saw me even though I had come into the scene as quietly and as cautiously as I could, for immediately their trunks went into the air in a trumpet, as is customary before a stampede of these brutes. My first thought was to fire but good judgment checked me for I knew that if I were to fire every shot in the magazine there would yet be enough of them left to utterly destroy our camp. I did not fire but settled back a bit and in so doing unintentionally bumped the table upon which were stacked our cooking and eating utensils of tin. To my horror the table tipped over spilling the pans with a clatter. I thought for the moment that all was ended for us but to my amazement they all trumpeted again, threw their trunks down, their heads back into line, and away they marched in double-quick time. They were an angry bunch of elephants as they went on down the way pushing over trees, breaking limbs off the trees and rolling rocks down the hillside.

We went on into the country of the tribe toward which we were headed. One day an ivory hunter came into

our camp. I told him of our experience. He said, "Smith, you did the only thing that will frighten away elephants. Beat on a pan or piece of tin and they will always run. Shoot at them and they will always charge." I didn't know that that night, but God did and dumped all the tin in camp on the ground. Some unbelieving or unknowing one might say that that was merely coincidental. But God wanted this experience for His glory.

We had rejoiced over this marvelous deliverance while in Africa, but God let us go home to get the better half of this story.

After speaking on one occasion shortly after our return to the homeland, the lady who was entertaining us asked if we had had any unusual experiences while in Africa. We smiled for we had had several. She then related an experience of hers when she was washing windows in her home and God spoke to her and called her to prayer for us over there. She hesitated, as one so often does, feeling that her duties were so pressing and her work very important. But God showed her that we were in desperate circumstances and in grave danger. She knelt down where she was by the window and poured out her heart to God that He might spare our lives and deliver us from this danger. God lifted her burden. It was so unusual with her that she wrote down the time on her Scripture calendar. This she brought before us. As we checked it with our own diary, taking into account nine and one half hours difference between the time here and the time over there, we were amazed to find this lady was on her knees interceding for our deliverance while the elephants stood outside our tent.

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*"Too busy to pray! You might as well say, Too busy to live. Prayer is not time lost. It is living itself. It is that without which no time is saved, but all time lost. It conserves time, making it valuable and effective."*

—David Gregg



# BIBLE STUDY METHODS

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## THE NUMBER SIX IN SCRIPTURE

Six is seven minus one.

Seven is perfection—spiritual perfection.

Seven minus one is imperfection.

Six is that which comes short of spiritual perfection; that which is imperfection; the human number, the number of man as destitute of God.

We arrive at the significance of this number through its first occurrence. On the sixth creative day God created man. Thus, from the first reference to six, the number stands connected with man. Whenever we find the number six in Scripture, it uniformly stands in this connection, either having to do with man's labor, his imperfection, sin, rebellion against God.

On account of the curse the number six tells not only of man's labor, but of his sorrow and independence of God.

Six marks the history of sin until it is culminated in the man of sin. Rev. 13:18 gives us a combination of three sixes, and says: "It is the number of a man." This number will be borne by the man of sin, the antichrist.

### THE DISPENSATIONS PREFIGURED

Six days were appointed man as the days of his labor. (Ex. 20:9). Man was brought into being on the sixth creative day. The seventh day brought rest. Each one of these days is typical of the seven dispensations of human history. The history of man is prefigured and the dispensations declared. Six days indeed will man toil and labor under the load of sin, before the seventh day of rest—the millenium comes. We are living in the fifth day, the day of grace. The sixth day is yet ahead of us—the day of the climax of human sin in the man of sin, the antichrist. But, thank God, a seventh day follows. There will be no rest for man during the six days of human sin and Satan's rule. There will be no rest until the seventh day, or the sabbath of millennial rest. Then the earth will put off her work-day clothes and put on her glad sabbath-day garments.

BY THE EDITOR

### SIX WORDS USED FOR MAN

In the Scripture there are six different words used for man. This is not an accident, but shows the agreement of the Word. The six words are:

1. Ah-dahm, or man as a created being (Gen. 1:26).
2. Ish, or man as strong and vigorous (Psa. 39:11).
3. Enosh, or man as weak and mortal (Psa. 8:4).
4. Gehver, a strong man (Zech. 13:7, Jer. 17:5).
5. Anthropos, Greek equivalent of ah-dahm (Matt. 4:4).
6. Aner, Greek equivalent of ish (Matt. 7:24).

### THE DESCENDENTS OF CAIN

Cain's descendents are given only as far as the sixth generation (Gen. 4:16-24). They come short of the perfection of human destiny, and are typical of all those who are in the "way of Cain."

### ABRAHAM'S SIX-FOLD INTERCESSION

Six times Abraham interceded for Sodom, and he failed before the seventh. Here we see the imperfection, faithlessness and short-sightedness of man in prayer (Gen. 18:22-23).

### THE BURNT OFFERING OF GENESIS 22

In Genesis, chapter 22, the words "burnt offering" are mentioned six times. The seventh is the offering which God provided. All that man has to offer comes short of perfection. God must provide a lamb.

### MATTHEW'S GENEALOGY

Sixty-six names are given in Matthew's genealogy. This is no accident for in it the Seed of the Woman is traced down through the human generations, and we are taught that Jesus was the seed of Abraham and took on flesh like a man. More significant still is the fact that "Jesus" is the sixty-sev-

enth man in the list. Six is the number of man. Seven is the number of divine perfection. The combination of these numbers sets forth Christ in human form perfectly fulfilling the requirements of the most exacting test possible—the prophetic test of the Old Testament.

### ANTICHRIST AND HIS TYPES

The prophecied antichrist will be marked by the number six. He is called the "man of sin," and it is therefore that the number six marks him and his followers. Some of his types are also marked by sixes.

The champion of the Philistines, Goliath, is a type of the antichrist, and he was marked by three sixes. He was six cubits high. He wore six pieces of armor, namely: helmet, coat, greaves, target, shield and spear. His spear had the weight of six talents (1 Sam. 17:4-7).

Nebuchadnezzar, because of his defiance of God, became a type of the antichrist. He built a great image which was sixty cubits high and six cubits wide. Six instruments were used in the worship of it (Dan. 3:1, 5).

During the sixth dispensation, the great tribulation, man's power, independence of God, wickedness, and rebellion reaches its climax in the man of sin. The man of sin will be characterized by the number 666, a trinity of sixes (Rev. 13:18). All of his followers will bear this mark.

### OTHER OCCURRENCES OF SIX

Six times was Jesus charged with having a devil (Mk. 3:22, Jn. 7:20, 8:48, 52, 10:20, Lu. 11:15). Man's enmity to the person of Christ was branded with man's number.

At Christ's trial and crucifixion, six persons bore testimony to His innocence. They were (1) Pilate, Lu. 23:14; (2) Herod, Lu. 23:15; Judas, Matt. 27:3; (4) Pilate's wife, Matt. 27:19; (5) The dying thief, Lu. 23:41; (6) The Centurion, Lu. 23:47.

For unintentioned or accidental murder, six cities of refuge were set apart, whereunto the slayer might flee (Num. 35).

The throne of Solomon's temple

Continued on page 311



# Ecclesiastes and Ephesians

## CHAPTER NINE

### THE HOLE FROM WHICH WE WERE DIGGED

Our chapter title is taken from the text of Isaiah 51:1, which reads as follows: "Hearken to Me, ye that follow after righteousness, ye that seeketh Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged." Primarily this applies to Israel as a nation; we are using it here in an accommodated sense, because it expresses so aptly the picture we wish to present in this lesson. One thing is always true of a hole. It must always be seen in relation to some substance. Someone in speaking about a hole in a pile of sand said, "The sand fell away and left the hole suspended in the air." But we doubt the visibility of the hole after the sand was gone. To see the Hole from Which We Were Digged, we must see the substance from which we came. Our extraction leaves the hole into which we look; from the sides and bottom we discover the nature of what was in the hole. The word "hole" in our text means "a stone quarry"—the place where the stone had been. From a look at this hole we are to examine the substance from which the spiritual man was taken.

*So then ye are no more strangers...*

The text of Ephesians does not yield easily or naturally to an analysis that is progressive and cumulative like that of Romans or Hebrews. But the doctrine in Ephesians is both progressive and cumulative. We are trying to show this by our topical arrangement. The doctrinal part of the book is embraced in the first three chapters. Our topics covering these three chapters are: The Hole from Which We Were Digged, The Height to Which We Are Brought, and The Purpose for Which We Are Wrought. In the first we look as far **down** as we can; in the second, as far **up** as we can; in the third, as far **out** as we can. In our exposition we shall quote and offer comments on each of the twenty paragraphs of Ephesians, but not exactly in consecutive order. The rearrangement is the result of using the topical plan of presentation. The consecutive number of each paragraph is given in addition to the chapter and verse reference. A few times we have divided a paragraph, but this is noted in each case. The text and paragraphing of the American Standard Revised Version is used. With these ex-

### BY CHARLES M. NEAL

planatory notes we are now ready to look into the hole.

*Doing the desires of the flesh...*

Paragraph 4 (in part); Chapter 2:1-3

"And you did He make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest."

*Were by nature the children of wrath...*

Here we have the substance, the hole, the sides, and the bottom. The substance is human nature. Human nature is wrong; no hope is afforded in Adam. The hole is the vacuum left by the extraction which takes place when one is lifted out of human nature and into the divine nature "in Christ" (II Pet. 1:4; Rom. 8:8-9). The bottom reaches down to the very depth of Hades, where demons dwell and where lost souls are kept unto judgment. The sides of the hole show the entire strata of evil seen in human nature. All men are by nature children of wrath. Adam was the only man who was a son of God by creation (Luke 3:38). All men since—except Jesus Christ—have come into the world by lineal descent and by nature (lineal descent) are sinners in Adam. He got in the hole, and all his children have been born there. The only way out of the hole is by grace through faith. If one does not accept the way of escape, the wrath of God does not **come** on him but just continues to **abide** on him. (John 3:36).

*The power of the air...*

Human nature is open to the influence of evil spirits headed by Satan himself (I John 4:4). The spiritual man at his best is full of the Holy Spirit, and God works in him both to will and to work (Eph. 5:18-19; Phil. 2:13). Just so, on the contrary, the natural man at his worst is subject to evil spirits, and Satan works in him to will and to work (Acts 13:9-10). Satan is the inspirer of evil in this world to a much larger degree than many people, even Christians, suspect. Isaiah writes quite fully about the folly of idolatry (Isa. 44:9-20), and

Paul informs us that all idolatry is devil-inspired (I Cor. 10:18-22). Satan is both god and prince of this world (John 14:30; II Cor. 4:4; Luke 4:6-7). Wicked spirit princes dwelling in the heavenly places, known as "world-rulers," consort with flesh and blood world-rulers for the government of the world (Eph. 6:12; Dan. 10:13, 20; Isa. 24:21-23). In fact, the evil one has the world in his lap (I John 5:19). This is what you may see in the bottom of the hole.

*Among whom we also all once lived...*

Let us look at the sides of the hole. It is here that we see the nature of the substance from which we were digged. Paul, in I Corinthians 6:9-11, gives a list: "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of our Lord Jesus Christ, and in the Spirit of our God." Every one of these ten evils is in the strata of human nature, but the list is very limited. That is where we came from, and where many people now dwell.

Take another look at the hole, "Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful" (Rom. 1:29-31).

Look into that hole again, "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like" (Gal. 5:19-21). The list is not yet complete, for there are fifty-seven common varieties of sin.

*But God... and thanks be to God...*

Following the part of paragraph four which we quoted, we have the words "but God," and in Romans 6:17-18, "but thanks be to God." Those words above the hole indicate the way out. "Children of wrath, even as the rest... but God." In the other text Paul says, "But thanks be to God, that, whereas ye



were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." What a glorious thing to be out of the hole. But let us never forget the hole from which we were digged, nor should we forget that many are yet there.

*Ye were that time separate from Christ . . .*

Paragraph 5 (in part); Chapter 2: 11-18

"Wherefore remember that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands: that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For He is our peace, Who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the two one man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and He came and preached peace to you that were far off, and peace to them that were nigh: for through Him we both have our access in one Spirit unto the Father."

*Peace to you that were afar off . . .*

The saints "that are at Ephesus, and the faithful in Christ Jesus," wherever they may be, make up the **one body**. There are two great groups from which they have been extracted—Jews and Gentiles. In this paragraph the Gentiles are said to be "you that were far off," and the Jews, "them that were nigh." Briefly put, the wealth of the Jews (Israel) is summed up by Paul in Romans 9:4-5 in seven items: (1) the adoption; (2) the glory; (3) the covenants; (4) the giving of the law; (5) the service of God; (6) the promises; (7) the fathers. The poverty of the Gentiles, likewise, is summed up in seven items: (1) no Christ; (2) no commonwealth; (3) no covenants of promise; (4) no hope; (5) no God; (6) no peace; (7) no unity.

When listing the seven items of wealth that belonged to Israel, Paul added to the seven an eighth; the eighth represents a new beginning. That new beginning is the Christ Israel gives to the world. It was He, by the way of the cross, that "brake down the middle wall of partition"—not to let the Gentiles into Israel, but to bring Israel out in the open,

so that out of the two God could form "one body" in which Jew and Gentile could have the same common right.

*Out of the hole—into the fold . . .*

A very informing sidelight to our present section from Ephesians (2: 11-18) is found in the two parables in John 10:1-18. Out of the strata of Jews and Gentiles comes the one fold which is the one body. Both were on a common level in that all were under sin alike (Rom. 1:18-3: 20). The "near" and "far off" relates to privilege. In the first parable (John 10:1-6) the door is that long line of prophecy through which Jesus as Messiah entered into the Jewish fold. John the Baptist, as porter, introduced him to Israel. His sheep heard His voice and He gathered them around Himself and led them out of that fold. In going out Jesus went before them by the cross; and the sheep met Him on the other side, which was outside the Jewish fold. It is here that the first parable closes with Christ and the sheep outside. In the next parable (John 10:7-18) a new fold appears. It is here that Jesus, by blood, becomes the door of the fold. Establishing this fold cost Christ His blood which He gave on the cross for the sheep (Acts 20:28). At the first it was composed of none but Jews—the "remnant according to the election of grace" (Rom. 11:5). But Jesus anticipated the calling of the Gentiles when He said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd." In the second chapter of Acts we have the calling of the Jews and in the tenth chapter, the calling of the Gentiles. Here is the beginning of "the Church, which is His Body" (Eph. 1:22); but the completion of that body lies out in the future from our own day. The complete man will be only when the body grows up into Him Who is the Head—when the bride is presented to the Bridegroom (Eph. 4:12-16; 5: 25-28). The eleventh chapter of Romans might be added as a sidelight. It begins with "the remnant according to the election of grace" (verse 5), and then the Gentiles are "grafted in among them" (verses 13-21); after this the Body goes on to completion, which is called "the fullness of the Gentiles" (verse 25); the Body being complete, God takes up His chosen people, the nation of Israel, again (verses 26-32). After such a wonderful consummation, no wonder the chapter closes with a hymn of praise (verses 33-36).

*Being darkened in their understanding . . .*

Paragraph 10; Chapter 4:17-24

"This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard Him, and were taught in Him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth."

*Alienated from the life of God . . .*

Once out of the hole and looking back, one sees from the bottom up along the sides the variegated strata of sin in every form, the sin from which he has been saved. It is the union with "the life of God" which changes lives. This paragraph looks back on the life of the Gentiles as it was, and as it is now when apart from God. Romans 1:18-32 should be read at this place to apprehend the pitch darkness in which the Gentiles live, "in the vanity of their mind, being darkened in their understanding, alienated from the life of God;" all this blackness is said to have come about because of "the ignorance that is in them," and this ignorance is said to have taken place "because of the hardening of their heart." There are seven steps which lead down to the level of the walk of the Gentiles; let us number them; (1) vanity of mind; (2) darkened understanding; (3) alienation from the life of God; (4) ignorance about God; (5) hardened hearts; (6) without feeling; (7) lasciviousness, uncleanness and greediness. What an awful life! Yes, **but God**—that makes a difference.

*When the kindness of God appeared . . .*

As a side light on this Ephesian paragraph let us examine Titus 3: 1-7. Here are given seven steps down and seven steps up and out. We list them here and leave it to the reader to confirm our exposition. No one man is guilty of all but all are guilty of some. Let your own heart respond. All live in that stratum of society: (1) foolish; (2) disobedient; (3) deceived; (4) servants of lusts; (5) servants of pleasure; (6) living in malice and envy; (7) hateful and hating one another; this is the man in the hole. But we look up and there is help. (1) kindness of God; (2) love of God; (3) salvation; (4) regeneration; (5)



the Holy Spirit; (6) justification; (7) heirs of God—the man is out, and praise God.

*That after God hath been created ...*  
In this paragraph we wish to connect two items and deal briefly on how one is justified before God: "And you did he make alive, when ye were dead through your trespasses and sins" (2:1); the second passage (4:24), "And put on the new man, that after God hath been created in righteousness and holiness of truth." We do not believe that these two passages, with Ephesians 2:5, Colossians 2:12-13, and John 5:25, should be said to teach a "resurrection" as some call it. Becoming a child of God is not the raising from the dead (a resurrection) of any part of the old man, who is dead in sins; it is the introduction of a new kind of life by which there is a "new creation," "created in Christ Jesus." Examine II Corinthians 5:17, margin. We believe this distinction is fundamental.

The fact is, when Christ died, we died in Him; when He was raised from the dead, we were raised from the dead; the whole transaction of our salvation is finished in Him—in

His death, burial, and resurrection which is the Gospel. When we accept Christ as OUR Substitute—and this is done by faith—all that He has done for us may be attributed to us. Please examine Colossians 2:11-13. In verse eleven, "the body of flesh" is put off "in the circumcision of Christ;" this circumcision is that made without hands—that is, not of this creation (Heb. 9:11); it is inwardly and of the heart (Rom. 2:29); "the body of the flesh" is gone at the end of verse eleven. This is the work of faith, and faith puts us in contact with the death of Christ on the cross in our stead; we believe unto righteousness and God justifies, and thus justification is imputed. This is in full accord with Paul's preaching (Acts 13:38-39), "Be it known unto you therefore, brethren, that through this man is proclaimed unto you the remission of sins: and by Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses" (See also Rom. 4:22-5:1). Going on to Colossians 2:12, the body which contains the believing, justified heart is given the privilege of portraying the Gospel be-

lieved in the heart. Baptism of the body in water portrays the death and burial and resurrection of Christ, the very thing which the heart had believed. As you will notice, verse twelve looks back to the resurrection of Christ and the faith is in "the working of God, who raised him from the dead." The baptism of the believer is said to be in "likeness" of what was believed in the heart (Rom. 6:3-4). An inspired preacher said, "If thou believest with all thy heart, thou mayest" (Acts 8:37, margin). Baptism in water proclaims to men what has been believed in the heart. Baptism is **proclaim**-ative rather than **procure**-ative. If a man gets out of the hole, he ought to proclaim it at once; and it should be noted that the baptizings in the New Testament took place the same hour of the day or night—even midnight (Acts 2:41; 8:36-38; 10:43-48; 16:15, 25, 33; 19:1-5). Getting out of the hole is by "obedience of faith;" but no saved person should leave his body under the shadow of sin. The Christ-appointed way of telling the world is by baptism. Christ said "make disciples... baptizing them" (Matt. 28:19).

**THE NUMBER SIX IN SCRIPTURE**

*Continued from page 308*

had six steps (1 Ki. 10:19). The weight of gold that came to Solomon in one year was 666 talents (1 Ki. 10:14). Solomon's kingdom could not come up to perfection, therefore there were no sevens.

The little Book of Jude, which is the door-step to the big Book of Revelation, is a book which distinctly describes the apostasy of man—that apostasy which will reach its climax in the great tribulation, the sixth dispensation. The key expression in the book is: "there are certain men." This book has six main divisions, as follows:

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**THE WORD OF GOD**

No language ever stirs the depth of my nature like the Word of God; and none produces such a profound calm within my spirit. As no other voice can, it melts me to tears, it humbles me in the dust, it fires me with enthusiasm, it fills me with felicity, it elevates me to holiness. Every faculty of my being owns the power of the sacred Word: it sweetens my memory, it brightens my hope, it stimulates my imagination, it di-

- 1. Introduction. "Sanctified and preserved," V. 1-2.
- 2. Exhortation. "Contend earnestly," V. 3.
- 3. "Certain men." False teachers exemplified. "These." V. 4-11.
- 4. "Certain men." False teachers prophesied. "These." V. 12-19.
- 5. Exhortation. "Keep yourselves in love." V. 20-23.
- 6. Conclusion. "Preserved and sanctified." V. 24-25.

It will be noticed that these divisions answer to one another, as 1 to 6, 2 to 5, and 3 to 4.

Is it any accident that a book describing rebellious and apostate men should be marked by man's number? God's Word is perfect!

rects my judgment, it commands my will, and it cheers my heart. The word of man charms me for a time; but I outlive and outgrow its power; it is altogether the reverse with the Word of the King of kings: it rules me more sovereignly, more practically, more habitually, more completely every day. Its power is for all seasons: for sickness and for health, for solitude and for company, for personal emergencies and for public assemblies. It had sooner have the

Word of God at my back than all the armies and navies of all the great powers; ay, than all the forces of nature; for the Word of the Lord is the source of all power in the universe, and within it there is an infinite supply in reserve.

—C. H. Spurgeon

**WEAVING**

There are many threads from which I weave

The pattern of my days,  
And some are bright, and some are dark,

And some are somber grays.

But the whole piece glows with the hue of life,

Figures of things I do—  
Household and garden, and clothes to mend—

Each has a different hue.  
A blue piece here, and there some green,

And then some threads of white.  
How lovely the pattern looks when set

On the dark background of night.

Let no one call me a "household drudge,"

Let no one pity me,  
For I am an artist in love with my work—

A weaver of tapestry.  
—Alice A. Keen.



# Is America Facing Sunrise or Sunset?

Is America facing the sunrise, or sunset? The answer to this question is not only important to our own country, but the very destiny of civilization is involved.

Some of the modern Caesars, with their ambition to rule the world, have bragged that their deeds would influence humanity for a thousand years. Who can doubt that with America's present place of world leadership, what happens to her in this critical hour will make a lasting impact on the entire world.

But where will you find the right answer to our question? Some with a shout will say it's morning, and others with a shriek declare it's evening.

We live in a noisy age. There is the clash of arms and the crash of cities, but there is also the clatter of ideas as political self-seekers try to take advantage of the confusion. Perhaps we are fulfilling now the word of Alexander Hamilton, spoken long ago: "There are seasons in every country when noise and impudence pass current for worth, and in populous communities especially the clamor of interested and factious men is often mistaken for patriotism."

These "factious men" never had so many tools with which to accomplish their ends. There is not only literacy, with the popularity of the printed page, but there are newer instruments of propaganda, the moving picture and radio.

Now the Constitution of the United States was given us for such an hour as this. It was carefully prepared by a group of men who had thoroughly informed themselves as to the course and destiny of nations. These men spent much time considering the various types and forms of government, and they gave us what has never been improved upon—a representative government based on a constitution.

The British have always had a genius for government, and several of their statesmen have at various times commented on this glorious document. Gladstone said, "It is the greatest piece of work ever struck off

BY WILL H. HOUGHTON

at a given time by the brain and purpose of man." William Pitt declared, "It will be the wonder and admiration of all future generations, and the model of all future constitutions."

Our country is at this hour a participant in the greatest war of all time. None of us has ever questioned, even in the dark days following Pearl Harbor, our inevitable triumph over our enemies. This task of defeating our bestial and relentless enemies demands all the power and resources of the nation and of its citizens.

But have you ever asked yourself, "Just what are we fighting for?" Again and again we have been reminded by postwar planners that it is possible to win the war and lose the peace. Paradoxical as it seems, sometimes a nation loses when it wins. Some victories are too costly, and sometimes that which seems to be a defeat proves to be triumph.

What are we fighting for? Well, there are two answers. The bald, direct, practical reply is that we are fighting to rid the world of Hitler, Hirohito, Mussolini — two scorpions and a ladybug.

The idealist's reply is that we are fighting to give the world the four freedoms. Presumably democracy is the best government, and presumably most of the world yearns for it; so perforce Great Britain, Russia, China, and the United States, as the democratic nations, are seeking to make their democracy universal.

We shall not embarrass our leaders by asking them which brand of democracy is to be given the nations. Even a school boy should know that the political systems of Russia, Great Britain, and America are poles apart.

There is so much muddled thinking in this realm. Are our boys giving their lives merely to decide what form of state socialism is to obtain in the world, or is it to decide what political party or theory shall rule the world? Are these sons

of ours fighting for the America of our fathers, or for the America of the experimenters? Are the specifications for tomorrow to be taken from Washington, Lincoln, and Jefferson, or from Stalin and Marx?

All of this should cause us to inquire into the foundations and structure of our own country. What is America? Why is America? Where did it come from? Where is it going? Beyond this war are we to see the sunrise of a new day, or the sunset—the sunset of our liberties?

The tragedy is that so few Americans know anything of the soil and seed in back of the beautiful garden we call the United States of America.

Not long ago a writer in *Review of World Affairs*, a British news service, bewailed the fact that "too many politicians of all parties are saturated with continental doctrines of one kind and another," and he gave as the reason, "too few know British history."

In 1942 the *New York Times* conducted a survey concerning the study and teaching of United States history, and discovered this subject is not required in 82 per cent of our American colleges and universities. Students can matriculate and graduate without a knowledge of history. This is true even in teachers colleges, the schools for the preparation of public school teachers, for in half of these the study of history is not required.

Quoting from the *New York Times* survey: "For example, in a large New York City college only 2 per cent of the graduating class had taken any course in United States history." We venture the guess that a far larger percentage had Russian history. No wonder some Americans think they are talking about the American way when actually they are propagating the Russian way.

How many congressmen and senators have ever taken a course in American history? It might be a good thing to require them to pass an examination before taking office.

Careful perusal of history's pages

GRACE AND TRUTH



shows that our Constituion offers the only workable plan of presenting to the world a government "of the people, by the people, for the people." It provides the means whereby the people can set apart the men who will give their best thought, not to the desires of blocs and factions, not to the demands of a class, but to the needs of the people as a whole.

To make this ideal realizable the Constitution calls for an elected executive and an elected legislative body, and these are to appoint the judiciary. Lest there be any misunderstanding, the duties of each are clearly defined. Each is to stay in the place of his assignment, if the government is to function properly.

In the minds of those who framed the Constitution, their formula was so important that as part of the august document they required each President upon assuming office to take the following oath: "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect and defend the Constitution of the United States" (italics ours).

If you would know the goal of the Constitution it is well to look for a moment at its background—the Declaration of Independence.

"We hold these truths to be self-evident:

- "1. That all men are created equal;
- "2. That they are endowed by their Creator with certain inalienable rights;
- "3. That among these are life, liberty, and the pursuit of happiness;
- "4. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

And now let us add the Preamble to the Constitution:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution of the United States."

In these we observe a principle which is in eclipse in most of our civilized nations today—that the state is the servant of man and not his master. Blackstone enunciated it in unmistakable tones: "The first and primary ends of the state are to maintain the personal and civil rights of men."

This idea cuts straight across the thinking of most governmental leaders at home and abroad. So far

astray are they, that the majority of these leaders in other lands, and many of them in our own country, are as we have before indicated, entirely in a fog as to the difference between democracy and state socialism.

For years now political philosophers and popular writers have been ringing the changes on the word totalitarianism. This is a complicated name for a simple disease—state socialism.

Take the three outstanding examples: Russia, Germany, and Italy. Each has had much to say concerning the rights of men. But you have not in any of them government by the people.

In Russia you have had the unity and dominance of a class; in Germany the unity and dominance of a race—a so-called master race; in Italy the unity and dominance of a party.

Each has had its inconsistencies, for each deified the state, even while it surrendered control to one group. In none of these countries are the lawmakers chosen by the people. When there are elections there is only one candidate, and the laws are decrees!

Now all of this is a million miles from what our Constitution contemplates. And yet we need to ask ourselves, even when we make due allowances for the exigencies of war, whether or not we have in our own land a trend toward government by commission and decree rather than government by the people through their elected representatives.

Let us not overlook the lessons of history. When Rome was a kind of republic, it colonized the world. When it became imperial, its provinces dissolved. When Greece was a republic, it spread the light of a new civilization along the coast of the Mediterranean, but when it became an empire, it fell into a state of decay which lasted a thousand years.

Like the clarion call of the bugle, the question is ringing in our ears at this moment, Is America facing sunrise or sunset? Shall we follow the proved path into greater victory and increased prosperity and peace, or shall we through experiment stumble into oblivion?

Our nation has been called the melting pot, and we glory in the fact that elements from all lands have been blended into our red, white and blue. But in the idea of the melting pot there are dangers. The product of the pot will be poison if a poison ingredient dominates.

Foreigners are welcome in America. Of course! All of us are foreigners who caught or missed certain ships, and these foreign segments have made glorious contribution through all our history. But up to

recent times their contributions were all within the framework of the Constitution. The more recent arrivals are ignorant of our traditions and ideals. Instead of our accepting their imported ideologies, it is for us to give them the tried and true constitutional representative government of our forefathers. Let's give it to them hard and fast and in no uncertain tones.

We have in mind the experience of a friend who several years ago stopped on the edge of a crowd in a great city and heard a soapbox orator berate America. "Down with the flag, down with the government," shrieked the speaker. My friend stood beside a man who was loudly approving these denunciations, and he turned to his neighbor and asked, "What do you have against the flag of the United States?" The noisy one in stumbling tones replied, "I don't know; I don't spik English."

Macaulay's famous prophecy is worth quoting here, even though he did not approve of our form of government. Without seeing the benefits of a republic, he saw its dangers. Some of these sentences from the letter written to H. S. Randall, May of 1857, are worthy of meditation.

"It is quite plain that your government will never be able to restrain a distressed and discontented majority. For with you the majority is the government, and has the rich, who are always a minority, absolutely at its mercy. The day will come when, in the state of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a legislature. Is it possible to doubt what sort of a legislature will be chosen? On one side is a statesman teaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurists, and asking why anybody should be permitted to drink champagne and to ride in a carriage, while thousands of honest folks are in want of necessities. Which of the two candidates is likely to be preferred by a workingman who hears his children cry for more bread?

"I seriously apprehend that you will in some such season of adversity as I have described, do things which will prevent prosperity from returning; that you will act like people who should in a year of scarcity devour all the seed corn, and thus make the next year, not of scarcity, but of absolute famine. There will be, I fear, spoilation. The spoilation will increase the distress. The distress will produce fresh spoilation . . . Eith-



# A Pyramid of Blessing

Able

Able to do

All that we ask

All that we ask or think

Above all that we ask or think

Abundantly above all that we ask or think

Exceeding abundantly above all that we ask or think

—Ephesians 3:20

er some Caesar or Napoleon will seize the reins of government with a strong hand or your Republic will be as fearfully plundered and laid to waste by barbarians in the twentieth century as the Roman empire was in the fifth, with this difference, that the Huns and Vandals who ravaged the Roman empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions."

The only safeguard is not in demagoguery, not in experiment, but in careful adherence to the Constitution. Only a fool would claim that our Constitution has given us a political economy without fault or flaw. Representative government will not iron out all inequalities, but it will do more to reduce the number of them to a minimum than any other system ever devised, ancient or modern.

In our attitude toward the ideals of our forefathers and toward the orderly scheme of government they gave us, we determine whether we are headed toward the sunrise or the sunset.

But there is one other factor which must be considered in seeking an answer to our question as to America's destiny. Let me first present it in a quotation from Walter Lippman.

"What separates us from the totalitarian regimes is our belief that man does not belong to the state—but to his Creator.

"This," contends Lippman, "is the

*forgotten foundation* of democracy in the only sense in which democracy is truly valid, and of liberty in the only sense in which it can hope to endure.

"The decay of decency in the modern age, the rebellion against law and good faith, the treatment of human beings as things, as the mere instruments of power and ambition, is, beyond doubt, the consequence of decay of the belief in man as something more than an animal animated by highly conditioned reflexes and chemical reactions. Unless man is more than that, he has no rights that anyone is bound to respect, and there are no limitations upon his conduct which he is bound to obey."

We use this quotation to call your attention in words of another to the fact that our attitude toward God will determine whether we face sunrise or sunset.

Liebnitz once said, "God has the qualities of a good Governor as well as a good Architect," which is another way of saying, God is revealed in history and He has a stake in the nations.

No nation on this green earth has had greater evidence of the directing hand of God than has our own. We make no claim to America's being a Christian nation, nor do we hold any fond hope of making it such, but all history is eloquent evidence of a principle stated in the Bible, that "the wicked shall be turned into hell, and all the nations that forget God."

Who could deny that in the mind of the founders, God was to have prime place in America? The desire

for a land in which they might be free to worship God was one of the motives in back of their pilgrimage.

The settlements of Jamestown and Plymouth were not the first attempts at colonization from Europe. During the century following Columbus, there were several parties of explorers who touched this continent at various places. These were on the search for gold and not for God, even though at times church emissaries sailed with them. Did you ever stop to think of how different this land might have been if these earlier settlers had persevered and had become our founding fathers? They would have built a civilization modeled after the European brand then current—decadent and corrupt.

But in between the two attempts at colonization God gave a great revival to the Church of England and in Holland — the Puritan revival. Then, too, in this period the Bible was released from the dead languages in which it had been entombed and was translated into the tongue of the common people, and the invention of the printing press made possible its printing and distribution.

Therefore the Massachusetts and Virginia settlers came straight from a scene of spiritual awakening, and they came with an open Bible in their hands. That Bible was the cornerstone of their community life, and became the cornerstone of the nation they brought into existence.

The influence of the Book is seen in their recognition of God not only as Creator and Redeemer, but as



Guide and Governor. Witness the days of thanksgiving and prayer in the colonies, before and during the Revolution.

In the light of the attitude of our forefathers toward the Bible, it is natural to see a committee of Congress on September 11, 1777, report to the House a recommendation that "twenty thousand Bibles be imported from Holland, Scotland, or elsewhere, into different states of the Union." *The Journal of Congress* says, "Whereupon it was moved that the Committee of Commerce be directed to import twenty thousand copies of the Bible, and it was resolved in the affirmative."

How wonderful it would be for America today if Congress in the spirit, if not in the exact words, of congressional action early in 1776 could say:

"The Congress therefore . . . do earnestly recommend that Friday the seventeenth day of May next, be observed by the said Colonies as a day of humiliation, fasting, and prayer, that we may with united hearts confess and bewail our manifold sins and transgressions, and by a sincere repentance and amendment of life appease His righteous displeasure, and through the mediation of Jesus Christ obtain His pardon and forgiveness, humbly imploring His assistance to frustrate the cruel purposes of our unnatural enemies, and by inclining their hearts to justice and benevolence prevent the further effusion of kindred blood.

"But if, continuing deaf to the voice of reason and humanity, and inflexibly bent on desolation and war, they constrain us to repel their hostile invasion by open resistance, that it may please the Lord of hosts, the God of armies, to animate our officers and soldiers with invincible fortitude, to guard and protect them in the day of battle, and to crown the Continental Army by sea and by land, with victory and success" (from *The Bible and Civil Government*, Matthews).

Some are going to dispose of what we are saying with the charge that we are reactionary, oldfashioned, and out-of-date. In our day it is popular to be liberal. Sometimes the word only means broad and brotherly, and that's all right; but generally its connotations suggest the attitude of the iconoclast toward the past.

Yet liberal, in the last analysis, only means indefinite. This definition is not according to Webster, but according to fact. Liberalism has no goals, only a direction. The only positive it knows is what it has left behind. It may have been a theological or political liberal who wrote the old-time popular song, "I don't know where I'm going, but I'm on my way."

FOR OCTOBER, 1944

At the present hour there is much being said about the postwar world and the world of tomorrow. New plans are demanded for the new world. But our nation need not so much an advance to new plans as a return to old and forgotten principles.

There are old and abandoned economic as well as spiritual principles. There are old standards of personal character and of national integrity. The better acquainted you become with history, the more respect you have for old-fashioned principles and ideals; but alas, so few have studied history, and so many would rather experiment.

We would close with a paragraph from one of our greatest Americans—Benjamin Franklin. The Convention had been at work on a possible Constitution, and seemingly had reached a deadlock. Franklin made a great speech, from which we quote the following:

"Mr. President: The small progress we have made after four or five week's close attendance and continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes—is methinks a melancholy proof of the imperfection of the human understanding . . .

"In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understanding?

"In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor.

"To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine that we no longer need His assistance?

"I have lived, sir, a long time, and the longer I live the more con-

vincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

"We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and byword down to future ages. And what is worse mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest."

A great speech, Mr. Franklin! You and your associates were given the wisdom that is from above to steer our youthful nation toward the sunrise. May God give us leaders in this desperate day who, with the Bible in their hearts and the Constitution in their hands, and with the spirit of repentance and faith toward God and His Christ, will lead us away from the gathering darkness of infidelity and state socialism toward the sunrise of a new and more glorious morning!

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# ABRAHAM'S VINEYARD

## TWO FOLDS BUT ONE SHEPHERD

Twenty-four false Messiahs have tried to enter the Jewish fold spoken of in John 10:1, but none have come through "the Door." None were the Seed of David; none were born of a virgin; none were born in Bethlehem; not one was born four hundred and eighty-three years after the commandment to rebuild Jerusalem, as predicted in Daniel nine. These all climbed "some other way."

Only the true Shepherd, the Lord Jesus, came through the Door, the Messianic dimension. The porter, the Spirit of God, opened to Him the hearts of the Jewish masses, and He "grew in favor with God and man." He called His own sheep by name: Simon and Andrew, "follow Me, and I will make you fisher of men." He saw James, the son of Zebedee, and John mending their nets, and He called them. Matthew, the tax gatherer, and Nathanael, located under the fig tree, became His by personal invitation. And so His sheep followed Him. Had He remained in the Jewish fold, a world of dying men and women would have remained strangers and foreigners without God and without hope in the world. But no, the Scriptures say, "He leadeth them out"—out of the Jewish fold, out of the national enclosure; He has something greater, wider, eternal, infinite prepared for a world that He loves.

After He has led His true sheep (that follow Him) out of the old fold, He builds a new fold; and He Himself becomes the Door into that fold by laying down His life for the sheep. "I am the Door," He says. The old fold was national, the new one spiritual; the old temporal, the new eternal; the old racial, the new universal; the old entered by birth, the new by a personal faith in Christ. The first sheep to enter the new fold by the door (Jesus' life laid down) were the Jewish sheep who followed Him out of the old fold "outside a city wall." "God forbid that I should glory save in the cross of our Lord Jesus Christ by Whom the world is crucified unto me and I unto the world. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature."

Now He says, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Sheep

## BY FRED KENDAL

the Jewish sheep already inside; and there is one fold, one shepherd, one family, yea one Body. May we mark well the ramparts of our New Jerusalem; may we take deep breaths of the fragrant air of our new abode; may we heave deep sighs of relief as we pillow our hearts on the breast of our good Shepherd.

But ye "other sheep," have you no thought for those sheep in the old fold whose walls were torn down to give you shelter? Torn, scattered, bleeding, a prey to every man, they wait for you to touch them and from many tribes and nations join

tenderly draw them within the fold where they shall find rest to their souls.

## THE MIDDLE WALL OF PARTITION

Ephesians 2:14

How exalted the status of Israel as revealed in the words of the prophet, "The Lord thy God hath chosen thee to be a special people unto Himself above all the people that are upon the face of the earth" (Deut. 7:6). This place of privilege carried with it a train of glory, "to whom pertaineth the adoption and the glory and the covenants and the giving of the law...and the service of God...and the fathers" (Rom. 9:4). This complement was

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● The EUROPEAN CHRISTIAN MISSION is preparing for a new and strong advance after the war in devastated Europe. For this we need many new missionaries who can be trained now and be ready need gospel halls and millions of copies of the Holy Scriptures. Pray and help us now. Without your prayers and financial help we cannot go forward as we should. The need is great. The opportunities are tremendous.

## PREPARE NOW

● Young people, this mission field needs you now. Whether or not you have had training, write to us. The AMERICAN BIBLE INSTITUTE (associated with the European Christian Mission) trains consecrated men and women for the Lord's work among Jews and Gentiles in America and Europe. Room, board, and tuition are free.

● Europe's unevangelized countries: Russia, Poland, Czechoslovakia, Lithuania, Roumania, Greece, Yugoslavia, France, Spain, Portugal, Italy, and other countries.

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their protection, as Isaiah said in the fifth chapter of his prophecy, "He fenced it." God's chosen people, occupying their place, were separated by law, race, and temple unto God's special protection. This was the middle wall of partition. It was first, moral "the giving of the law"; second, racial, "the fathers"; third, physical, "the service of God," i. e., the Temple. Whenever these three were in their place, neither heaven nor earth could break through God's fence.

This middle wall of partition which shut in the Jew, also shut out the Gentile, for Gentiles were aliens from the commonwealth of Israel and strangers from the covenants of promise. It was concerning these same marks of distinction that our Lord was accused. First it was the law. For example, we read "Therefore did the Jews persecute Jesus and sought to slay Him because He had done these things on the Sabbath Day" (John 5:16). Second was the race. In answer to the question, "Who is my neighbor?" He anticipated the complete revelation of racial equality by the story of the Good Samaritan. Third was the Temple. In Mark 14:58 they accused Him in the words, "We heard Him say, I will destroy this temple that is made with hands."

One thing difficult for Israel to admit was that God had broken down her hedges—the middle wall of partition. Well may they cry with the Psalmist, "Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?"

Again in Stephen's defense we find him answering accusations concerning the law, the race, and the people. These three basic elements in the Jewish domain found their completion in Christ. He fulfilled the law and sublimated it in the new law of love. He incorporated the Temple in "the new and living Way." He merged the race into the family of God, in which there is neither Jew nor Gentile. Jesus stands at the parting of the ways to Israel. As Isaiah says, "He shall be to you for a sanctuary." The elemental in Israel becomes eternal in the Messiah. To those who reject Him He becomes "a stone of stumbling and a rock of offence."

## EXTEND YOUR WITNESS

to your boys in camps and battle zones. When they come home you may find that, by God's grace, you have won them for Christ and your church. Send **THE SOLDIER'S EVANGEL** and **THE SAILOR'S EVANGEL**. Churches report thrilling responses to this ministry. Write for plan and samples.

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These same elements which were meant to be pathways to glory become pathways to the grave. The people bereft of their land become the wandering Jew. The race deprived of its destiny becomes a specimen of national self-centeredness to the nations. The law taken out of its setting becomes a spec-

tacle of ceremonial particularism to others.

Hugo Valentin, a Swedish professor and friend of the Jews, has written an epoch-making book on anti-Semitism in which he mentions these very things as the cause—that is, national self-centeredness and

*Continued on page 319*

## The Bethel Mission of Eastern Europe, Inc.

Founded by Rev. and Mrs. Leon I. Rosenberg

Headquarters: 252 North Dillon Street,

Los Angeles 26, California



### TRAGEDY and TRIUMPH

The Bethel Mission of Eastern Europe has now experienced more than five years of Hitler's savage war.

**FAITHFUL UNTO DEATH**, some of her missionaries, ministering to the afflicted Jews in the Ghettos of Warsaw, Lublin, etc., lost their lives, thus sharing with their Jewish brethren the bitter cup.

#### The Gospel Light Still Shines

The Hordes of Hitler could not extinguish the Gospel Light, which still shines through BETHEL'S testimony—her words and her deeds. The NAZIS could NOT exterminate ALL the Jews in Europe.

#### Bethel's Dual Task

God's miraculous dealings with BETHEL MISSION in suffering Europe are well known to her many friends in the U. S. A., readers of the magazine, "BETHEL WITNESS." By Divine Providence BETHEL STILL EXISTS, and faithfully maintains her dual task of giving the GOSPEL and HELP to needy ones.

#### Bethel Orphans

are still under the motherly care of the experienced warrior of the Lord, Mrs. Rosenberg, co-founder of the Mission. She is bravely supervising the work there.

#### An Open Door

BETHEL MISSION is thankful to God for the open door, and is grateful to the Christian friends in the U. S. A., who, by their prayers and sympathetic cooperation are making it possible to carry on this important and God-pleasing work. MATERIAL HELP is administered by her

missionary representatives in neutral Sweden and Switzerland.

#### Bethel's Activities in the U. S. A.

It is her blessed privilege to have a prosperous work among the millions of Jews in the great metropolis of NEW YORK, in the West Bronx. There, she has two devoted missionaries for whom prayer is requested.

#### Bethel's Hope and Purpose for the Future

The nearing end of the European war already has liberated vast districts. Millions of Jews have miraculously survived the Nazi ordeals. Broken in spirit and utterly impoverished financially they need real Christian help. The missionaries of Bethel are now facing GREAT RESPONSIBILITIES. What an OPPORTUNITY for "good Samaritans" of this favored United States, during the approaching season of THANKSGIVING!

Christian Friends: BETHEL MISSION already has obligations to meet: obligations of reimbursement to those representatives who administer help by their advancements.

As soon as Director Rosenberg's re-entry into Europe is possible BETHEL MISSION MUST BE PREPARED TO:

1. Reimburse her Swedish and Swiss friends.
2. Rehabilitate the Mission stations and orphanage.
3. Take advantage of all opportunities to extend and strengthen the Gospel work.

Your prayerful concern is earnestly solicited. BETHEL needs your friendly cooperation NOW.

All donations are promptly acknowledged by the Treasurer, and every donor receives "The Bethel Witness" magazine free.

We highly recommend the life story of Mrs. Rosenberg, which is appreciated by many readers and warmly endorsed by Prophecy Magazine, price 35c, which goes to the work.



# D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Another year of classes has begun at the Denver Bible Institute, and we are glad to welcome this fine group of new students: Floyd Harper, Arlene Lort, Mrs. Sarah Martin, Phyllis Mumford, Mrs. Gertrude Newman, Mrs. Betty Prudhoe, Dorothy Puckett, Zenobia Hughes, and Madeline Root, all of Denver, Colorado; Elaine Anderson, of Albin, Wyoming; Arlene Derby, of Amherst, Colorado; Gorman Foley, of Beville, Illinois; France McKnight, of Kansas City, Kansas; Eldon McMullen, of Waterville, Minnesota; Dorothy Prettyman, of Republican City, Nebraska; Drexel Stover, of Madrid, Iowa; Carolyn Strabel, of Glen Ellyn, Illinois; and Nola West, of Venango, Nebraska.

The annual Fellowship Supper, which marks the opening of school, was held September 7. Most of the students who are enrolled for the classes were present. President Bradford gave a brief but challenging message, his theme being, "Ye are God's building . . . take heed how ye build thereupon."

Dean Leo C. Lapp had a busy summer. The first part was spent in meetings and the latter part, at the Institute getting ready for school. The following is Dean Lapp's itinerary: June 4 to 11—Edgerton Community Church, Edgerton, Wyoming, where R. J. Campbell is pastor. This is the home church of Mr. Leslie Stevens, who was a student last year. June 13 to 16 — Biddle Baptist Church, Biddle, Montana, the home of Miss Algie Row, a former student. June 17 a great storm destroying all bridges and flooding Powder River prevented attendance at a convention at Savage, Montana, on June 18. June 21—Montana Gospel Crusade and Church of the Air in Billings, Montana, with Rev. Walter Feely, pastor. June 22—On the radio with Rev. Laurel Inabnit ('38) at Bozeman, Montana. June 23 — Visited with Rev. Ivan Pulis ('34) at Livingston, Montana. June 25 — Buffalo Baptist Church, Buffalo, Wyoming. June 27 to 29—Denver Bible Institute, Denver, Colorado. July 9—Hamlet Community Church, Hamlet, Nebraska, Rev. Carl Tieman, pastor. July 16—Eden Missionary Church, Wauneta, Nebraska, Rev. P. Welty, pastor. July 31 — Stratton Gospel Church, Stratton, Nebraska, Rev. Elmer Egle, pastor. August 13—Grace Fundamental Church, Denver, Colorado.

Mr. Neil Tallman ('44) was a visitor at the school recently. He is pastor of the Baptist church in Lindburg, Wyoming.

We were happy to receive a letter full of news from Mr. Delmar Stevens ('41) and Mrs. Stevens (Mary Wood, former student). They are located in Jos, Nigeria, British West Africa, with the Sudan Interior Mission Headquarters. They are in charge of the business office, their job being to supply all the missionaries out on their stations with food stuffs and building supplies and to keep separate accounts for each person. Sundays they travel to different villages with Dr. Stirret. Dr. Stirret preaches, and the Stevenses sing. They have seen many souls confess Christ as Saviour since they arrived in Africa. They enjoy their work. Ethiopia is still on their hearts, and they ask us to pray that the way may soon be opened for them to go to that field.

Rev. A. H. Yetter ('28), of the Institute faculty, has had a number of appointments and speaking engagements during the summer.

June 4—George MacCarroll Community Church

June 11—First Baptist Church, Fort Collins, Colorado. Mr. Yetter with Rev. Clarence Harwood ('28) and Mrs. Harwood visited Rev. William MacIntosh ('20), pastor of the church.

June 16 — Central Presbyterian Church Missionary Society

June 18 — University Park Baptist Church

June 25 — University Park Baptist Church

June 30—Denver General Hospital

July 16 — Conducted Sunday school at the Colorado State Home for Dependent Children. Conducted the services at the Denver County Jail. Presided at the Youth Rally at the Grace Calvary Church at Fort Logan.

July 23 to 30—Conducted a series of meetings in the Church of the Open Bible in Ruidoso, New Mexico

Rev. H. H. Stewart ('37) has had several appointments this summer. He preached at the First Baptist Church at Eaton, Colorado, where Rev. Ed. Shattuck is pastor; the Mount Hermon Baptist Church in Denver; the

Westwood Baptist Tabernacle, of which Rev. Joe Gooden is pastor; was one of the speakers at the El Salvador Bible Conference in Santa Fe, New Mexico. On several occasions he taught the Bible class of the Grace Fundamental Church in Denver, and has preached at the Denver Rescue Mission and the County Jail several times. The Lord has blessed Mr. Stewart's ministry.

Mr. Charles R. Johnson ('35) has had several opportunities for testimony during the summer months. In addition to his regular duties as superintendent of the Sunday school at the Colorado State Home for Dependent Children he has preached two times at the Grace Fundamental Church of Denver, spoken and participated in several services at the Denver Rescue Mission, and has participated in meetings at the Denver County Jail.

Mrs. Lela (Johnson) Newton ('39) is teaching a Sunday school class at the Colorado State Home for Dependent Children.

Miss Fern Arbuthnot ('39) is teaching a Sunday school class at the Grace Community Church in Longmont, Colorado.

Mr. and Mrs. Mark Kinnaman have taken up a new work. Mr. Kinnaman is the manager of the upkeep department and substitute speaker at the Denver Christian Center, and Mrs. Kinnaman is working in the office. They like their work with the boys and girls and have great opportunities with the young people of that neighborhood. Mr. Kinnaman is a student, and Mrs. Kinnaman (Gladys Ostrander) graduated with the class of '42.

Mr. and Mrs. Clifford Nixon ('31 and '33) report that their summer Bible school work is over, and the results were very good. Some decisions were made that caused their hearts to rejoice. Now they ask our prayers that the Lord will bless their efforts in starting the Christian Youth Center in Rudyard, Michigan. It is a much needed work, and they are burdened for it.

Mr. Glen Francis, a former student, and Mrs. Francis are having a blessed time in their work at the Open Door Canteen in Albuquerque, New Mexico. They have also been privileged to take the Gospel to three sanatoriums and one hospital. Mr. Francis has preached at the Grace Church, Unaffiliated, during the absence of the pastor.

Word has come from Mr. and Mrs. Leslie Stevens, Riverton, Wyoming, that they arrived home safely and have found a place to live and a good



job. The Lord willing, Mr. Stevens plans to return to school the first of the year.

*Missiongrams*, the official organ of the Berean African Missionary Society, brings word that the Jansens have left their station, Katanti, and are waiting at the Tunda hospital for the remainder of the passage fund. When this is supplied they will start home. They hope to be here by Christmas time. Mr. Jansen graduated with the class of 1935, and Mrs. Jansen (Mamie Fondaw) is a former student.

Rev. Ralph E. Obitts ('30) has taken up his new work at the Beth Eden Baptist Church as assistant pastor. He also plans to teach some very important subjects at the Institute. His family will join him soon.

We were happy to hear that Miss Doris VanWingerden ('42) has received her appointment to missionary service in Central America. She is in need of funds for her outfit and passage. When they are supplied, she will be ready to sail. Prayer has been asked for the meeting of these needs, including the granting of permit and passport.

At the Northern Baptist Convention at Atlantic City, New Jersey, a number of the graduates, former students, and friends of the Institute were in attendance. This group got together for a breakfast. Rev. Harold Wilson acted as toastmaster. There was a real time of fellowship as each person present introduced himself and told of his work and of his relationship to the school. As Rev. Bradford spoke of the school and its developments, the heart of each one was encouraged concerning the work and the future of the Institute. Those present at this convention were: Rev. LeRoy Thomas ('31); Rev. Edwin L. Shattuck (former student); Rev. Sam Bradford, President of the Institute; Mrs. Sam Bradford (former student); Rev. and Mrs. Ralph Obitts ('30 and '29); Rev. and Mrs. Jesse R. Jones ('23 and '27); Rev. and Mrs. W. Ray Gorsage ('24); Rev. P. von Stillhammer ('26); Rev. Theodore Goodman ('23); Rev. J. J. Edwards ('35); Rev. R. M. Woodburn (former student); Rev. John L. Losh (former student); Rev. Chester M. Matthews (former student); Rev. H. A. Wilson ('18); Rev. Richard S. Beal and Rev. Joshua Gravett, members of the Board of Directors of the Institute.

:o:

ABRAHAM'S VINEYARD

Continued from page 317

national particularism. This is the middle wall of partition; that which was meant for a glory has become a

reproach. The solution to the problem of Israel is its breaking down in the Lord Jesus Christ. Israel has maintained this wall in unbelief and, sad to say, some Gentile members of the church have raised it in racial pride, a perversion of the grace of God. As a friend has said, "It took the blood of Christ to break down this wall, but for two thousand years, men have tried to build it again." "For He is our peace Who hath made both one and hath broken down the middle wall of partition between us."

THE PALESTINE PROBLEM

Final solution of the problem of Palestine must necessarily await the peace which victory will and must insure, Senator Alben W. Barkley, majority leader, stated at a dinner in the Hotel New Yorker, opening the Queens section of the national campaign of the United Jewish Appeal for \$32,000,000.

While he admitted the disillusioning effect of the White Paper, cutting off Jewish immigration into Palestine, Senator Barkley expressed his confidence in the fairness and wisdom of the people and the responsible leaders of Great Britain to bring about eventual justice to the Jews. He went on to say:

It is essential to those who look

to the fulfillment of the hopes which inspire you and all just people for the welfare of the Jews in Palestine and elsewhere who cry for refuge and rescue shall keep the torch burning through every vicissitude and temporary disadvantage.

The President of the United States and the Congress have given assurance that the cause of Jewish freedom and security will receive the fullest and most sympathetic consideration in the readjustment which peace must bring. I have faith in those assurances, because I have faith in the motives which have prompted them.

Observing that the dinner was being held in honor of Jewish residents of Queens serving in the nation's armed forces, Senator Barkley declared Jews were fighting in the armies of every one of the allied nations.

—"Jewish Missionary Magazine"

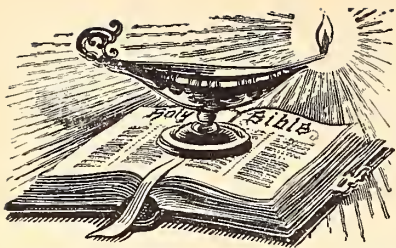
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Twelve Second Sermon

*"Give me these links: first, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though He withholds awhile, He loves to be asked; and fifth, belief that asking will obtain. Give me these links and the chain will reach from earth to Heaven, bringing Heaven down to me, or bearing me up into Heaven." ---Anon.*





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

## CHRISTIAN AND THE RACE PROBLEM

Fourth Quarter, Lesson 6, Nov. 6  
Lesson: Luke 10:25-37; Acts 10:9-16, 34-35; 17:24-28

Lesson Text: Acts 10:9-16, 34-35; 17:24-28

Devotional Reading: Psalm 100

Golden Text: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:34-35).

### LESSON EXPOSITION

#### Introduction

The incidents recorded in the tenth chapter of Acts constitute the first effort to reveal to the early church that the middle wall of partition had been broken down between the Jew and the Gentile and that they were to come in on common ground.

Prior to that time the Jews had enjoyed exclusive privileges as far as being a representative group. God had called the nation in Abraham, and that nation, from Abraham's call until the church began, had been the spiritual body which constituted God's earthly people. Anyone who chose to serve the true God must accept Israel's God and come into God's spiritual kingdom on Jewish ground. That is, he must be classed with the people of Israel if he wished to be identified with the people who were really God's people. The men must be circumcised and all must worship in the synagogue and keep the law of Moses. Those Gentiles who did this were known as proselytes. Many did; for instance, Rahab and Ruth in the Old Testament, and Nicholas in the New Testament.

The Jews, however, abused their exclusive privileges. They forgot that better than other nations for Godsol God chose them not because they were better than other nations. They ignored the fact that God had chosen them to bear witness of the true and living God to the other nations. They arrogated to themselves the opinion that God loved them only, and rather than as God's representative group disseminating the knowledge of God to others, they refused to associate

with others and considered the promises of God for themselves only.

In their blindness they drifted far from God and failed to recognize and accept their Messiah when He came. Accordingly, God found it necessary to postpone the Messianic Kingdom, in which the nation of Israel would have had the prominence, and to establish the Church in which there is neither "Jew nor Gentile"; that is, neither has the preeminence, but both come in on common ground.

Following the ascension of Christ and the empowering on the day of Pentecost the disciples testified with great power to the resurrection and the saving grace of God. True to form though, they confined their efforts to the Jews. God found it necessary, in a forcible manner, to tear them loose from their Jewish exclusivism and send them to the Gentiles.

#### I. THE PREPARATION OF A GENTILE FOR THE MESSAGE

Acts 10:1-6

The first step God took in His measures to get the message to the Gentiles as well as to the Jews was to prepare a Gentile for the reception of the message. The man He chose for this special task was a devout centurion named Cornelius. This Roman soldier was a God-fearing man of prayer and one that gave alms freely.

God sent to this man in a vision an angel of God to bring him a message. The angel first informed Cornelius that his prayer and his alms had come up to God for a memorial. By this God evidently was informing him that these good deeds had been accepted as an indication that the performer was a willing soul, anxious to accept more light. The light soon came for the angel told Cornelius to send to Joppa and call for Peter. This Cornelius did.

#### II. THE PREPARATION OF A JEW TO TAKE THE MESSAGE

Acts 10:7-16

The character which God prepared to take the message to the Gentiles, and as it were, first crash down the Jewish prejudices, was one of which little need be said. He was one well-known to most of us since our earliest Sunday school days. Suffice it to say

that Peter was somewhat vacillating, quite impetuous, but very zealous and earnest.

The method God used for the preparation of Peter for this special task was quite similar to the method employed on Cornelius. God sent him a vision. The record says that "he fell into a trance and saw heaven opened and a vessel descending from thence." The seventeenth verse makes it clear that this was a vision.

The vision which Peter saw while he was in a trance was that of a great vessel or sail (Weymouth) fastened at the four corners and let down from heaven. In this sheet was placed "all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air."

The message which he heard admonished him: "Rise, Peter; kill, and eat."

Peter acknowledged that this voice had come from the Lord, for he so addressed Him. But he did not in reality acknowledge Him as Lord, for he said: "Not so, Lord." To really acknowledge Christ as Lord is to obey. Poor old Peter, however, could not exchange his firmly ingrained Jewish background and the commandment to abstain for the new instruction of Christ. "Not so, Lord; for I have never eaten anything that is common or unclean."

Again the voice spoke to Peter: "What God hath cleansed, that call not thou common nor unclean." Three times this was repeated and then the sail was drawn up into heaven. God certainly made it clear to Peter that the former instruction concerning clean and unclean animals no longer held.

The real meaning of the vision was not made clear to Peter until the men from Cornelius came to him. The record says that Peter doubted in himself what the vision should mean. When the men asked for him though, Peter understood. "While Peter thought on the vision, the Spirit said unto him. Behold, three men seek thee." The unmistakable inference is that Peter understood the meaning of the vision when the three men came to him. In any case he did understand it before he got to Caesarea where he told the group of Gentiles: "God hath shewed me that I



should not call any man common or unclean." Also he understood the vision to mean that he should go to the Gentiles with the message of the grace of God.

### III. THE PRESENTATION OF MESSAGE

Peter obeyed. We pass hurriedly over Peter's visit to Caesarea, the crowd which assembled to hear him, and the clear message he brought to the group. Since the first two verses of his message are assigned for our lesson text we will comment briefly upon them.

Peter began his message to those Gentiles with the truth which had so recently come to him and which had obviously made such a profound impression on him. "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him and worketh righteousness is accepted with Him." Peter had become firmly convinced that the Gentiles, as well as the Jews, were to have a place in the program of God.

Peter concluded his message by making it very clear to these Gentiles that it was through Jesus Christ alone, that a person (or nation) became righteous in the sight of God. "To Him give all the prophets witness

that through His name whosoever believeth in Him shall receive remission of sins."

God confirmed to Peter by a positive demonstration His approval of Peter's ministry—that He had been leading. While Peter was yet speaking these Gentile believers received the gift of the Holy Spirit. Thus Peter was fully convinced that not only was the gracious door of opportunity open to all, but that now the Jews and the Gentiles were to come in on the same ground.

### THE LESSON ILLUSTRATED

I have heard of a Hindu and a New Zealander who met upon the deck of a missionary ship. They had both been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, smiled in one another's faces, but that was all. At last a happy thought occurred to the Hindu. With sudden joy he exclaimed, "Halleluiah!" The New Zealander, in delight, cried out, "Amen." Those two words, not found in their own heathen tongues, but given them by the Gospel, were to them the beginning again of "one language and one speech."

—"Hymn and Revival Anecdotes"



## THE CHURCH DURING WAR AND PEACE

Fourth Quarter, Lesson 7, Nov. 12

Lesson: Isaiah 2:2-4; 9:6-7; Matthew 5:43-48; Romans 13:1-7

Lesson Text: Matthew 5:43-48; Romans 13:1-7

Devotional Reading: Isaiah 11:1-10  
Golden Text: "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9).

### LESSON EXPOSITION

We have set before us for our lesson two passages, one from Matthew and the other from Romans. The passage in Matthew comes up for consideration first.

Matthew is primarily a Jewish book. The Sermon on the Mount, from which our lesson is taken, sets forth principles which shall obtain when Christ sets up His earthly kingdom. "We shall always in every part look upon the Sermon on the Mount as the proclamation of the King concerning the Kingdom. That Kingdom is not the church, nor is the state of the earth in righteousness, governed and possessed by the meek brought about by the agency of the church. It is the millennial earth and the

Kingdom to come, in which Jerusalem will be the city of a great King. We read in the Old Testament that when the Kingdom comes, for which these Jewish disciples of our Lord were taught to pray, the law will go forth out of Zion and the Word of the Lord from Jerusalem. While we have in the Old Testament the outward manifestations of the Kingdom of the heavens as it will be set up in the earth in a future day; we have here the inner manifestations, the principles of it. Yet this never excludes application to us who are His heavenly people, members of His Body, who will share the heavenly throne in the

heavenly Jerusalem with Him. Israel's calling is earthly; theirs is an earthly Kingdom, ours is altogether heavenly. 'In the Sermon on the

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Christian, empowered by the Holy Spirit, has attained to the perfection of Christ—is an indication that all people come far short of God's standard of righteousness. Thus all people are shown to be sinners, and in need of a Saviour, Who is able to lift them from sinful lives into a place of godliness and righteousness.

That is what Jesus does for a helpless sinner who will turn to Him in faith believing. He imparts new life, imputes righteousness, and implants new desires. These desires should be along the line of the last verse of our text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." By this our Lord did not mean that the child of God should expect to attain to the impeccability of God. Rather that he should press on toward the development of a complete Christian character. (See Ephesians 4:12-13.)

## II. CIVIL AUTHORITY

Romans 13:1-7

These verses set forth the fact that the Christian is instructed by the Word of God to be subject to civil authority. We note that the text begins "Let every soul be subject," and of course that is God's wish. The Bible, however, is authority only for Christians, and the Roman letter in particular is addressed to those called to be saints. So we conclude that the admonition to be subject to the higher authorities is especially addressed to the Christians.

The reason that God commands His people to be subject to the higher powers is that the powers that be are ordained of God.

In the estimate of God rulers (civil authorities) are intended to benefit those who practice good works and to frustrate the evil offenders. Obviously, the Christian should classify himself with the former and be favorably disposed toward submission to civil authority.

In addition to subjection, the Word of God says, "pay ye tribute also." The Christian citizen, though in reality a citizen of heaven (Phil. 3:20), is responsible also for his part in the financial support of his government.

God would have His people to be the very best citizens of any nation.

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## THE LESSON ILLUSTRATED

The late Dr. M. D. Hoge, of Richmond, Virginia, told of two Christian men who "fell out." One heard that the other was talking about him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?" "Yes, sir," replied the other, "I will do it."

They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done; and when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After

praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and I have need that you pray for me, and forgive me the wrong I have done you."—"Religious Herald"

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Our missionaries are still at work but in great danger. May God keep and protect them."

• This is only an inkling of the terrific suffering of Jews in Europe. How grateful we are to God that He has enabled us to rescue so many of the victims of Nazi cruelty. Funds are needed urgently to continue our work and prepare for the greater opportunities as soon as Europe is liberated from the Nazi yoke. We implore Christians to help us now before it is too late. Even a small gift will enable us to nourish refugees and continue our blessed Hebrew Christian testimony amongst Christ's suffering brethren.

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# CHRISTIANITY AND DEMOCRACY

Fourth Quarter, Lesson 8, Nov. 19

Lesson: Micah 4:1-5; Mark 12:13-17;  
Romans 13:8-10; I Peter 2:13-17

Lesson Text: Mark 12:13-17; Ro-  
mans 13:8-10; I Peter 2:13-17

Devotional Reading: Psalm 103:1-5,  
8-13

Golden Text: "Bear ye one another's  
burdens and so fulfill the law of  
Christ" (Gal. 6:2).

## LESSON EXPOSITION

We fail to find any interpretation of the passages assigned which fully satisfies our lesson title. All the passages, however, do bear on the Christian responsibility to constituted authority or to some human relationship.

### I. FULFILLING A DUAL RESPONSIBILITY

Mark 12:13-17

One of the many instances when the enemies of Jesus attempted to implicate Him in some dilemma is recorded here in Mark. The Pharisees were the "patriots" of that time. They bitterly opposed the Roman rule of the day, even to the extent of contending that it was wrong to pay tribute to Rome—that it was a repudiation of their conviction that Jehovah was their ruler. Allied with the Pharisees in a common animosity were those normally their bitter enemies, the Herodians. The Herodians were the "collaborators" of the day. That is they were quite favorably disposed toward the Roman rule.

The object of this scheming group is clearly indicated, "to catch Him in His words."

The things they said of Jesus were true, but to them the words they uttered were only idle words of flattery: "Master, we know that Thou art true, and carest for no man, for Thou regardest not the person of men, but teachest the way of God in truth." Jesus, we believe, could have discerned the hypocrisy had He not been able to really look into their hearts (John 2:25).

Then came the question which was planned to really put Jesus on the horns of a dilemma, "Is it lawful to give tribute to Caesar or not?" Should Jesus have said "yes," the Pharisees would loudly have acclaimed Him a traitor to Israel and a denier of the God Who had called Israel to be His people. Should He have said "no," the Herodians would have accused Him to the Roman government as being a conspirator.

Jesus first indicated to them that

He knew their hypocrisy, "Why tempt ye Me?" Then He called for a coin, a denarius, approximately equivalent to our twenty-five cent piece. They produced one, bearing silent testimony to the fact that they were using the coin and acknowledging the Roman government as the authority enforcing the laws of the land. Our Lord next asked, "Whose is this image and superscription? The expected answer was received, "Caesar's." Then said Jesus, "Render unto Caesar the things that are Caesar's." In other words, whatever authority is over you, you must obey. Even during the Babylonian Captivity, God, through Jeremiah, had warned the people that they must submit to Babylonian rule for the duration of the time He had planned, 70 years. That God does not always expect people to remain under tyrannical governments is evident. But when for their sin He allows His people to fall into the hands of aggressive powers, He admonishes the people to submit until the time comes for release. Jesus did not, however, stop with the injunction for the people to submit to civil authority.

"Render . . . to God the things that are God's." Even a higher responsibility than that owed to civil governments is the responsibility that men owe to God Himself. When man fulfills this obligation God takes care of bringing everything else into harmonious union. "When a man's ways please the Lord, He maketh even His enemies to be at peace with Him" (Prov. 16:7).

### II. FULFILLING GOD'S LAW TOWARD MANKIND

Romans 13:8-10

We observed in a recent lesson that it is an impossibility for an unregenerate man to fulfill the requirements of the law; yet we found that a born-again person, energized by the Holy Spirit is expected, not to entirely meet the demands of the law, but to exhibit the righteous characteristics enjoined by the law.

Paul found, however, and the Holy Spirit inspired him to record it for our instruction, even after He was a child of God, that when he would do good, evil was present with him (Rom. 7:21). He found that the very commandments, when he assayed to do them, incited the sin which was in his members. He found that Christ alone could give the victory, and that this victory was appropriated by walking after the Spirit rather than by seeking to fulfill the righteousness of the law after his own will. "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the

Spirit" (Rom. 8:4).

Now in the section before us Paul leads more directly into the manner of keeping those commandments which especially involve our duty to our neighbor. He explains that it is by the fruit of the Spirit, love, that we really measure up to that which is expected of an exemplary child of God. All of the commandments which are manward will be properly observed if we love our neighbor as we ought.

Let us recapitulate. The high standards set forth in the law are to be attained, at least to a certain extent, by the regenerate persons. Even after regeneration, however, the Christian still has present with him the carnal nature, which urges the soul to rebel when brought face to face with the commandments. Therefore the Christian who wishes to live godly does so, not by striving to keep the law, but by walking after the leading of the Spirit. The primary fruit of the Spirit, love, will work no ill to a neighbor, but conversely will work toward him the good things enjoined by the law.

### III. FULFILLING RESPONSIBILITY TOWARD AUTHORITY

I Peter 2:13-17

Since these verses have come up for comment in our Sunday school lessons several times recently, and furthermore they offer virtually the same instruction as found in the Romans 13:1-7 passage in last Sunday's lesson, we shall offer no comment. We shall, though, quote a

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GRACE AND TRUTH



section from F. W. Grant's *Numerical Bible*, which will offer our readers a different approach.

"Christians are therefore to submit themselves to every institution of man for the Lord's sake. Peter points out, as Paul does, that the powers that be, whatever the character of those who may be the holders of the power, are yet sent for 'the punishment of evil-doers and the praise of those who do well.' The mercy of being delivered in this way from the anarchy which would otherwise rule is a thing undoubted. Thus, it was the will of God that they should be subject in well doing, thus putting to silence the ignorance of foolish men; free indeed, not fettered by any constraint of this kind, while they recognized God's rule in all, most free when they were most fully the bondmen of God. Thus, also, they were to 'honor all men,' men as men, men in the character which God has given them as His creatures, men as the representatives of God on earth, however far they might have departed from this. How important to realize this honor to be given to manhood, even in the most utterly reprobate, this respect to be shown to that which they themselves do not respect; and how helpful as a spirit of recovery, such as God would use us for, thus to own something in all to which we may appeal, and by which we may, through God's grace working in it, raise them above themselves! If they have fallen, in fact, to beasts, they yet are not beasts; and the very penalty which they bring upon themselves is itself a witness of the higher destiny for which God meant them, and of that in themselves against which they are thus sinning. It is striking that in the midst of such thoughts (and with what relief of heart it comes!) the apostle reminds us here that there is now in God's goodness a brotherhood among men, originally fallen from God as these, yet now where the affections may go freely forth, and where manhood rises up to that which was God's original thought for it! Yet here also, as we know, we may, and do, find contradictory things which make an exhortation to 'love the brotherhood' not without meaning. We are not just to love our own particular friends among these, or those bound to us by any narrower ties, or even those who approve themselves by their ways, however much we are called to give special recognition; yet we are to 'love the brotherhood,' the children of God as such. 'If we love Him that begat, we shall love also those that are begotten of Him.' But this is, as it were, a parenthesis in what is said here. The apostle returns to it to join together the fear of God and the honor due to the king. These two come, in fact,

together. It is the fear of God which is shown in honoring those who are put in office by Him: 'For the powers that be are ordained of God.'"

### THE LESSON ILLUSTRATED

In a way more tenderly personal to the penitent sinner, He who silenced the demons silences Satan himself.

Du Moulin relates the legend of the devil appearing to a dying Christian. He stood at the bedside and unrolled a prodigiously long parchment, written all over, on both

sides, with the poor man's sins—sins of commission, sins of omission, deliberate sins, angry sins, ungodly words, idle words, evil thoughts.

"See your record," sneered the great enemy, holding up the long list. "Can you pass examination on all these at the bar of God?"

"Ah," said the dying man, meekly, "you forgot to add down below, 'The blood of Jesus Christ His Son cleanseth us from all sin.'"

Then the devil vanished.

—Hymn and Revival Anecdotes

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# THE CHRISTIAN VIEW OF INDUSTRY

Fourth Quarter, Lesson 9, Nov. 26

Lesson: Deuteronomy 8:11-20; Luke 12:13-34; 19:11-27; Acts 19:23-28; I Thessalonians 4:11-12; II Thessalonians 3:10-12

Lesson Text: Luke 19:15-26; II Thess. 3:10-12

Devotional Reading: Proverbs 31:10-20

Golden Text: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

## LESSON EXPOSITION

The Christian view of industry is set forth in the verses (10-12) from II Thessalonians and our Golden Text. These passages along with Romans 12:11 and others in our lesson text, clearly teach that God expects His people to be diligent, business-like, and energetic in all their industrial life.

The rest of our space we will confine to the message of the parable of the pounds as given in Luke 19. Though this parable teaches the proper use of material substance, we believe the greater emphasis is placed on the proper discharging of a spiritual responsibility.

The very conditions which precipitated this parable (vs. 11) offer us a key to the understanding of the parable. They, evidently the disciples, thought the kingdom of God should immediately appear. In explanation Jesus spoke to them the parable. Obviously the parable has to do with the establishment of the Kingdom.

A certain nobleman went into a far country. The identity of this man is established right in the parable. Our Lord said (vs. 14) that certain citizens hated the man and said, "We will not have this man to reign over us." At the conclusion of the parable our Lord said, "those Mine enemies which would not that I should reign over them." Thus He definitely identified Himself with the nobleman going into a far country.

A certain nobleman went into a far country. This was one of the few intimations given, prior to the revelation of the Church through Paul, that the earthly Messianic kingdom would be postponed for a lengthy period, and that the King would be gone for a long time. Shortly after the delivery of this message our Lord did depart. The heavens must receive Him, Peter announced in his message to Israel shortly after Pentecost (Acts 3:21), "until the times of

the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." The culmination of this period of restitution will be the end of the Tribulation period, at which time the heaven will open and Jesus Christ as King of kings and Lord of lords will return to this earth (Rev. 19:11-16). In the intervening time the Church age and the Tribulation age run their courses, and Jesus sits at the right hand of the Father, as the great High Priest interceding for His people (Heb. 4:14-16).

A certain nobleman went into a far country to receive for Himself a kingdom and to return. Most of the necessary explanation has been covered in our previous discussion. We merely note that while He is away He receives a kingdom (Rev. 11:15) and He returns to take over the reins of government.

And He called His ten servants. The identity of these servants is not a difficult matter. That the nation of Israel was a servant of God in a particular manner is set forth in a number of Scriptures (Isa. 41:8; 43:10; 44:1; 45:4; 48:20). The number ten is also significant, for it is a number very often associated with testing. In the passage we see the test or the trial of the nation Israel.

And He delivered unto them ten pounds and said unto them, "Occupy till I come." As previously mentioned, we believe the spiritual responsibility is that which is particularly represented by the entrusted money (the value of each pound was a little over \$17). In this parable our Lord delivered to each one an identical amount. In the parable of the talents, which is quite similar to this parable, though spoken on a different occasion, He delivered "to every man according to his several ability" (Matt. 25:15). God gives to every man the opportunity to work for Him and thus be rewarded, though He does entrust to the willing soul greater responsibility and give to him greater apprehension. In the parable before us, we believe, Jesus was only setting forth the fact that God does give to each of His servants an opportunity to prove his faithfulness.

The particular service which these servants were to render was the service which is expected of any follower of Christ. The nature of the reward for faithful service, which we shall later see to be rulership, taken in connection with our Lord's promise to the "twelve," brings us to the conclusion that the responsibility was similar to that of the "twelve." To them Jesus said, "Verily, I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His

glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). The fact that it is for faithfully following Jesus that the "twelve" will be rewarded with rulership leads us to believe that the "occupying till I come" consists of being faithful followers of Jesus, which will be rewarded with rulership. And we bear in mind that when Jesus called some of the "twelve" He said, "Follow Me, and I will make you fishers of men." Following Jesus consists of bearing witness to others of His saving grace.

We believe that the time which our Lord especially had in mind for Israel to "occupy" is during the Tribulation period. In taking this position we by no manner excuse Israel for her failure in this age, for every Jew will be held accountable, regardless of whether he lives in a Jewish age or the Church age. The Tribulation, however, is the time that Israel shall again have special responsibility in bearing witness to the saving grace of God. The fact that the rewards for faithful service will be meted out when the nobleman, having received the kingdom, returns (vs. 15) is an indication that the period of service will be the Tribulation. The rewards for faithful service in the Church age will be meted out at the judgment seat of Christ (II Cor. 5:10), which we believe will occur soon after the Rapture of the Church.

Some of the citizens hated Him, and sent a message after Him, saying, we will not have this man to reign over us. The rebellion against the authority of Christ has been characteristic of every age. We are seeing a great deal of it in this present time. We now hear much about religion and God, but the Christ of Calvary and His return to the earth is a subject that is almost never mentioned except by born-again, Bible-believing Christians. In the Tribulation, this rebellion will come to its climax. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands assunder, and cast away their cords from us" (Ps. 2:2-3). Many of the nation which God called to be His people will be identified with this ungodly conspiracy against God and His anointed (Rev. 18:3-4). The verse that immediately follows our lesson text (vs. 27) tells what happens to this group.

And it came to pass, that when He was returned, having received the kingdom, then He commanded these servants to be called unto Him, to whom He had given money, that He might know how much every man had gained by trading.

No difficulty arises with the first servant who appears before his Mas-



ter. He comes and has very faithfully and profitably used that which was entrusted him. His reward is rulership over ten cities. This we believe will be a position in the Kingdom somewhat lower than that enjoyed by each of the "twelve" (Matt. 19:28) who will act as tribal rulers.

The second servant likewise came with his report. He had also been faithful and profitable with his charge, though he had not accomplished as much as had the first servant. To him was given authority over five cities.

The third servant came (only three are brought, but doubtless they are representative of the whole ten). He had an entirely different experience from the rest. He had gained nothing with his pound. Since the question of his salvation is not raised in the parable, we will not speculate on it. Suffice it to say that if he knew the Lord as Saviour, he had learned very little of His gracious character, for he deemed Christ to be an austere man. Since Christ is just that to those who do not trust Him as they ought, He judged the servant out of his own mouth. Without mercy He took from the man the one pound and gave it to him that had the ten pounds.

Just what our Lord expected of the man in the way of placing His money in the bank that it might have drawn interest we cannot say. Perhaps He meant that should the man have been unwilling to go forth with the message that he should have sent someone else in His place. At least, Jesus expected the man to have put to some use that which was entrusted to him.

#### THE LESSON ILLUSTRATED

"What have you done today?" I asked a ropemaker. "Oh, sir, ten hours of hard work, just twisting tow, my fingers sore, my lungs choked with dust. I did not come to the prayer-meeting last night; I was too tired; I went to sleep when I was trying to say my prayers. I sometimes think if it were not for Mary I would end it all—nothing but work, work, work. I am so tired, and I only make enough to keep body and soul together." This is one side. See the other. A ship with eleven hundred souls on board is being driven upon the shore—a land with crags, like giant teeth, stretching up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down. Will it hold? Yes; the ship is saved! Go and tell the ropemaker not to think of the toil, and the dust, and the dred men and women saved. These monotony, but of the eleven hun- things are written in the Lamb's Book of Life—the ring of every hammer, the click of every needle, the whirl of every loom. They who truly wait upon the Lord shall hear his

angels strengthening them, as they strengthened Christ, with songs of peace and good-will to men.

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# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## THE RESTING PLACE

- I. Christ is the **resting place** for the sinner "Come unto Me and I will give you rest"  
Matt. 11:28
  - II. Christ is the **resting place** for the saint "Rest in the Lord"  
Ps. 37:7; Isa. 32:18
  - III. Christ is the **resting place** for the backslider "Return unto thy resting place, O my soul"  
Ps. 116:7
  - IV. Christ is the **resting place** for the saint in glory "I go to prepare a place for you"  
John 14:2
- Warning: "My people have forgotten their resting place"  
Jer. 50:6

## ONCE AND FOREVER

- I. For Christ also hath **once** suffered for sins, for the just for the unjust.  
I Peter 3:18
- II. So Christ was **once** offered to bear the sins of many  
Hebrews 9:28
- III. For this He (Christ) did **once**, when He offered up Himself  
Hebrews 7:27
- IV. He (Christ) died unto sin **once**  
Romans 6:10
- V. But now **once** in the end . . . He appeared to put away sin  
Hebrews 9:26
- VI. But by His own blood, He entered in **once** into the Holy Place, having obtained eternal redemption for us  
Hebrews 9:12
- VII. Because that the worshippers, **once** purged, should have had no more conscience of sins  
Hebrews 10:2
- VIII. By the which will we are sanctified through the offering of the body of Jesus Christ **once** for all  
Hebrews 10:10

—U. F.

**An Outline Study of Romans**  
**The Practice of Christian Fellowship**  
Versus Petty Tests of Misplaced Emphasis

- I. Fellowship Must Be Elastic to Be Possible

1. In Christ there are weak and strong (Rom. 15:1), babes and mature—carnal and spiritual (I Cor. 3:1-3), rich and poor (Jas. 2:1-13), having gifts and no gifts (I Cor. 12-14).

2. They are all "in the faith," but some are weak; and all are walking, or stumbling along, in the light (Rom. 14:1; I John 1:5-7)

3. Paul says receive (for fellowship) the weak (Rom. 14:1)

4. Also, exclude not from fellowship those more liberal (Rom. 14:3)

5. Both conservative and liberal are fellowshiped by God (Rom. 14:3)

6. Study Romans 14

a. Define "not for the decision of scruples" — "scrupulous" means "nicely conscientious; exact; precise"; judgment on inaccuracies of doctrine must be suspended for the sake of fellowship (Rom. 14:3-13; I Cor. 11:31-32)

b. Fellowship must be founded on fundamentals, rather than on preciseness of detail (Rom. 14:17-18)

7. Two examples are given showing existing differences which do not make void fellowship

a. Meat-eating (Gentiles) and Vegetarian (Jews)

b. Day-venerating (Jews) and antiday-venerating (Gentiles)  
God accepts both. Why will brethren exclude on much less differences today? (Rom. 14:4)

8. After all, Christ is not ashamed to call them "brethren" (Heb. 2:11-12; 4:14-16; John 6:37, Rom. 15:7)

## II. Judging Others in Things Which (in principle) We Allow

1. Brethren, be careful about judging (Jas. 4:11-12; Matt. 7:1-5; Rom. 14:4)

2. Be careful lest you condemn yourself (Rom. 2:17-23; 14:22)

3. Brethren, judging others is unkind and useless (Rom. 14:10-12)

4. It is a little thing to do and immature (I Cor. 4:1-4)

5. After all, you have the wrong man up for trial (Rom. 14:13; I Cor. 11:31)

6. Let not the baby with his milk set at nought those who are

experiencing the "deep things of God" (I Cor. 2:6-10)

7. Unity of the Spirit (Eph. 4:3), unity of purpose (Phil. 3:12-14), unity of love (Phil. 2:1-2), and unity of praise may be had and enjoyed while we grow toward "the unity of the faith" (Eph. 4:13)

8. The strong and free (Phil. 3:15-16) should use freedom wisely (14:13-21)

9. Let every one take care lest "marking" others become a sin to himself (Rom. 16:17)

—Charles M. Neal

## PICKED UP HERE AND THERE

There is no rest for the wicked, but if the righteous didn't rest so much, more of the wicked would find rest in Christ.

Between the great things we cannot do and the small things we will not do, the danger is we shall do nothing.

Monod

Full salvation is to realize that everything we see in Christ, our Example, may be ours—not by imitation, but by reproduction.

The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.

A. J. Gordon

How can a man boast of knowledge to explain what the Bible means, if he hasn't faith to believe what it says?

"Salvation is of the Jews."

—John 4:22

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# ECHOES

*We purpose through this page to bring to our readers the significant trends of thought which other editors and writers are writing on current topics.*

\* \* \*

## BE NOT DECEIVED

"Be not deceived, God is not mocked, whatsoever a nation soweth that shall it also reap. If it sows drink it will reap drunkenness; if it sows drunkenness it will reap lawlessness; if it sows lawlessness it will reap anarchy; if it sows anarchy it will reap death. Nations, like individuals, will be judged of God. He who spared not His own beloved nation when she went astray, will make no exceptions for this great United States of America.—James S. Pemberton in the Union Signal.

\* \* \*

## A GOOD TIME COMING

"I accept the common phrase of many, 'There is a good time coming.' I accept it with all my heart. I do verily believe there shall one day be no more poverty—no more oppression—no more ignorance—no more grinding competition—no more covetousness. But when shall that good time come? Never! never till the return of Jesus Christ at His second advent.

"I accept the common phrase, 'There is a man coming who will set all right that is now wrong. We wait for the coming man.' I accept it with all my heart. I do look for One who shall unravel the tangled skein of this world's affairs, and put everything in its right place. But who is the great physician for an old, diseased, worn-out world? It is 'the Man Christ Jesus,' Who is yet to return."—A. C. Gaebelein in Our Hope.

\* \* \*

## WE MUST BELIEVE OUR BELIEFS

"The time has arrived for us to doubt our doubts and believe our beliefs. For this the world is waiting."—Bishop Hoyt M. Dobbs in the Presbyterian.

\* \* \*

## AMERICAN PRODIGALITY

"The United States spends \$9,000,000 daily on liquor. The four billion pounds of grain and the 165,000,000 gallons of molasses used each year by the liquor industry would provide 40,000,000 underfed

people with an extra loaf of bread daily and a quart of milk if the products were used for bread or fed to cows. This is a prodigal land, wasting its substance in riotous living."—from the Standard.

## THE SUFFICIENCY OF CHRIST

"Christ is the WAY, and men without Him are in chains, wanderers, and vagabonds;

"Christ is the TRUTH, and men without Him are liars like the devil of old;

"Christ is the LIFE, and men without Him are dead in their trespasses and sins;

"Christ is the LIGHT, and without Him men are in darkness here and hereafter;

"Christ is the VINE, and without Him men are withered branches prepared for the fire;

"Christ is the ROCK, and men without Him are carried away with the flood."—from Clifford Lewis in the Fellowship Forum.

\* \* \*

## THE WORLD NEEDS CHARACTER

"The world needs character more than it needs efficiency. The more efficient a man is the more dangerous he becomes if he hasn't the right kind of character.—The world has been suffering from a bankruptcy of character. This is due largely to the neglect of the fundamental principles of self-control, self-restraint, loyalty to truth and to all moral principles."—Dr. Bob Jones in the Fellowship Forum.

\* \* \*

## HOLLYWOOD APPEALS TO EMOTION

"A recent Hollywood production is advertised as 'A Six Handkerchief Romantic Triumph,' which is really something, emanating as it does from that portion of the world which has always jibed at the church for 'appealing to emotion and sentiment.'

"So far as is known the churches have never made the Hollywood appeal to come to church and have a good cry!"—The Standard

\* \* \*

## HOW TO OVERCOME

"Claim victory on the ground of

Calvary,—'They overcame him by the blood of the Lamb.' That never fails, for the enemy received his death-wound at the cross. At the cross he was virtually dethroned. By the Holy Spirit we can depose him, for we can appropriate the victory of the cross, if we are determined to let the Holy Spirit counteract the enemy of souls in and through us."—Dr. Herbert Lockyer in Life and Liberty.

\* \* \*

## CALL TO PRAYER

"There never was a time in the history of the United States when it was as important to give careful consideration to issues and men. Party lines should mean less than ever before. Just about everything America possesses is at stake this hour.

However men may be identified politically, there is a place where we can meet as Christians—in prayer. We can together pray for the preservation of our country and for God's overruling providence in the selection of a President.

And pray that it may please God to give us a few voices in places of prominence which will call the nation to repentance."

—"Moody Monthly"

\* \* \*

## MISSIONARY STATISTICS

"The Christian church has provided nineteen missionaries to every million of unevangelized people. There is approximately one division of missionaries to a whole world; and it is said that Hitler has three hundred divisions of soldiers in Germany alone. It is anyone's guess how many divisions the Allies have in England.

"According to the New York Times the World War II is costing \$2,200 a second; \$132,000 a minute; \$7,920,000 an hour; \$190,000,000 a day.

"Just one day of war would pay for six years of continuous missionary work! The shooting of one single gun would pay for a missionary's services for ten years! Startling, isn't it?"—Sidney Correll in the Missionary Digest.

\* \* \*

## ARE WE LOSING ON THE HOME FRONT?

"Last year, according to Director Hoover of the FBI, a major crime was committed in the United States every twenty-three seconds. The most serious angle to the crime situation emphasized by him is the shocking increase of juvenile offenders. He declared that 'Nearly twenty-three per cent of all persons arrested last year were under voting age. MORE BOYS 17 YEARS OF AGE AND MORE GIRLS 18 YEARS OF AGE WERE ARRESTED THAN IN ANY OTHER



**AGE GROUP.** The arrest of girls last year over 1941, the last peacetime year, increased 130 per cent.—from The Voice.

### POLITICIANS AND PRAYER

"The less the politicians say about God and prayer, the more we need both. The more the nation boasts in equipment and achievement, the more Christians should pray."

—"Moody Monthly"

### RUSSIA AND RELIGION

Some have the impression that full religious liberty has been restored in Russia. The statements of the Archbishop of York, who visited Moscow recently and fraternized with leaders of the Greek Orthodox Church have helped to create this impression. The trouble is that only part of the Archbishop's statements have been published. According to an article in Moody Monthly, the Archbishop said:

"Antigod societies are still in existence in Russia.

"There is no freedom of religious propaganda.

"Large numbers of churches are still used for secular purposes.

"Altogether in theory the State is neutral and allows freedom to all denominations," he doubted "that a non-orthodox sect could hold meetings and proselyte."

"There is no religious teaching of children in Russia."—from Missionary Digest.

### A PLEA FOR PURITANISM

"Unquestionably, one of the gravest problems in America today is moral laxity. The Seventh Commandment is openly violated. It is secretly violated. It is violated by legal consent. Sex laxness is a cancer eating at the very heart of our national life. The question asked—'What can we Christians do?'—is certainly one of vital importance and demands an answer and a solution.

"First, recognizing sin in the human heart to be at the very root of this, as of other evils, one should

look for some of the channels Satan is using today to produce and ever increase the tide of sex laxness and immorality.

"Some of these channels are: moving pictures, modern novels, magazine stories and pictures, and modern dancing.

"The influence of Hollywood has well been spoken of as that of a sewer emptying into the clear lake of Christian principles."—Dr. L. Nelson Bell in the Southern Presbyterian Journal.

\* \* \*

### PEANUTS AND THE BIBLE

The late Dr. George Washington Carver, when invited to testify before a Senate committee about his laboratory work with the peanut, was asked, "How did you learn all these

things?"

"From an old Book."

"What book?" the chairman asked.

"The Bible."

"But does the Bible tell about peanuts?"

"No, Mr. Senator, but it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did."—from the Sunday School Promoter.

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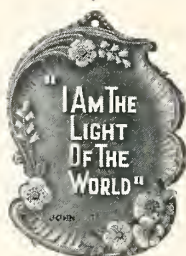
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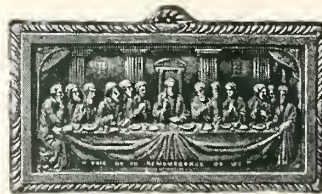
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Dr. Beal is one of the very popular conference speakers of America. This year he has appeared on such programs as the Moody Founder's Week Conference, the New York Prophecy and Prayer Congress, and he spoke daily at the Gideon International Convention. At the Gideon Convention he brought some of his series of messages, "Rivers in the Desert."



Dr. Dametz has enjoyed an especially popular and profitable written ministry. In addition to innumerable articles and studies he has prepared for *Grace and Truth*, he has written for *Revelation*, the *Christian Digest*, and *Christian Victory* magazine. In his study he has specialized in Apologetics, and the book offered above is a publication of the thesis he prepared while working on his Th.D. degree.

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# "Grace and Truth"

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## IN THE D. B. I. NUMBER

	Page
Editorially Speaking .....	333
The Place of the Bible Institute in Christian Education— Sam Bradford .....	335
The Course Supreme—Leo C. Lapp .....	336
What Makes D. B. I. the School of Schools to Me Marvin Allen .....	339
The History of D. B. I.—Hilland H. Stewart .....	341
On the Firing Line with the D. B. I. Alumni— A. H. Yetter .....	342
The Field is the World—Harriet M. Johnson .....	344
Ecclesiastes and Ephesians—Charles M. Neal .....	345
Echoes .....	348
D. B. I. at Home and Abroad—Harriet M. Johnson .....	350
Abraham's Vineyard—Fred Kendal .....	351
Light on the Lesson—Sunday School Lesson Staff .....	352
Bible Seed Thoughts—Charles R. Johnson .....	363

NOTE: Communications to the Editor should be addressed to  
166 N. Grant Avenue,  
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## DOCTRINAL STATEMENT of the Denver Bible Institute and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 1:1, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16, 17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus Christ—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



# EDITORIALLY SPEAKING

## The President's Corner

### "THE FIELDS ARE WHITE"

(October 9, 1944)

I write this as I'm flying 10,000 feet above the earth and 250 miles per hour enroute to a two weeks' evangelistic meeting with the Chelsea Baptist Church in Kansas City, Kansas.

We are flying over the beautiful wheat field country of central Kansas. Below us stretches the miles of patchwork fields with here and there the geometric pattern of a village.

As we pass so rapidly over farmstead and hamlet, my heart asks the question, "Is there Gospel there? Have those people heard the Word of Life?"

Then, my heart reaches back to our beloved school with a prayer, first of thanksgiving for the staff of faithful, sacrificing workers and for the student body as they are

laboring in classes even now that fully trained young men and women may go out to town and countryside like that below to carry the Word of Life.

But, the miles below seem endless. White ribbons mark the paths of men, and village after village speeds away, and left behind they seem lone and hungry.

Now, my heart cries out to God for more and more young lives to train that His Word may go to all the world—to these hungry towns and homes that spread the world around.

And now, God turns my heart to prayer that praying folk and stewards of our Lord's riches may see the world, know its hunger and need of the Gospel so they may pray and give that more and more young lives may be trained in the classrooms of this consecrated school to carry out the Word to "all nations."

### THE D. B. I. NUMBER

We present herewith the D. B. I. number of "Grace and Truth," and commend to our readers' interest our work which is now in its thirtieth year.

The Denver Bible Institute is a school of Christian learning, founded on the inspired Word of God, set for the defense of its fundamental teachings, dedicated to the training of Christian youth for definite Christian service. The school is interdenominational and it serves the evangelical, fundamental churches of the various denominations.

Our Alumni are on the firing line for truth all over the world. In this land and in distant lands, many Alumni and former students are in key positions of Christian service, and are thankful to God for their beloved school and the sound Christian training and experience which they received here.

Our Faculty are lovers of youth. They have dedicated themselves to Christ for the most glorious service we can imagine—that of teaching and moulding young life for the various branches of Christian service. Their work is a sacrificial labor of love, but it is not without compensation.

Our Course of Study is supreme. It gives the clear, crystallized teaching of the Word of God without any compromise. It is fundamental, dis-

pensational, personal and practical. It is calculated to give the student a working knowledge of the Bible, a flaming zeal to make the truth known, a passion for souls, and a deeper devotional life.

Our Student Body is representative of the various denominations, and comes from several states of our Nation. They are an earnest, consecrated, enthusiastic group; loving Christ above all else, and dedicated wholly to His service.

Located in the heart of the city of Denver, the queen city of the plains, and the gateway to the Rocky Mountains, the Denver Bible Institute stands as a beacon light, flashing the truth of God over mountain and plain. The climate is delightful! The course of study is unequalled! The opportunities for service are unexcelled!

In this number of "Grace and Truth" we seek to give a few faithful glimpses of this outstanding piece of Christian work. We desire the interest and prayer-support of God's people everywhere.



### OPPOSITION TO GOSPEL BROADCASTING

One of the sure signs of apostasy is the growing opposition on the part of Christendom to paid-for evangelical radio broadcasting. Recently the General Assembly of the



"Let us give thanks."

Presbyterian Church U. S. A. heard the report of its special Committee on Radio. The report, read not only to the Assembly, but given to the press, declared that the evangelical broadcasts are a religious racket supported by a gullible and deceived Christian people, and that they should be put off the air. Such an accusation is unjust and cannot be substantiated. Now comes Dr. Fred Eastman, a professor in University of Chicago's Federated Theological Faculty, saying that "Representatives of Protestant, Catholic, and Jewish groups are organizing with the major air networks to prevent 'quackery' in religious radio programs." This "quackery" is undoubtedly an allusion to the evangelical broadcasts which are supported by their listening audiences. More recently the several evangelical broadcasts have been shifted from Sunday afternoon to morning, which time is not advantageous for many to listen.

Now all of this shows the modernist hatred of the Gospel. It is of Satanic origin. Satan will black-out the Gospel if he can.

No wonder that Satan hates the evangelical broadcasts. Multitudes of people no longer hear the Gospel in the churches they attend—the only place they have a chance to hear it is over the air. The devil would take that opportunity away. Moreover, the Gospel broadcasts are reaping a harvest of souls. The devil hates that. Percy Crawford's Young People's Church of the Air reports from one hundred to three hundred confessions a week. Jack Wyrzten's Word of Life Hour records one hundred and fifty confessions of faith a week the year round. It is reported that the broadcasts of Charles E. Fuller average from five hundred to a thousand and more confessions of faith in Christ each week. We do not know the results of Dr. Walter A. Maier's Lutheran Hour and Theodore Epp's Back to the Bible broadcast, but we are sure they must be



substantial. Besides, there are scores, if not hundreds of evangelical broadcasts in local centers throughout our country. It is estimated that there are from twenty to fifty thousand persons confessing Christ each week in the United States alone through the instrumentality of these broadcasts.

In view of these facts let us Gospel-loving people pray all the harder that the prince of the power of the air shall not prevail.



### THE FAILURE OF REPEAL

We have heard a great deal about the failure of prohibition in the United States, and we think it is high time that we begin talking and writing about the failure of repeal. There are still a great many people who are misinformed, and who tell us that prohibition was a failure. In view of the facts, they ought to know better.

There have come to our attention the statistics for crime and drunkenness for 1932, the last year of prohibition, with 1941, under repeal, and the following result appears:

In 1932 there were 831 arrests per 100,000 population for drunkenness.

In 1941 there were 1,716 arrests per 100,000 for drunkenness.

In 1932 there were 65 arrests per 100,000 for drunken driving as compared to 131 arrests per 100,000 in 1941.

In 1932 there were 5,900 arrests per 100,000 for all causes.

In 1941 the figure had gone up to 15,050 arrests per 100,000 for all causes.

Since 1932 drunkenness has increased 106%, arrests for drunken driving 100%, and arrests for all causes 155%, according to government reports of up to two years ago.

And conditions are even worse now. If prohibition was a failure, what is Repeal?



### WHAT KIND OF CHURCH WILL THE BOYS WANT?

Almost everyone is interested in the return of our boys. One of the most persistent themes of conversation is about when the boys come home. We are eagerly anticipating their return, and are making plans for them. They, likewise, are giving voice to some of the things which they expect upon their return home. Recently there appeared in the Christian Herald an article by Spencer Duryee, which records an interview with Col. George S. Clarke, the Colonel of Bataan. We quote:

"What will these men who are

fighting the war expect from the Church at home, when they return from—all this? What kind of a Church will they be wanting?

"They'll be wanting something different. They'll expect something different from what they've been getting. They will never go to churches that are half-filled mausoleums. They will not go to churches good at putting on shows to get big audiences and new members; no man who has been put through hell ever has any patience with that kind of a performance. They will not want preachers who take fifteen minutes to announce that the Boy Scouts will have a hike next Tuesday, or that there will be a cake sale or a minstrel next Thursday—and then get through the sermon in ten minutes flat. Ye gods—must the Good News of God wait on cake sales and minstrels?

"What they'll be wanting will be utter sincerity of purpose. They will want the Gospel, and no substitute for it. They'll want a fellowship with a saving God. They will want an evangelical worship, and no fooling about it. They will want churches with nerve enough to branch out from serving the same little group year after year and go out into the hedges and highways and bring in the unchurched."

It is clear from these words what our boys will expect from the churches at home.

They will not want any modernism.

They will want a sound Gospel, preached fearlessly and with evangelistic passion and fervor.

They will not want any of the questionable and worldly practices in the church, practices which cause people to feel and say: "Poor church."

They will want a saving message that will bring souls into grips with God.

They will want churches with a soul-winning and missionary spirit.

We here at home had better ponder these words prayerfully and thoughtfully, and examine ourselves. Are we keeping step with our boys at the front? Surely we need a revival!



### MARVELOUS DOINGS OF GOD IN CENTRAL AMERICA

Our attention has been called to the forward progress of the Central American Mission. This Mission has two Bible Institutes, one for Indian students at Panajachel, Guatemala; the other for Spanish speaking students at Guatemala City. A fine building for the latter institution is nearing completion. This Institute

has one hundred and eighteen graduates as well as a splendid student body. Dr. C. I. Scofield organized the Central American Mission more than fifty years ago. Its President is the Rev. S. T. McKinney, D.D., who was at one time President of the Denver Bible Institute.



### WHAT IS COMING?

From German headquarters came a statement recently:

"Before the enemy reaches the heart of Germany, we will turn Europe into a maelstrom of destruction where there is but one cry, the cry for blood."

When a dictator sees his approaching doom he determines to make a terrible destruction of everything, of men and material, of cities and industries, of those who fought for him and those who resisted him, so as to leave nothing but a desolation in the earth, where nothing remains but the rising stench of rotting human flesh, with crumbled ruins and rubble and scorched earth everywhere in that which was once the dictator's domain. That is the picture. "Woe to the inhabitants of the earth and the sea" (Rev. 12:12). This prophecy of the great tribulation time has its foreshadowings today.



### OUR MISSIONARY FUND

May we call the attention of our Grace and Truth family to our Missionary Fund. The donations which are made to this fund are used for the spread of the testimony in the sending of Grace and Truth to missionaries at home and abroad. In this way many missionaries are provided with the strengthening and comforting message which our magazine contains.

Just now, we have before us an appeal which comes from the Hope Book Club, which maintains a library and free gospel reading room in Travancore, S. India. There, a group of persecuted believers are studying the Word of God and spreading the Gospel. Their immediate need is for evangelical books, including copies of Thompson's Chain Reference Bible and Jamison, Fawcett and Brown's Commentary. Even used or shop-soiled copies will be welcomed. It is impossible for these poor Christians to purchase books because India has inflated prices for everything. It may be that our readers can supply this need, either by sending books or some of God's money with which to make purchases. Address, Grace and Truth Missionary Fund.

*Who then is willing to consecrate his service this day unto the Lord?*

*—I Chronicles 29:5.*

GRACE AND TRUTH





## Meet our President

SAM BRADFORD, A.B., B.S.

# The Place of the Bible Institute In Christian Education

### CHRISTIAN EDUCATION IS IN THE GREAT COMMISSION

When the Master spoke to His disciples on the Mount of Olives, sending them out to the uttermost parts of the world to carry His Gospel, He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20).

Here Jesus set the task of Christians in a threefold ministry. First, evangelism—making Christians. Second, leading them into the fellowship with other Christians in the churches that were to be formed for the carrying forth of the Gospel, this being implied in the ordinance of baptism. Third, "teaching them to observe all things whatsoever I have commanded you." The Church's task begins with the sinner; it is completed in the saint. In all the centuries of Christian progress there have been those who have forgotten that this latter part of the Great Commission is as much a command of Jesus as the first part. Those who evangelize without teaching the way of the Lord and the way that Christians should walk, are neglecting a vital part of the Commission of the Lord Jesus Christ. This portion of the Commission sets forth the purpose of God for the ministry of Christians, in a threefold outline.

#### The Message of Christian Education

The message of Christian educa-

### BY SAM BRADFORD

tion is, "all things whatsoever I have commanded you," or the will of God. In recent decades particularly there has been great turning aside from the Word of God as the source material for Christian education. Studies in philosophy, psychiatry, economics and sociology have been too often substituted for the true source of the ministry of Christian education. No where in all the world do we find the express will of God except in the Word of God, and that Word of God is the Bible.

One of the deepest needs of the churches across our land today is need for consecrated and trained teachers who can efficiently and effectively teach the Bible—teachers who know the Word and who are trained to teach it to the various age groups of our churches. Seminaries are primarily commissioned to train preachers and missionaries, but the need in the church does not end with preachers and missionaries. A great preacher may stand in the pulpit and proclaim the Gospel to mighty crowds; scores of souls may be won to Christ—truly saved and born again, brought to Christ through the preaching of the Word and the proclamation of the atonement that God has provided through the blood of His Son. But, the need does not end in conversion. As in the home individual attention must be given to the growth and development of

each child, so in the church individual attention must be given to each convert. Each must be fed, must be guided and must be made to know what God would have that Christian do. This cannot be taught by teaching rule and rote or by teaching them to repeat such things as are supposed to be the will of God. No person is in the will of God until he has been thoroughly saturated with the Word of God. First, in knowledge of its text. Second, in understanding of its message. Third, in the natural fruit of such understanding—the deepening of his spiritual life to the point where he consciously walks with the Master and has developed that sense which makes him know the will of God in his life.

The Bible Institute provides this training for not only preachers and missionaries but for Christian workers of all fields. Those who would enter child evangelism, those who would become directors of religious education, as well as those who would be better servants of God as Sunday School teachers, directors of young people's groups, teachers of neighborhood Bible Classes, etc.

#### The Purpose of Christian Education

Second, "to observe" or to do the will of God. Many know what the will of God is for their lives, yet reject that will and refuse to walk in the plan which God has made. A vital need of the church of today is that there may be those who are

*Continued on page 365*



# THE COURSE SUPREME

BY LEO C. LAPP

**THE COURSE OF STUDY** at the Denver Bible Institute covers three years of thirty-six weeks each. Two regular college-length semesters of eighteen weeks are held each year. The class periods are fifty-five minutes long. Required classes meet in the morning and electives in the afternoon. The course of study is a full Bible Institute Course—taught on college level—and is accredited by the United States and the State of Colorado as a full theological course for the training of pastors and essential Christian workers for spiritual work in the United States and abroad.

Should the present world conflict continue at its present pace, it is the plan of the Board of Directors to

establish a summer school for pastors and Christian workers as part of the accelerated program for schools and seminaries. (Watch for the announcements of this feature.)

All courses and classes of the Denver Bible Institute are designed to give the student a working knowledge of **THE BIBLE**. The Bible is the text-book preeminent; all subjects are emphasized as relatively important to this central text-book. A method of Bible study that develops independent Bible students is employed in order that students will be enabled to continue their studies searching out the Word of Truth after they leave the Institute.

## The Purpose of the Course of Study

**THE PURPOSE OF THE COURSE OF STUDY** at the Denver Bible Institute is to instruct and train young men and women for Christian service, whether in the Church, Christian schools, or the Mission fields.

We seek to train the workers in Christian living and conduct as well as for Christian service.

A wide field of subjects is covered in the course of

study. Each subject is as practical and complete as it is possible to be. We teach sound, fundamental, evangelical, and dispensational doctrine along the best pedagogical lines. We also seek to give the students as much practical training as is possible, for we aim to send the workers forth as master workmen—experts—and wise master craftsmen in their own fields of particular ministry to which they believe and feel the Lord has called them.

## The Outline of Subjects

### THE GENERAL COURSE

The three-year course leading to a diploma

#### Required Subjects

#### FIRST YEAR

First Semester	Hours	Second Semester	Hours
Bible Analysis .....	2	Bible Analysis .....	2
Bible Dispensations .....	3	Bible Principles .....	1
Bible Principles .....	1	Bible Distinctions .....	2
P. C. L. ....	2	P. C. L. ....	2
Synthesis .....	2	Synthesis .....	2
English I .....	3	Missions .....	2
Public Speaking I .....	2	English I .....	3
Teacher Training .....	1	Public Speaking I .....	2
Elective .....	2	Teacher Training .....	1
		Practical Work .....	1

#### SECOND YEAR

First Semester	Hours	Second Semester	Hours
Bible Analysis .....	4	Bible Analysis .....	4
Bible Doctrine .....	2	Bible Doctrine .....	2
Personal Evangelism .....	2	Missions.....	2
Church History .....	2	English II.....	2
English II .....	2	Homiletics.....	2
Public Speaking .....	1	Christian Evidences.....	2
Teacher Training.....	1	Teacher Training.....	1
Memory Work.....	1	Practical Work.....	1
Elective.....	1		



### THIRD YEAR

First Semester	Hours	Second Semester	Hours
Bible Analysis .....	4	Bible Analysis .....	4
Bible Doctrine .....	2	Bible Doctrine .....	2
Biblical Introduction.....	2	Old Testament History.....	2
Old Testament History.....	2	Pastoral Theology.....	2
Comparative Religions.....	1	Practice Writing.....	1
Homiletics.....	2	Public Speaking.....	1
Practice Writing.....	1	Practical Work.....	1
Memory Work.....	1	Elective.....	3
Elective.....	1		

#### The Certificate Course

Beside the general diploma course stands the certificate course which is designed for those who have not completed high school, for those who wish special training in Child Evangelism, for those preparing specially for service in their own church and local community, or for those who for any reason are not inclined to the full general course of study. The subjects in this

course are the regular classes of the general course.

#### Elective Subjects

Elective subjects for specialized training are Greek, Hebrew, Spanish, Choir, Notation, Choral Conducting, Orchestra, Child Evangelism, Sunday School Methods, Christian Recreation, Bible Geography, Shorthand, Typing.

## The Faculty of the School

The faculty of the school is composed of competent teachers such as are well qualified for the high and honored position they hold. A number of the teachers give full time work at the school, while others are out-

standing Christian workers from the churches in Denver.

Now we wish to introduce to you the respective members of the faculty:

**REV. SAM BRADFORD, President of the School** and Pastor, Beth Eden Baptist Church, Denver. Mr. Bradford is instructor in Pastoral Theology, Public Speaking, and gives special lectures of vital interest.



**REV. H. H. STEWART** teaches Bible Analysis, Bible Dispensations, and Bible Doctrine. Mr. Stewart is the Business Manager of the school magazine, "Grace and Truth," as well as Sunday school lesson expositor.



**REV. MAURICE DAMETZ**, Pastor of Littleton Presbyterian Church, Littleton, Colorado, teaches Bible Principles, Christian Evidences, Church History, and Bible Geography. Mr. Dametz is also the editor of this magazine, "Grace and Truth."



**REV. A. H. YETTER**, teacher of Bible Analysis, Personal Christian Life, Personal Evangelism, and Leader of Evangelism, as well as Manager of the School Business.



And, **LEO C. LAPP**, Dean of the Faculty, teaches Bible Analysis, Synthesis, Homiletics, Missions, Old Testament History, and Hebrew.



**REV. THOMAS MURRAY**, Pastor of the First Avenue Presbyterian Church, Denver, teaches a most valuable senior course. His specialty, Biblical Introduction.





**REV. WILLIAM FORD**, Pastor of the South Denver Bible Hall, specializes in Analysis and Exposition of the Epistles of the New Testament.



**MISS HANNAH OHLSON**, Director of the Speed-O-Type School of Stenography of Denver, is instructor in the Secretarial Courses.



**MRS. L. C. LAPP**, specializes in Pedagogy, Teacher Training, and Young People's Evangelism.



**MRS. CORNELIA RAMME**, for many years an instructor in Trinidad Junior College, teaches Notation and Sight Reading, Choral Conducting, and Voice.



**MRS. S. R. SKIVINGTON**, long-time missionary in Brazil, teaches Spanish.



**MISS MABEL BURKE**, private instructor of instrumental music teaches piano, accordian, marimba, etc.



**MRS. H. H. STEWART**, the Registrar of the school, is assisting in the course in English.



**REV. RALPH OBITTS**, Assistant Pastor of Beth Eden Baptist Church, teaches Greek, Orchestra, and General Chorus.



**IN ADDITION TO THIS** regular faculty, special speakers of national and international reputation are heard regularly at the Chapel period

which meets daily. The opportunity to hear the leaders of the spiritual world is a choice education in itself, all above the regular course given

by the regular faculty of the school. The faculty of the **Denver Bible Institute** ranks high. And the course of study is second to none.

"Channels only, blessed Master,  
But with all Thy Wondrous Power  
Flowing through us, Thou can'st use us  
For Thy glory every hour."

..

—Selected.







Student Body and Staff, Denver Bible Institute, October, 1944.

## What Makes D. B. I. the School of Schools to Me

BY MARVIN ALLEN

reason. We come here not because it is a school of the Bible but because we feel that the Lord would have us attend this particular Bible school, though there are others. One classmate said, "The primary reason for my coming to the Denver Bible Institute was that I felt the definite leading of the Lord directing me here..." Another one said, "I came to D. B. I. because I felt it was the Lord's will..." This same thought prevails throughout the students. I know that this is the school for me! Even during the period when I had to leave, my conscience kept repeating, "That is the school."

Here in Denver, Colorado, we have one of the finest climates in our United States. Pure, dry air, higher

altitude, lots of sunshine, rain, a good share of white snow makes this area a healthy place in which to live. Since I came from a low altitude and damp climate I can testify to the healthful effects of Colorado's climate. Buttressing the horizon is the great Rocky Mountain range. As we gaze out toward the distant peaks a certain restfulness and quiet calms the soul and soothes tired strained tissues, giving an inward lift that helps one to great heights in Christian experience. A quiet time in the mountains is an experience never to be forgotten. Thus the environment of the school's location is exceedingly inviting for both spiritual and physical life.

As a city, Denver's size and western hospitality appeals to one. Though not large it is classified among the larger cities. Though the

"This is to me of all the schools on earth the dearest,

Its message clearest, its heart the nearest,

Truly it gives rich truths of God, gold ne'er can buy,

We call it dear old D. B. I."

As old "grads" hum these lines of the school song there is an inward feeling echoing the past of living days and years that would speak of what I wish to write. Those who have never seen nor attended our school cannot visualize the feelings of those of us who have had or are now having the experience.

Conversation with some of the students concerning this theme revealed that the first reason they gave for attending D.B.I. was that the Lord had led them here. Surely this is more important than any material



advantages of a large city are ours, there is not that bustle of some cities. There is something about this western town that differs from others. Every possible advantage for evangelistic work is to be found in Denver. To list some of them: jails, missions, hospitals, shops, streets, parks, child evangelism, Sunday schools, young people's groups, boys' clubs, military camps.

To add to the regular evangelistic opportunities, Denver is open to any energetic Christian. No one field of service is crowded. Each student has every opportunity for using his talents in the Lord's service. Some have found daily work in Child Evangelism equaling the practical experience gained by those who are engaged in this work full time. The fields of evangelism in all of its ramifications, i. e., child evangelism, missionary work, Sunday schools, military camps, young people, special meetings, work among other nationalities, etc., are open to each of us according to our calling. It is noteworthy to hear the plans of our groups as we look toward Christian endeavors this year.

Many people list secular work possibilities as an advantage for a school. We have that too. A number of the students find work with the school; others go out and work for Christian business men; still others are employed in direct Christian efforts. It is not necessary to be rich nor to have a high salaried job to attend D. B. I. The cost per year has been kept to the minimum by careful planning and by personal donation of services of a number of men and women.

A survey of the student body regarding the question of why D. B. I.

is the school of schools reveals that the distinctive Bible teaching is another reason. By that I mean the straight, truthful teaching from the "Text" itself. "I chose D. B. I. because of its fundamental, pre-millennial Gospel..." We major in the English Bible here. Our courses are built to equip us with a working knowledge of the Scriptures. This training brings the oft-repeated statement that D. B. I. graduates know their Bibles. The distinctive courses of Bible dispensations, Bible principles and Bible distinctions added to the regular Bible Institute subjects favor us with a practical insight to the structure and interpretation of the Holy Scriptures. The Bible is opened up to multitudes of inexhaustable fields of study; thus, after the diploma, comes the further possibility of private study from the introduction received in classes. It is my wish that each of you could become familiar with these classes. Since the description cannot go on, we extend a cordial welcome to those of you who live in Denver and to those who may be passing through Denver to visit classes of the day school or the evening school.

During the nine months of school session we turn from home life to dormitory life. Fun is not the proper word to use, perhaps, but what better word could describe dormitory life? I wouldn't think of going to Bible school unless I lived in the dormitory or close enough not to miss anything. Meal times and free times are open invitations to anyone who can originate some fun for relaxation. Of course, many of those minutes are spent in serious discussions and efforts are made to help fellow classmates. Before the dinner bell sounds comes a favorite time for

gathering on "Doctrine Porch" and there many an international and church problem has been solved. The theologians as well as the diplomats of today could save hours of study would they but consult with our student body, for we can get an answer to the most weighty of matters! No doubt the "grads" are giving a chuckle up their sleeves over this.

The student body itself is a strong attraction. "I like a school which has a small student body for there are more opportunities for fellowship among the students, faculty and staff," writes one girl student. This is the general opinion among us all. We have a grand time in our dorms, at the tables, in the halls. As one student has said, "I like D. B. I. because it is a small school. We receive personal attention here that would be impossible in a larger student body. Here we know every student intimately. We learn to love each one for what he is and to overlook his little peculiarities. Because D. B. I. isn't large, each of us has a real part in making it the school it is." Chatting, singing, praying draw us close together to share each other's experiences. We are organized to conduct activities relating to school life. The Social Committee plays an unusual role in developing the school's community life—to bring relaxation to us. The Missionary Committee reaches out into the foreign and home fields to bring information and, by special events, awaken the spark of the spiritual calling, "Go... preach."

There may be some reason omitted if every classmate and the alumni were interviewed but these sum up the feeling within me for singing our school song, "This is to me of all the schools on earth the dearest..."

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SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.

—John 5:39.





# The History of D. B. I.

BY HILLAND H. STEWART

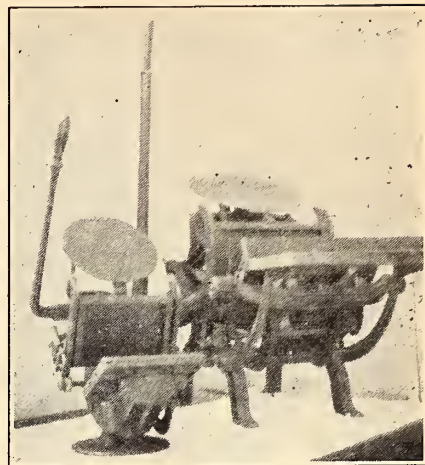
"History," someone has said, "might well be spelled 'His-story.'" That the story of the Denver Bible Institute is one complete episode of God's absolute control, none would dare to claim; but that God's directive hand has had much to do with the affairs of this school, none can deny.

Thirty years ago this fall D. B. I. had its beginning. Years previously God had laid on the heart of a Christian, young man, Clifton L. Fowler, the burden for a Bible training center to meet the need of this Rocky Mountain region. For a number of years the burden was not lifted, nor was the way opened for the work to begin. Doubtless God was working out His own plans, for in 1914 He very definitely placed "dew on the fleece," and the school was opened.

of school desired could more efficiently be operated in the country, the directors purchased a tract of land eight miles west of the heart of Denver. Buildings were erected and the classes were moved to this quiet country spot. In the course of a few years many fine improvements were made until the campus became well equipped for the work, as well as a place of delight and beauty.

With all of its desirable features though, the campus lacked one necessary thing—proximity to a number of things essential to the work. Accordingly in 1943 the directors voted to move the school back to the former location at 2047 Glenarm Place. The increased benefits of this downtown location have been demonstrated in many ways.

The saving in time and expense in transportation has in itself justified the move. Denver pastors, unable to spare time to go outside the city, are now available for regular and special instructors. Doubtless, the greatest benefits have been to the students. Many people living in and working in Denver have been able to take advantage of either part or full time class work. Students needing part time employment, as many do, are able to find work near enough to the school to carry on such work with their studies. Without any doubt, though, the greatest advantage is the proximity to the work for which the students are training. All the students participate in some practical Christian work each week. Some spend a great deal of time in this work. Pastoring small churches, church calling work, and child evangelism classes now occupy much of the spare time of the students, and in many instances this work is a means of helping support the student. Thus



The First Printing Equipment

the students are not only very definitely serving the Lord while in training, they are also receiving valuable experience and additional training under competent pastors and Christian leaders.

From a start as inauspicious as was the school's, the publishing department has grown up into an important phase of the work. Two little hand presses comprised most of the printing equipment at one time. Today the school has a well equipped shop which prints the official organ, *Grace and Truth*, as well as a great deal of other Gospel literature.

God has blessed D. B. I.—never endowed, never heavily supported by large givers, yet always cared for. He has laid it on the hearts of His people in many different sections to support the school; some regularly, others at various times according to His will and according to the need. He has always been faithful in caring for the school that started on Philip-  
pians 4:19.

Continued on page 365



The Building Where the First Classes Were Held

Though God very definitely led the way for the school to start, He did not at that time confirm His leading with great physical assets. One instructor, two students, and a rented store building were the tangible evidences of a Bible school at the start. There was substance though, which was not tangible—"faith . . . the substance of things hoped for," and the school grew.

Within a few short years the Institute became an incorporated organization occupying its own building at 2047 Glenarm Place, the present location.

In 1928, believing that the type



Brookes Hall, Dormitory and Administration Building at the Former Location West of Denver



# On the Firing Line with the D. B. I. Alumni

BY A. H. YETTER

A great American general was once asked by a missionary whether he thought that missionary work should be carried on in war time. His response was a question: "How do your marching orders read?" The missionary replied: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). He realized as he spoke that he had the answer to his question.

These same compelling words have come down through the centuries, and as they have sounded in the ears of the D. B. I. Alumni, they have been taken literally. Consequently, you will find the graduates of the Denver Bible Institute filling useful places in our Lord's great harvest field both at home and abroad.

It is the purpose of this article to indicate something of the work of the some two hundred Alumni members. We say "something of the work" because it is obviously impossible even to list the names and addresses of our Alumni in this short article. We shall, however, seek to classify the graduates according to their spheres of labor, where known, and we shall discuss in some detail the work of a few. These few will serve to illustrate the fine work being done by most of our Alumni throughout the world.

## PASTORS AND PASTORS' WIVES

Seventy of our Alumni are engaged in pastoral work, either as pastors or as pastor's wives. They are serving our Lord and His Church in fifteen states of the Union, some in denominational churches and many in independent churches.

An example of the splendid contribution being made to the churches by our Alumni is found in the work of Rev. Ivan Olsen ('36), pastor of the Berean Fundamental Church of North Platte, Nebraska.

This church has moved forward steadily, in every way, under the aggressive spiritual leadership of Brother Olsen. The membership has increased, the church has undertaken the support of a number of foreign missionaries, and young people are going from this church to Bible training schools to prepare for service for Christ.

In addition to the above, Mr. Olsen has pioneered in the establishment of the Maranatha Bible Camp, which has grown steadily since its inception. The picture on this page speaks for itself of the Lord's blessing upon this effort to reach young people with

the challenging message of God's Word. This year over two hundred young people attended the Camp, located near North Platte, Nebraska. Many found Christ as their Saviour; many were restored to fellowship with Christ; and many yielded themselves to Christ for full time service. Of this latter group, many are enrolled now in Bible training schools.



Group at Maranatha Bible Camp—'44. Standing, Rev. Ivan Olsen, Rev. Theodore Epp, Rev. Sidney Correll

Our second classification is:

## MISSIONARIES

There are eighteen foreign missionaries and thirteen home missionaries among the graduates of D. B. I. Since these are mentioned in detail in the article by Mrs. Harriet Johnson, we shall not discuss them further here.

The third classification is:

## EVANGELISTS

We know of only one graduate of D. B. I. who is on the field as an evangelist, and that is Rev. Carl C. Harwood, class of '37. This does not mean that none of our other Alumni are gifted along evangelistic lines. But this is the only one we know of who has devoted his time especially to this field. However, we expect the number in this field to be increased in the not too distant future.

Mr. Harwood has been in the evangelistic field for a number of years, and his ministry has been signally owned by God in the salvation of many precious souls. Mr. Harwood was at one time associated with the

Old Fashioned Revival Hour as Field Evangelist. Later he worked with the the World's Christian Fundamental Association. More recently, he was representing the Child Evangelism Fellowship in the Northwest. At the present time, in cooperation with his brother, Rev. Clarence R. Harwood ('28), he is superintending the Victory Center for Servicemen in Denver. This is being operated as one of the enterprises of the newly established Spurgeon Foundation. This Foundation has as its purpose the

sending of sound Gospel workers into the unreached areas at home and abroad.

The fourth classification we note is:

## BIBLE SCHOOL WORKERS

Eleven of the Alumni of D. B. I. are engaged in Bible School work in some capacity. Most of these are engaged in the work at the home base, in Denver.

One of our early graduates, Rev. Wade K. Ramsey ('20), is doing a splendid work at the Kansas City Bible College, Kansas City, Missouri. He holds the position of Dean in the Kansas City school. This is a growing school, and this year the enrolment in the day school totaled forty-two. Mr. Ramsey is teaching the following subjects: Typology, Book of Daniel, Bible Analysis, Modern Religions, Bible Doctrine, Principles of Bible Interpretation, and Synthesis.

We come now to the fifth classification:

## ATTENDING SCHOOL

According to our information, ten

GRACE AND TRUTH



of the Alumni are attending various schools to obtain further training for Christian service, as follows: Rev. Norman Renn ('34), Northern Baptist Theological Seminary, Chicago, Illinois; Rev. Roy Boese ('27), Moody Bible Institute, Chicago, Illinois; Rev. Louis Arkema ('37), Wheaton College, Wheaton, Illinois; Rev. James Hanson ('42), Wheaton College, Wheaton, Illinois; Miss Grace Edmonson ('31), Bob Jones College, Cleveland, Tennessee; LeRoy Selby ('43), Sterling College, Sterling, Kansas; William Moffet ('43), William Jewell College, Liberty, Missouri; Adolph Tulowitzski ('44), Anne Vanderlaan ('44), Buffalo Bible Institute, Buffalo, New York; Rev. Russell Taft ('29), Bethel Seminary, Minneapolis, Minnesota.



"Back to the Bible" Quartet, Ernest E. Lott, Delmar Stevens, Darrel Handel, and Theodore Epp

The next classification is:

#### CHILD EVANGELISM

Six of our graduates are engaged in this needy and fruitful field in four different states. Mrs. Fay (Andrews) McKee ('39), is doing a splendid work in the state of Colorado in the capacity of assistant director for Child Evangelism. Her husband, Rev. T. W. McKee, is the State Director. The work is well organized in Denver, and many children are being reached each week with the Gospel. In addition, conferences are sponsored with outstanding speakers to stimulate interest in the evangelization of the children.

Our seventh classification is:

#### RADIO BROADCASTING

Six of our Alumni are associated with Gospel broadcasters, including the well known "Old Fashioned Revival Hour," and the "Back to the Bible Broadcast." The picture of the

"Back to the Bible" quartet shows three faces familiar to many of our readers. They are: Rev. Ernest Lott ('33), Music Director and Office Manager of the "Back to the Bible Broadcast"; Rev. Delmar Stevens, ('41), (now in Africa); Rev. Darrel Handel, former student, Broadcast Evangelist. In addition to these shown, and associated with the "Back to the Bible Broadcast," are Miss Ruth Wood ('37), and Mrs. Ernest Lott ('34). Miss Rose Baessler ('28) is filling a responsible place with the "Old Fashioned Revival Hour." We have heard many splendid reports of the work being done by these consecrated Alumni to get the Gospel out to thousands by means of the radio.

In addition to those classifications mentioned, there are two which we present in closing. One is that of the armed forces of the United States. Two of our Alumni are in khaki: Lieutenant James Wood ('38), and Pfc. Howard Comstock ('31). The

other classification might be termed miscellaneous, and in this classification there are ninety-seven. The activities of many of these are unknown, but any word about them will be most welcome.

We are caused to rejoice as we present this sketchy account of the great work of our Alumni. Even this brief and inadequate survey indicates the far-reaching ministry of the Word of God through the graduates of the Denver Bible Institute. In addition there are a large number of former students of the Institute who are filling important places in various phases of the work of our Lord.

How wonderful it will be when we gather in glory to tell what great things the Lord hath done in and through us! In the meantime, let us labor on, willing to spend and be spent for Him Who loved us and washed us from our sins in His own blood; and let us heed the admonition, "Pray, one for another."

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BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

—Romans 12:1.



# The Field is the World

BY HARRIET M. JOHNSON



"The field is the world" (Matt. 13:38), and the last command of our Saviour while here upon earth was, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

For thirty years the Denver Bible Institute has been training young people. Many of them, having heeded Christ's command, are now serving Him on mission fields in many lands.

In South America, a land of opportunity, but also a land of darkness, we have the following representation:

Miss Anna Thorell ('25) is working under the Orinoco River Mission. She has spent about eighteen years in this work.

Mrs. Hannah Roach ('30) is a missionary to Peru. She has served the Lord there for about twelve years, but at present is home on furlough.

Mr. Ernest Fowler ('33) has been in Colombia for ten years. Mr. and Mrs. Harvey Hammond, former students, joined Mr. Fowler in Colombia. These three missionaries served for one term, came home on furlough, and went back again. Shortly after their return to the field Mr. Hammond and Mr. Fowler with some other men took a trip into the mountains to visit some Indian tribes where the Gospel had not been preached. While on this trip Mr. Hammond became ill, and was called home to be with the Lord. Mrs. Hammond with their little boy, Paul is continuing in the work in Colombia.

Miss Dolores Teander ('44), who has been accepted by the board of the Evangelical Union of South America, is preparing to sail for Colombia as soon as her passport is granted.

Mrs. Eric F. Smith (Gertrude Derrick) has been in Bolivia for several years. She is a former student.

Rev. and Mrs. Stanley Skivington ('25) spent a number of years in South America in different countries. Since they are now unable to continue as missionaries, they have been serving the Lord at home in the McCarrell Memorial Church of Denver, Colorado, where Mr. Skivington is pastor.

Rev. Elton Crowell, former student, is a missionary candidate of the New

Tribes Mission, but we do not know to which country he will be sent.

The need in Central America and Mexico is astounding. Some have responded to that need.

Miss Doris VanWingerden ('42) is a missionary candidate for Central America. She plans to leave as soon as her funds and outfit are complete. She still needs her passport and permit. But God Who has called her is able to meet her needs.

Mr. Milton Gabler, former student, is in Mexico.

Rev. and Mrs. Otto Deming, former students of the Institute, went to Africa for one term. They came home on furlough and were not able to return to their field. They were burdened for Mexico, where they are now serving. The Lord is blessing their work, and they are happy in His service.

"China's Millions!" What a description this is of the land of millions of souls, and for the greater part these souls do not know Christ, nor have they ever heard His name.

Mrs. Mary Fickett Howes ('23) went to China shortly after she was graduated, and is still there. She and her husband have experienced many trials and testings, but they are trusting the Lord Who called them into His service to carry them through this immediate testing of war. We know that their "affliction . . . worketh for us (them) a far more exceeding and eternal weight of glory" (II Cor. 4:17).

Miss Lillian Daniel was in China for one term. She came home on furlough and had been here only a few weeks when Japan declared war on China; she could not enter the country again.

God has called a large number of our graduates and former students to Africa, the dark continent. Some have given many years of service there, while others have just arrived at their stations. But from all of them word comes back that the Lord has blessed and many souls have been saved.

Rev. Harold Ogilvie ('18) and Mrs. Ogilvie, a former student, were missionaries under the Sudan Interior Mission for over twenty years.

He is now the pastor of the First Baptist Church of Longmont, Colorado.

Mr. and Mrs. Guy Laird are working with the Mid-Africa Mission. They have been on the field for about twenty-five years. Mr. Laird is a former student.

Mr. and Mrs. Erdie Nelson are now located in Florida after three terms of faithful service under the Africa Inland Mission. Mr. Nelson was formerly a student of the Institute.

Mr. Lester Lehmuth, a former student was burdened for Morocco, but because of poor health he was rejected by the mission board. Mr. Lehmuth went to Morocco without the support of a mission. After serving there, he returned home for a while. Now he and his wife (Lucille Culyer, '40) plan to go to Morocco to serve Christ. The burden to start a boys' home and school is upon Mr. Lehmuth's heart, and he is eager to be on the way. At present, however, Morocco is considered in the war area, and a permit cannot be granted.

Miss Katherine Harder, former student, was in Africa for two terms, but her health forbade her returning to the field. She is now working with the colored people in Kansas City, Missouri.

A number of missionaries are working under the Berean African Missionary Society. Rev. Irving M. Lindquist (E.S., '36) served one term and was brought home because of ill health. His health has satisfactorily improved, and he now has arrived on the field for the second time. Mrs. Lindquist (Betty Hess, '38), Miss Dorothy Reich ('39), and Miss Gladys Ewalt ('43) accompanied Mr. Lindquist to Africa, and are beginning their first term. Mr. Albert Jansen ('35) and Mrs. Jansen, a former student, began their work when the mission was first started in Africa. They are now on their way home for a rest and recuperation. Mr. Leonard Parcel ('36) has sailed for Africa; Mrs. Parcel who is continuing her training in nursing plans to join her husband later when the children will be permitted to go.

Rev. C. R. Lindquist ('27) is president of the board of directors of the Berean African Missionary Society;

*Continued on page 347*



# Ecclesiastes and Ephesians

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## Chapter Ten

BY CHARLES M. NEAL

### THE HEIGHT TO WHICH WE ARE BROUGHT

**"To the saints that are at Ephesus..."**

Paragraph 1—Chapter 1:1, 2—

"Paul, an apostle of Christ Jesus through the will of God, and the faithful in Christ Jesus: Grace to you and peace from God our father and the Lord Jesus Christ."

**"And the faithful in Christ Jesus..."**

Fresh from the hands of Paul, the epistle of Paul to the Ephesians, began from Ephesus, its long and useful journey. But it comes in all its freshness and goodness to "the faithful in Christ Jesus" anywhere and in all this dispensation. The doctrine of the security of the saint is affirmed throughout the New Testament but it is never discussed. It is affirmed in Ephesians but not discussed. This doctrine, as found in the Scriptures, would be cleared of many difficulties if the difference between salvation and rewards was clearly understood. It is not in the province of this exposition to discuss here at length, this doctrine, except as it relates to the phrase "the faithful in Christ Jesus." No one is "in Christ Jesus" except those who have been born again. All who have been born again are "saints," but all saints are not faith-full. The carnal Christian is a "saint" but is not faithful, and lies open to chastisement rather than fellowship. Faithfulness here at the very entrance of Ephesians is not directly related to Salvation but to the Fellowship which Paul is about to set forth. The correctness of this conclusion is assured by the context of the entire book; in all the book there is not the least intimation that the true child of God may be lost...

**"Every spiritual blessing..."**

Paragraph 2—Chapter 1:3-14—

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love: having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of his will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved: in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He made to abound toward us in all wisdom

and prudence, making known to us the mystery of His will, according to His good pleasure which He purposed in Him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in Him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory."

**"It is eleven days' journey..."**

Moses in recounting the departure of the children of Israel from Horeb says, "It is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." Just over the hill from Kadesh-barnea there stretched the Promised Land in its largest area under the Abrahamic grant. Moses said, "Behold, I have set the land before you: go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them" (Deut. 1:2, 8). Unbelief prevented Israel from immediate entrance into that land, and later when they did enter, it was into a restricted area (Josh. 14:1-5). The book of Joshua is but a feeble picture of Ephesians. In Ephesians there is no limited area allotted, but every spiritual blessing in the heavenlies is open to the children of God. The blessings are limited only by our capacity for appropriation and assimilation. If our hearts are open to God, and our yieldedness true and complete, we may live just this side of heaven itself in the heavenlies in Christ Jesus. Let us pass through the land.

**"Before the foundation of the world..."**

A study of the choice fundamental words in Ephesians gives the child of God a wonderful perspective, in every direction; if backward, it is "before the foundation of the world" (1:4); if down, it is "into the lower parts of the earth" (4:9); if up, it is "far above all the heav-

ens" (4:10); if forward, it is "unto all the generations of the age of the ages" (3:21 margin). Yes, as is said, "Thine eyes did see my unformed substance; And in thy book they were all written, Even the days that were ordained for me, When as yet there was none of them. How precious are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: When I awake, I am still with thee" (Ps. 139:16-18).

He who knew me before the foundation of the world, knew me by name and wrote my name "from the foundation of the world in the book of life" (Rev. 13:8). His choosing me at that time did not cause me to order my life according to that choice, for I knew nothing about it. His choice was based on foreknowledge of what I would do when given the opportunity by His calling. There is one passage which gives, without a break, the whole series of wonderful words from Foreknowledge to Glorification. The context of the whole chapter shows that it means just what it says. Here is a bit of the doctrine of security packed snugly in a chapter that gives seven most wonderful freedoms. We are speaking of Romans 8:29-30, which we quote, "For whom he foreknew, he also foreordained to be conformed to the image of his son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." On our part we are in the process, but on God's part it is a work already accomplished. That gives me the full assurance of faith.

**"Ye also, having heard the Word of the Truth..."**

The context shows that the phrase, "the truth," refers to the glad news about the work of Christ "in whom we have our redemption through his blood." The phrase "had before hoped in Christ" refers to the Jews whose Scriptures had caused them to look for the promised Messiah. When he says, "in whom ye also," he refers to the Gentiles who had heard the glad news from the days of Cornelius on down through the years. To the saved, whether to Jews or Gentiles, Paul says, "in whom, having also believed, ye were sealed with the Holy Spirit of promise."

In the Bible, sealing represents at least three things: (1) Ownership—an illustration of this is seen in the



branding of stock; in the Bible there is the illustration in Revelation 7:3 where the slaves of God were branded in the forehead. See also II Timothy 2:19 for an illustration. (2) A finished transaction—such as impressing legal papers with the seal of state. Such a case may be seen in Jeremiah 32:10-11. (3) Security—as Daniel was secured from danger from without by the seal on the stone; such security was also attempted by puny Pilate by the seal on the stone at Christ's tomb (Dan. 6:17; Matt. 27:66). Other cases of sealing for security may be seen in the following: Esther 8:8; Rom. 15:28; Rev. 5:1-2. In the sealing of II Corinthians 1:22; Ephesians 1:13 and 4:30 we have the blessed assurance of all three of these meanings. We belong to the Lord and His seal of ownership is upon us; we have accepted His finished work for us, and that makes it a finished transaction; our security is vouchsafed by the Lord Himself (John 10:28-29).

**"Which is an earnest of our inheritance..."**

An "earnest" is "part of the purchase-money paid in advance as security for the rest." As we often say, "to bind the bargain." When we accepted Christ as our Substitute God finished the transaction at once by sealing us with the Holy Spirit of promise. Giving the Holy Spirit is only part-payment to bind the bargain until the full amount is paid. The rest will be paid on the day when redemption is complete, and that is adoption day—the time when Christ returns and redeems the body (Rom. 8:23; Eph. 4:30). This is the adoption spoken of in verse five and for which the child of God awaits. All the places where the word adoption occurs are in full agreement with this plain statement; for other places see, Romans 8:15; 9:4; Galatians 4:5. The price of redemption was very costly to the Father, Son and Holy Spirit, but the glorious use of the material purchased for ages to come will fully remunerate for the divine investment. It is said, "He shall see of the travail of his soul, and shall be satisfied." The consummation of redemption is the joy which was set before Christ which caused Him to endure the cross and despise the shame (Eph. 2:7; Isa. 53:11; Heb. 12:2). The purchased possession consists of man and all the creation of which he was made Lord (Heb. 2:5-18). The "dispensation of the fulness of the times" in which all things are summed up in Christ, is doubtless the coming age mentioned in the next paragraph.

**"Having the eyes of your heart enlightened..."**

Paragraph 3—Chapter 1:15-23—

"For this cause I also, having heard of the faith in the Lord Jesus

which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe, according to that working of the strength of his might which he wrought in Christ, whom he raised from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the Church, which is His Body, the fulness of him that filleth all in all."

**"His inheritance in the saint..."**

The saints were made a heritage of God (verse 11) by what Christ did on the cross. To know what that heritage is worth to God, and what He is going to do with it, is of immense importance to us since we, the saints, compose it. In this and the next lesson we are going to point this out. We shall see The Height to Which We Are Brought, and The Purpose for Which We Are Wrought. To apprehend these truths is not easy, since we are so unseeing. That is the reason that Paul prays so earnestly for them and for us. He wants us to have eyes to see:

1. Him—our Lord Jesus Christ.
2. What His calling means to us now and forever.
3. The mutual riches and glory this heritage holds.
4. The power operating for its full and final consummation.
5. The unmeasurable heavenly heights it anticipates.
6. The full extent of earthly dominion it enfolds.
7. That the consummation awaits the union of Christ the Head and the Church which is His Body, which is His fulness "that filleth all in all."

**"Not only in this world (age) but..."**

So great is this height to which we are brought—are being brought, that it takes all the ages from Eden to our present one, and even the age to come to reach that height. In the coming lesson we shall see more of this. But for the present we must note the fact that Christ will be supreme authority in two ages; the text says "not only in this world (margin says age), but also in that

of God's grace; man's doings count which is to come." This great fact stated without elaboration, is clearly seen in many Scriptures. In the first age of His authority (Matt. 28:18), He is in Heaven at God's right hand on the Father's throne (Mark 16:19, 20; Rev. 3:21). In the second age of His authority He will be on earth on His throne (Acts 3:18-26; I Cor. 15:20-28; Heb. 10:12-14). During the first age the saints will serve and in the second they will reign with Christ (Luke 19:11-19; Rev. 3:21). The duration of such reign is for a thousand years (Rev. 20:1-7). Beyond that millennial age—after all things have been summed up in Christ, there appears a joint-throne, the throne of God and of the Lamb; it is here that we read of the saints that they shall "reign for ever and ever" (Rev. 22:1-5).

**"That in the ages to come..."**

Paragraph 4 in part—Chapter 2:4-10—

"But God being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

**"The exceeding riches of his grace..."**

God, the Father, is prominent as the doer of things in the book of Ephesians. The name "God" is found 34 times and "Father" 8 times. This is in keeping with what seems to be Paul's purpose; he sees the church as "in Christ" and as the "body of Christ" growing up "into him who is Head" to a complete man—Head and body united. Under another figure he sees the church as Eve taken from Adam. When this second and corporate Eve is complete she will be presented to Christ the last Adam to be His spotless Bride. In this new Headship mankind will come into the fulness of the original grant. Paul observes in Christ and the Bride the exceeding riches of God's grace. There is no higher exhibit of His marvelous grace. This is the height to which we are being brought. Aside from the book of Romans "grace" is mentioned more times in Ephesians than any other book. In all this grand exhibit for the ages to come, it is the exhibit



of God's grace; man's doings count for absolutely nothing. He accepts with yieldedness and humility what has been wrought out for him at such great cost.

### "Groweth into a Holy Temple in the Lord..."

Paragraph 5 in part—Chapter 2:19-22—

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

### "For a habitation of God in the Spirit..."

"The Church which is His Body" is made one by the baptism of the Holy Spirit. On Pentecost 3000 were added to the group which had been unified by the Holy Spirit. This is called by Peter "the beginning" (Acts 11:15). From that time on, day

by day, the Lord adds the saved to the church. It is thus that God sets the members in the body as it pleases Him (Acts 2:47; I Cor. 12:12, 13, 18; Tit. 3:4-7). God, in the Person of the Holy Spirit, dwells in the body now, and through the Holy Spirit the body is constantly united with the Head. In this passage we encounter the word "groweth"—"groweth into a holy temple in the Lord." At the present all the members of the body are "fitly framed" or "knit together" making the body, but this body is incomplete; the body is in the process of being made. As the Body we are growing up into Him Who is Head. The Body is united with Christ now in the Spirit; when the body is complete — every member in — Christ will return and "change" the humiliated bodies of the saints into the likeness of Himself, and it is then that the church, as the body of Christ is actually united with the Head in the stature and fulness of Christ (Phil. 3:20, 21; I John 3:1-3; Eph. 4:12-16).

"The same was made the head of the corner..."

"The chief corner stone" in our text, and other places where the stone refers to Christ, does not mean a corner stone at one of the four corners of the building, resting on or incorporated with the foundation; it means the head of the corner, as in our paragraph heading (Zech. 4:6-7; Matt. 21:42). It is the "top-stone" or "cap-stone" of a pyramid. Look on the back side of a dollar "silver certificate" and you will see the picture of such a stone. This stone has five corners and is the only stone of its kind in the whole building. The angle of this stone determines both the size and the height of the building. At the base of the building we have the apostles and the prophets of the early church. The general body fills the space between the foundation and the cap-stone. At the present time this building is incomplete but from the signs of the times is well on the way and almost ready for the Head-stone Christ. This building "groweth into a holy temple in the Lord." Behold the height to which we are brought "in Christ"!

## THE FIELD IS THE WORLD

*Continued from page 344*

Mr. Roderick Morrison ('34) is vice-president; and Miss Rose Encinas ('28) is home secretary and *Missiongrams* editor.

Last spring the following missionaries entered Nigeria to begin their work: Mr. Delmar Stevens ('41), Mrs. Stevens (former student), and Miss Alice Ostrander ('41).

Europe is seldom considered a land for missionary work, but the need of Christ is as great there as elsewhere. There is a general idea that civilized countries are so advanced that they do not need missionaries. But Christ died for the sins of the civilized as well as for the sins of the heathen.

Mrs. Lera Friedeman (former student) and her husband, for a number of years were missionaries in several countries of Europe. She is in this country now; her husband has gone to be with the Lord.

Canada has vast areas in which there are people who do not know Christ. Mr. and Mrs. Angus Sweet, formerly students of the Institute, are taking the Gospel of Christ to the people of Totnes, Saskatchewan. They formerly were in Meadow Lake, Saskatchewan.

Yes, the United States needs Christ too. There are many of our Alumni and former students who may well

be classified as missionaries on home fields.

Miss Leta King is working in Kentucky. She is a former student.

Mr. Henry Hyink ('40) and Mrs. Hyink (former student) are conducting a Rural Bible Mission near Three Rivers, Michigan.

Mr. and Mrs. Carl Werb (former students) are serving under the Rural Bible Crusade in Kansas.

Mr. and Mrs. Harry Sprague ('21) are in the neglected district work in California. They first worked in Colorado.

Mr. and Mrs. Henry Dahl have started a work in Meeker Colorado. In addition they have have several places in the vicinity where they also minister the Word. Mr. Dahl graduated with the class of '35, and Mrs. Dahl is a former student.

Mr. and Mrs. George Palm spent several years in neglected districts in several states. They are at present in the Denver Rescue Mission.

The Missionary Gospel Fellowship sponsors the work of Miss Neita Smith ('30) in Avondale, Arizona; Miss Violet Anderson ('39) in Coachella, California; and Miss Freda Cassens ('39), who will be working with Miss Smith in Avondale, Arizona.

Three of our graduates are working with the Navajo Bible School and Mission: Mr. and Mrs. Claude Fondaw ('43) and Mrs. Emalo Norris ('38).

Giving the Word to God's chosen people is the task of some. Among these are Rev. Clarence Harwood ('28), working in Denver Colorado. Miss Marguerite Harris, a former student, is working with Jewish people in Kansas City, Missouri. And Mr. and Mrs. Paul Wilson are in Fort Wayne, Indiana.

"Jesus loves the little children of the world." Jesus said, "Suffer the little children to come unto Me, and forbid them not." Through the Child Evangelism Fellowship five of our graduates are bringing some of these children to the One Who died for them. Mrs. Fay McKee ('39), working with her husband, and Miss Louise Jackson ('41) are working in Denver, Colorado. Mr. Donald Virts ('40) and Mrs. Virts are in North Dakota. Mrs. Fern Houston Neal ('42) is in Minnesota. Mrs. Florence Fowler ('26) in Dearborn, Michigan.

Miss Helen De Boer, a former student, conducts a class regularly at the State Industrial School for boys in Golden, Colorado.

These missionaries have gone out into their fields of service constrained, yes compelled, by Christ's love to tell lost souls about the Saviour. They have preached the Word, and God has promised, "My Word . . . shall not return to Me void, but it shall accomplish that which I please" (Isa. 55:11). They have labored faithfully, and their "labor is not in vain in the Lord (I Cor. 15:58).



# ECHOES

We purpose through this page to bring to our readers the significant trends of thought which other editors and writers are writing on current topics. L

## NEED OF HONESTY

The lack of plain honesty within the church of Christ has probably stifled its influence for God as much as any factor on the outside.—Charlotte E. Arnold in the Sunday School Promoter.

## AT ANY MOMENT

Around the dial on a clock in a church in Strasbourg, Germany, are the words: "One of these hours the Lord is coming."—Christian Digest.

## THE ALCHEMY OF LOVE

In days of old, alchemists toiled in their laboratories trying to discover a formula for changing baser elements into gold. Love is to the Christian life what gold is to jewelry: the proper setting for every precious stone.—T. Marshall Morsey in the Alliance Weekly.

## A CHIEF OF POLICE SPEAKS

I never saw so much sin, immorality, vice, debauchery and crime as we find practiced by our young people today. The indifference to the sterling qualities of virtue known and respected by your mother and mine is appalling. Virtue has been taken out of the dictionary of self-respect by a multitude of wayward girls. Chastity is a lost art in the minds of the victory-model, rattle-brained, fun-loving, irresponsible, fickle-minded, soldier playthings that flit around our national defense and army centers.—Dan E. L. Patch, Chief of Police, Ypsilanti, Michigan, quoted from the Christian Digest.

## TOLERANCE AND COMPROMISE

There are many pleas made these days for tolerance. But often tolerance is not the right word for that which is demanded. What is meant is compromise. Tolerance and compromise are not the same thing. This is tolerance—to grant to another the same rights which I claim for myself. This is compromise—to sacrifice heart-felt conviction in order that someone else may be pleased or in order to avoid a breach of peace. Tolerance and compromise are not

children of the same family. Tolerance springs from greatness of character, compromise from the lack of it.—Dr. Bob Jones Jr. in the Fellowship Forum.

## MOVIES ARE STILL BAD

The movies are still bad! Even the best of them are bad. They are made by un-Christian, immoral people. They are made with the sole idea of making as much money as possible. They appeal to the basest lusts of men and of young people in order to sell tickets. All of human art and science is combined to make lust appealing, to make drinking popular, to force the world's ungodly standard of morals as the normal one for the young and unsuspecting youth who sees the picture. I find every indictment I made against the commercial moving picture industry and the moving picture theatre six years ago is still true.—Evangelist John R. Rice, author of "What's Wrong with the Movies?" Quoted from Sword of the Lord.

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GRACE AND TRUTH

## ALWAYS ROOM AT THE TOP

Thirty billion persons have been born since the dawn of recorded history. Of these only 5,000 have amounted to much.—Albert Edward Wiggam.

## NEED FOR REVIVAL

If twentieth-century congregations are to regain the power too many have lost and prepare their members to withstand the perils of a threatening future, the cry must be: back to the early Christian churches for their earnest, painstaking, thorough teaching of God's truth! Back to the apostles' patient, persevering instruction in the saving Word! Give us sermons with texts from the Scriptures rather than subjects from magazines or motion pictures; Bible classes in churches rather than dramatic-arts classes; daily Christian soul or heart training for our children in preference to any modern theories of mind-training; catechisms with the Christian doctrine explained in questions and answers, a thousand times rather than some of the Sabbath School books with stories about bluebirds and pussy-willows, yet not a syllable about the Saviour!

—Dr. Walter A. Maier.

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## WHAT CHRIST IS TO US

He is food to the famine-stricken, rest to the weary, drink to the thirsty, light for darkness, sweetness for embittered lot, forgiveness for the sinful, comfort for the disconsolate, peace for the troubled, freedom for the captive, health for the sick, sight for the blind, song for the sighing, companion for the lonely, blessing to the bereaved, husband to the widows, father to the orphan, and gladness to the sad.—Edison Habegger in the Missionary Worker.

(This is a reprint from the Congressional Record)

### H-Hour of D-Day

#### EXTENSION OF REMARKS of

#### HON. WALT HORAN

of Washington

In the House of Representatives  
Friday, September 1, 1944

Mr. HORAN. Mr. Speaker, the whole world searches for an ethic—some field of agreement in which a universal covenant can be drawn up sufficient to maintain the peace of the world. Meanwhile, the letters from the boys at the front indicate that they are growing very, very serious about this whole matter of war.

At this time it is my thought that perhaps some interest might attach to the material being sent to the boys at the front through the chaplaincy of the armed forces. Therefore, I am enclosing an article which is going in large quantities to the boys around the world. It was written by Rev. C. A. Cooper, president of the Pacific Northwest Evangelistic Association. Reverend Cooper is a constituent of mine.

Perhaps we may, after all, find the ethics for world peace in the very keystone of our American morality.

### H-Hour of D-Day

On H-Hour of D-Day, June 6, 1944, America's and the world's hour of destiny struck. Titanic struggles were in the offing. Momentous issues hung trembling in the balance. On that fateful day no better action could have been suited to the need than that of President Roosevelt and King George VI calling upon their citizenry to seek the Lord's aid, the latter calling for the confession of our own shortcomings. This was timely, since to invoke God's blessing with high-sounding

phrases without sincere confession and true abandonment of sins—personal and national—is pure, unadulterated folly.

The time has come for a spiritual offensive on the home front to complement the military offensive on the battle front. Peace cannot be purchased with rivers of blood. Guns alone do not win wars. Might does not make right even when that might is on our side. In the name of Him before whom all nations are as a drop in the bucket, when will we learn that the fortunes of war are in the hands of God and the smile of God is victory? Arguments could be multiplied, no end, to substantiate the fact that total victory in a total war cannot possibly come without total mobilization of such spiritual resources as national repentance, prayer, and righteousness.

In further support of our contention that victory for the United Nations can come only from the Lord who "maketh wars to cease unto the end of the earth" (Psalms xlix: 9), we have but to cite a few military victories granted at the Lord's discretion in answer to prayer.

"Prayer was the strongest weapon of the marines on Guadalcanal," said Maj. Donald O'Neil. "Do marines pray? They pray unashamedly and often aloud."

Gen. Sir Bernard L. Montgomery in a special message to his valiant Eighth Army before the Battle of Egypt, said, "Let us pray the Lord God Almighty to give us the victory." Later he called upon them to give thanks in these words, "He has done so and I know you will agree with me when I say we must not forget to thank Him for His success."

The prayers of General Gort, dubbed "Britain's praying General," and General Dobbie, a Christian gentleman of long standing, "I have known Christ for 47 years," were the main factors in the heroic defense of Malta. Consequently the most-bombed spot on earth stands today as a witness to God's preservation, in answer to the daily prayer meetings General Dobbie held with his troops.

## "In God We Trust"

These words first appeared on United States of America coins in 1864, when America was in the throes of the Civil war. People everywhere wondered what the outcome of the terrible struggle would be. The Nation faced disaster. Foes were without and within. The motto was chosen by the Government, at the request of Salmon P. Chase, then Secretary of the Treasury, to fittingly express the ideal that "no nation can be strong except in the strength of the Lord." America and all the United Nations need that vanguard today.

In these days of war we must not abandon our trust in God for utter reliance upon exclusive military might. We can, we must, as Oliver Cromwell once advised his troops, "Put our trust in God," as well as keep our powder dry. I was delighted with a statement by a United States Army chaplain in a recent letter. He wrote, "Who knows if we all praise the Lord we might save a lot of that ammunition." God bless America and save her and her allies from degenerating into a materialism which cries "In guns we trust," and help us to see "To whom God will, there will be victory." Man purposes, but God disposes.

Unless God shall keep our city

All its watchmen wake in vain;  
For in God and in Him only,

Peace and safety may we gain.

Unless God shall guard our country

Ne'er securely can it stand;

He alone holds all the nations

In the hollow of His hand.

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## STORY-O-GRAPHS

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# D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Rev. Ernest Lott is recovering from a tonsillectomy. We trust that it will not be long before he will be able to use his voice for the Lord again. Mr. Lott graduated with the class of '33 and was a faculty and staff member of the Institute for a number of years. He is now in Lincoln, Nebraska, working with the Back to the Bible Broadcast.

A recent letter from Ronald Stevens tells of his activity in Christian work. Every Sunday afternoon he and the pastor of his church go to Geneva, twenty miles away, and conduct Sunday School. This town has had no religious services for over eight years. They ask our prayers that the Lord will use His word in that community. Ronald had planned to attend a medical missionary school in Canada this year but had to change his plans.

Rev. Donald Reader ('44) has been preaching as a candidate for pastor of the Baptist church at Victor, Colorado. Let us pray with the Readers that the Lord's will may be done.

Miss Anne Vanderlaan ('44) is taking further training at the Buffalo Bible Institute, Buffalo, New York. She is taking the medical course with foreign missionary work in view.

Mr. and Mrs. Carl Werb are now working with the Rural Bible Crusade in Kansas. They are very happy in this work, and there are many opportunities to give out the Word of God.

We are always glad to hear about any of our alumni or former students and the Christian work in which they are engaged. If you have any information of this kind we shall appreciate your sending it to us for this department. Just address your letter to the editor of this page, Mrs. Harriet M. Johnson, 2047 Glenarm Place, Denver, Colorado.

We wish to express our sympathy to Mr. and Mrs. Carl Werb upon the death of their new baby. May God bring comfort to their hearts as they trust in Him Who doeth all things well. Mr. and Mrs. Werb were students last year.

We extend our sympathy to Mr. and Mrs. Elbert Taft ('29), Miss Rose Baessler ('28) and Mr. Henry Baessler (E. S. '30) in their grief because of the death of their father, Mr. Gottlieb Baessler. May God strengthen your hearts is our prayer for you.

Rev. Darrel Handel, the Back to the Bible Evangelist, was the speaker at the evangelistic meetings conducted by the Mount Hermon Baptist Church, September 24-October 1. The meetings were well attended, and the messages were a blessing. Several decisions were made for Christ, and this made the hearts of God's people rejoice.

Mr. Paul Seanor ('44) and Mrs. Seanor, who returned to the east after his graduation last spring, but found that the climate was not suitable, have returned to Denver. The folk around the Institute have been very happy to see them. Mr. Seanor is asking the Lord to open the way to a full-time ministry soon.

The Colorado State Baptist Convention brought a number of alumni and former students to the city. While here they visited their Alma Mater. Our hearts were blessed by the messages of Mr. Paul Leasure ('43) and Mr. Arthur Bailey ('44), who spoke in the Chapel services during that week. Those who visited were:

Mr. and Mrs. Paul Leasure, class of '43 (Mr. Leasure is pastor of the First Baptist Church at Hooper, Colorado); Mr. Arthur Bailey ('44) and Mrs. Bailey (former student), of Campo, Colorado, where Mr. Bailey is pastor of the Baptist Church; Mr. John Wood ('43) and Mrs. Wood (former student) (Mr. Wood is pastor of the First Baptist Church, Cedaredge, Colorado); Mr. and Mrs. Clarence Clark, of the First Baptist Church in Walsenburg, Colorado (Mr. Clark was graduated with the class of '42, and Mrs. Clark is a former student).

Other recent visitors at the school were Mr. and Mrs. Alvin Cassens. Mr. Cassens ('40) is pastor of the Clough Valley Church near St. Francis, Kansas.

Miss Violet Anderson visited the Institute while on her vacation. For some time she has been working with the Missionary Gospel Fellowship. She was a graduate of the class of 1939.

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Miss Freda Cassens ('39) has recently begun her work with the Missionary Gospel Fellowship. She has been taking the place of Miss Violet Anderson, but will be transferred to help Miss Neita Smith in Avondale, Arizona.

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# ABRAHAM'S VINEYARD

## NEWS ITEMS

**Palestine.**—The time limit set for immigration to Palestine under the White Paper policy expired on March 31, but the date had already lost its significance. It had been anticipated by the Government decision to extend the availability of the 31,078 unused permits beyond the date originally fixed. Small numbers of refugees have continued to arrive from Turkey, Syria, Bulgaria, and Central Europe, and it is reported that the Turkish government has agreed to the passage through that country of 5,000 children who are to be admitted to Palestine.

The isolated acts of terrorism that have occurred since the beginning of the year should not be exaggerated. Responsibility has been traced to small extremist groups (the Stern group and the military organization Irgun Zvai Leumi) and the acts of violence have been denounced by the official Zionist agencies. A nervous and hysterical atmosphere has been produced by the intensive political agitation, and the Jews are disposed to resent any action by the administration to deal with incidents. Terrorism has taken the form mainly of attacks on the Palestinian police and outrages against government property.

Further action on the resolution which was before the House Foreign Affairs Committee in Washington was postponed following advice from the Secretary of State for War that discussion at this stage would be harmful to the war effort.

**War Refugees.**—An agreement has been reached between Sir Herbert Emerson, Director of the Inter-governmental Committee on Refugees, and representatives of the American War Refugee Board. Mr. Ida Hirschmann, representative of the War Refugee Board in Ankara, has been successful in negotiating arrangements with the Turkish Government for the evacuation of refugees in the Balkans. The British Government, while giving constitutional reasons for their refusal to set up a War Refugee Board, has promised to act in close collaboration with the American body through the Inter-governmental Committee. Mr. Roosevelt's warning to Jewish persecutors in German-occupied and satellite countries was immediately followed by a declaration by Mr. Eden that the British government was determined to bring to justice all those who directly or indirectly participated in the Nazi crimes against the Jews.

Some hundreds of Jews rescued by the partisans in Yugoslavia have

BY FRED KENDAL

distinguished themselves in guerilla fighting.

**Anti-Semitism in the Polish Army.**—The court-martial of Jewish soldiers who deserted from the Polish Army led to a debate in the House of Commons on April 29. Previously 200 men who complained of their treatment had been transferred to British units, but the British government refused to allow further transfers. Sentences passed on deserters were subsequently rescinded, and the Polish government has appointed a Commission (including two Jewish members of the Polish government) to investigate grievances and to counteract anti-Jewish feeling in the army. There is ground for believing that the incident was made into a political issue by supporters of the campaign for a Jewish army and by anti-Polish elements who wished to discredit the present Polish government.

## ROUMANIA

(We publish below extracts from the letter of a friend in Roumania. It is a sad but splendid story of Christian faith, loyalty and courage. We are sure that all our readers will be stimulated to earnest prayer for these brave Christian brothers and sisters in their sore persecution and deep privation.)

... As might have been foreseen, your departure was the beginning of an acute crisis for our Church... Very soon afterwards I was arrested for my Christian activity, and brought before the Martial Court. Feinstein was killed. Pastor Solhejm, continuing his work, had also two suits before the Martial Court, and also for his activity as Pastor. Freed, we had to continue our activity without authorization under the greatest dangers. And this in a dramatic situation; because soon after your departure, i. e., soon after the beginning of the war, the most cruel anti-Semitic measures were taken. It began with new laws, according to which all the properties of Jews were confiscated; they were burdened with impossible heavy taxes; any possibility of earning their living was taken from them. They were compelled to forced labors for which they very often did not receive even a piece of bread. And then came the deportation of thousands and thousands of Jews to the newly-conquered province of Transnistria and the massacres. The number of Jews who have been starved or massacred in camps,

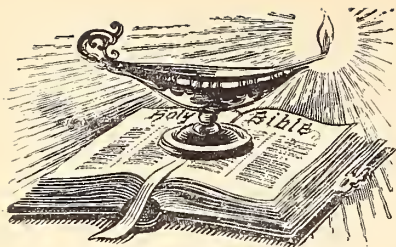
where not even a piece of bread was given to them, is reckoned at about 400,000. Feinstein died of thirst, he could not get a drop of water. Old Mrs. B. died of hunger; many brethren were shot or simply disappeared. It is enough to tell you that from a whole congregation of Hebrew Christians in Chisinau, only one is alive now. On the other hand, a great persecution began against all Roumanian Protestant denominations, Baptists, Adventists, Tudorists, etc., were all inhibited very soon. From them, too, many preachers were killed; about 3,000 Roumanian Protestants have been put in prison, condemned to 15 to 20 years and even to life-long confinement. The Bible Society has been forbidden to print Bibles and New Testaments. All property of Protestant Churches and congregations has been confiscated. They are put on the same level as the Jews. A fierce religious persecution is in operation. In the prisons the brethren are starving of hunger. Sisters have been condemned to 15 years' imprisonment in connection with an attempt to help those who had been in prison before them. As in many villages the husbands as well as the wives have been taken to prison, there are in the villages whole gangs of children of Protestants who have nothing to eat and for whom nobody cares.

We are now helped by —, but the needs of the Jewish brethren exceed all possibility of help from their side, although they are very generous and especially we need help for the 3,000 imprisoned brethren and their families, whom no one helps. Nobody who does not live with us can imagine all the horrors which we are passing through and the gravity of the situation. If of a whole congregation in Chisinau only one remained alive, what have we to await from men and how can we let people fall into despair by starvation?

Now about our work. Notwithstanding the forbidding of Protestant Bibles even, we succeeded in a provincial town... to publish two books... Through correspondence or sending there Roumanian brethren, sometimes by travel, we try to keep up the contact with the brethren in provincial towns. In Jassi... a living little group of Hebrew Christians... was massacred together with Feinstein. In... a Rabbi was converted and confesses his faith. Two thousand Gospels and tracts have been distributed there, and in a short time, and this secretly. In G., C. is

*Continued on page 362*





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

## WORLD-WIDE CHRISTIAN FELLOWSHIP

Fourth Quarter, Lesson 10, Dec. 3

Lesson: John 17:18-23; I Corinthians 1:1-3; 12:4-14; II Corinthians 8:1-9

Lesson Text: John 17:18-23; I Corinthians 1:1-3; 12:4-7, 12-13

Devotional Reading: Colossians 1:16-23

Golden Text: "Neither pray I for these alone, but for them also which shall believe on Me through their word" (John 17:20).

### LESSON EXPOSITION

(By Hilland H. Stewart)

World-Wide Christian Fellowship presents us with an important topic for discussion. While the word "fellowship" is not a great many times used in the Bible other expressions of this same truth are numerous. We believe God is anxious to emphasize to His people the tie that binds our hearts in Christian love.

The original thought back of the word "fellowship" is interesting—"to have a common share in." So not only the thought of association and communion among the parties involved, but also the vital interests and common share in the issues involved is conveyed by the word.

The Scriptures assigned for our lesson present us with a few problems but every portion has some bearing on Christian unity, the common responsibility, and the fellowship which should result from such unity. Doubtless, we shall approach the interpretation of these Scriptures more readily if we place the emphasis on the unity enjoined rather than on the fellowship which should be the result of the unity.

### I. A PRAYER FOR UNITY

John 17:18-23

This prayer made by our Lord Jesus Christ for His people is frequently known as "the high priestly prayer," as it then anticipated so definitely the intercessory work He is now engaged in. Many things in this prayer are of extreme significance, and not the least in importance is the portion on the unity of the believers.

As *Thou hast sent Me into the world, even so have I sent them into*

*the world.* In connection with this verse, we might remember for our own profit, that the disciple is not above his Master. We may expect some of the opposition which our Lord suffered. That we should be kept from evil (vs. 15) Christ very definitely prayed, but He did not pray that we should be kept from all difficulties.

*And for their sakes I sanctify Myself, that they also may be sanctified through the truth.* We will discuss only Christ's sanctification now and the believer's under the following point.

The words "sanctify" and "holy" are closely related in Scripture. In fact, to say closely related is putting it mildly, for in the Greek they are identical, other than that sanctify is the verb form and holy is the adjective form. The nouns "holiness" and "sanctification" are both translated from the same word. The word has an additional meaning other than "to be holy" though. It also means "to separate from things profane and dedicate to God." *Thayer's Lexicon.* Obviously Jesus had no need ever to become holy; He was always "holy harmless, undefiled." He did, however, separate Himself unto God in a peculiar way for the work of redemption. It was for the death of the cross—"for their sakes" and likewise for our sakes—that He sanctified Himself.

*Neither pray I for these alone, but for them also which shall believe on Me through their word.* The great high priestly prayer was the beginning of our Lord's intercessory work for every believer, from those faithful followers for which He was praying down to believers of the present day.

*That they all may be one: as Thou Father, are in Me and I in Thee that they also may be one in us.* Seemingly the climax of the prayer as far as the earthly experience of the believer is concerned is reached in this and the two following verses. That the believers might be linked in inseparable union with one another and with the Godhead is the burden of Christ's prayer. That this could not refer to the church as an organization is evident. The church as an organization is divided into a multitude of factions. That it does refer to the Church as an organism is evi-

dent. As we note in the last two verses of our lesson, the believers are all members of one body, the Body of Christ, which is His Church. As the human body has many members, yet is one body, so the Body of Christ, the Church, is made up of many members, yet one Body. All members have not the same work, yet all are an integral part of the Body. Regardless of race or condition, all believers are baptized by the Spirit into the Body of Christ.

*That the world may believe that Thou hast sent Me.* The result of this union should be a convincing proof to the world that Jesus is the Saviour of the world and that He came from the Father. We are sure that Christ's prayer was answered. In spite of the apparent inconsistency of Christians, as shown by the multitudinous creeds and groups, there is a unity among born-again people that bears a testimony for Christ. Godly men and women bear a common stamp that identifies them as a group separated from the world, and this indefinable but discernible mark speaks of the work wrought by Jesus Christ.

The last two verses bear such similarity to the one just discussed that we shall not comment further except to note a couple of problems.

Just what Jesus meant when He said, "And the glory which Thou gavest Me I have given them," we are not certain. Most likely this is a pro-

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leptic expression, that is it states as being done that which Christ purposes to do. Of course, God alone can do this. So in fact the glory has been given to Christ's followers, but in reality it has not been yet received and will not be until they are placed as sons (Rom. 8:17).

A question might arise about the perfection involved in the statement, "that they may be made perfect in one." The Greek word translated "perfect" does not imply sinless perfection but rather full development (See Ephesians 4:12-13).

II. THE UNITY TO WHICH THE CHURCH IS CALLED

I Corinthians 1:1-3

In Paul's opening words to the Corinthian Church he indicates to them the unity of all of God's people. The letter is addressed "Unto the church of God which is at Corinth," but it is even more inclusive—"with all that in every place call upon the name of our Lord Jesus Christ, both theirs and ours." Consequently, at the outset Paul includes all Christians in a common bond.

These people to whom the letter is addressed are said to be sanctified in Christ Jesus and called saints. That this group of sanctified beings called saints, should possess every characteristic of unity needs not to be stated. That even the group at Corinth to whom the letter was especially addressed did not is unmistakable from the contents of the letter. Thus, a discussion of the true meaning of sanctification seems to be the most important thing for discussion.

As we mentioned in our previous discussion, the words "sanctified" and "holy" are very closely related. Another word—saint—needs to be put in the same category. This word "saint" comes from the same root as the other two words. These Corinthian believers then, as far as their calling from God was concerned were saints, sanctified or holy persons.

When we read further into the book of Corinthians we find that many of these believers were practicing things very much unbecoming to saints—sanctified persons. The explanation for this is that sanctification applies both to the believer's position in Christ and also to his walk or actual state. In Christ the believer has been redeemed, made righteous, and declared to be a son of God. As such he is eternally sanctified. (See Hebrews 10:10; Acts 26:18.) In his position in Christ, the Christian stands righteous and accepted before God forever. Nothing in earth, heaven, or hell (Rom. 8:38-39) can change this position. This phase of sanctification might also be known as instantaneous sanctification,

for it is the believer's the moment he accepts Christ as Saviour.

In his Christian walk, his state, which is far from perfect, the believer is urged constantly to seek a closer walk with God, a daily setting himself apart to holiness. This is progressive sanctification, also known as experimental sanctification. The word

sanctification is not often used in the New Testament in connection with this progressive work, though many other expressions set forth the same truth. In I Thessalonians 4:3-4 the progressive phase of sanctification is without question set forth.

"As positional sanctification is absolutely disassociated from the daily

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life, so experimental sanctification is absolutely disassociated from the position in Christ," Lewis Sperry Chafer.

When Paul addressed the Corinthians as being sanctified in Christ Jesus and, as being saints he certainly had in mind their position in Christ and not their daily walk.

### III. THE UNITY OF THE TRINITY IN DIRECTING THE CHURCH

I Corinthians 12:4-7, 12-13

Among the many malpractices in the Corinthian Church was the evil of factions and divisions. Another was the wrong conception of spiritual gifts. In these verses Paul makes it clear that there is unity in the Godhead, and there will be unity among believers when the gifts of the Spirit are properly exercised. Though believers have different positions in the Body and different tasks to perform, every effort of the true Church will be a concerted effort toward saving the lost and edifying the saved, thereby glorifying God.

#### THE LESSON ILLUSTRATED

One Monday morning in 1872 I

boarded a train bound from London to Liverpool to take ship for home, and I found myself facing an old man who proved to be a clergyman and an American. "Were you in London yesterday?" said I. "Yes." "And where did you attend church?" "At Mr. Spurgeon's." "Did you hear that sermon of his in the morning from the text, 'He is a root out of dry ground'?" "Yes." "And what did you think of it?" Thereupon he was so filled with emotion that he could not reply. But his wife took it up, and said, "We cried all the way through it." "And why did you cry?" said I. Then it came out, at last, that he had been a missionary in Turkey all his life; and to come up now, as he had within a few days, out of Turkish surroundings and all the depression thereof, where there is not one Christian to a hundred square miles, and to get into that immense assembly with its unity in the Holy Ghost, and to hear them singing in a great swing like the final halleluiahs of the redeemed was more than the old man's heart could endure. —Dr. Burton's Yale Lectures.

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## CHRIST IN THE HOME

Fourth Quarter, Lesson 11, Dec. 10

Lesson: Gen. 1:27-28; 2:18; Matt. 19:4-6; Luke 10:38-42; Eph. 6:1-4; II Tim. 1:3-6

Lesson Text: Matt. 19:4-6; Luke 10:38-42; II Tim. 1:3-6

Devotional Reading: Isaiah 54:1-8

Golden Text: "These things I command you, that ye love one another" (John 15:17).

#### LESSON EXPOSITION

(By Hilland H. Stewart)

We are always happy when our lesson committee arranges a lesson on the Christian home. This divine institution which is of fundamental importance in the program of God as well as the welfare of a nation can hardly be overemphasized. Especially is this true right now when so many problems face the church, the community, and the nation; and the problem of juvenile delinquency is certainly among the major ones.

#### I. THE ESTABLISHMENT OF THE HOME

Matthew 19:4-6

The home is a divine institution. In the beginning God ordained the

manner in which the home should be established. That the home is held sacred in every part of the world where any knowledge of God has been spread is evident. That the laws of any civilized country regulate and control marriage is commendable.

Now, however, there is an effort on the part of some to break down the marriage standard. That the people back of such a movement deny the divine establishment of the institution of marriage needs not to be said. The aim of these people is to break down the attitude of respect and honor with which most people hold the marriage relationship, substituting an attitude of tolerance, if not respect, for those who promiscuously cohabit. In this new conception of freedom and light, mates might be exchanged with ease, human beings can lower themselves to the level of beasts (the philosophy of the brute origin of man gives great impetus to this movement), and the home is entirely destroyed. Now that interest is focused on world events we hear little of the advocates of "free love," "companionate marriage," and other equally obnoxious practices, but doubtless they will in the near future again assert themselves.

That such efforts are doomed to failure is demonstrable. God has a

way of curbing the illicit relationships desired by those who wish to dispense with the home. Though they may call wrong right and flaunt their contempt for the standard of marriage set up by God and held sacred by society for centuries, they cannot change God's inexorable law, "He that soweth to his flesh shall of the flesh reap corruption." Though men may choose to live like beasts they cannot with impunity. Venereal diseases, unknown among animals, are a real threat to those who ignore God's standard of right and wrong.

The fact that the home is a divine institution immediately suggests that it will be a permanent institution. "What therefore God hath joined together," says our text, "let not man put asunder." As far as God is concerned the duration of the home, and particularly the Christian home, is as long as they both shall live.

#### II. WORSHIP IN THE HOME

Luke 10:38-42

In the passage before us our Lord sets forth the fundamental place of worship.

Jesus had entered the home of Martha, and also of Mary and Lazarus, a place He evidently loved to visit. There where He was joyously received He sat down with the sisters at His feet and taught His precious Word. That Martha frequently sat at His feet it clearly indicated by the "also" in verse thirty-nine, On the occasion before us, however, Mary sat at the feet of Jesus, while Martha carried on the necessary household service. Martha, with unnecessary perturbation about her tasks came to Jesus with an accusation against Mary for her failure to help with the work. Inasmuch as Jesus was involved in Mary's occupation, He certainly must have been implicated in Martha's charges.

Jesus, however, did not, as Martha must surely have expected, rebuke Mary and commend Martha. He did exactly the opposite.

Jesus first rebuked Martha for her

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anxiety and fretfulness. To this Jesus added the implication that she was troubled about attempting to do too many things. Evidently her mind was much more occupied in the things she might do for Jesus than in what He might do for her.

Jesus then commended Mary for choosing the good part. "One thing is needful," said Jesus, and "Mary hath chosen that good part." The good thing which Mary chose was deeming of fundamental importance the sitting at Jesus' feet and receiving of Him. As Martha was occupied about doing for Jesus, Mary was occupied about receiving or learning from Him.

God places the worship of and fellowship with His people above the service they render. It is not that God does not value our service. He does. He knows, though, that only effective service will be rendered by those who have first sat at the feet of Jesus and learned of Him. "Without Me ye can do nothing," Jesus told His disciples. The intimate touch with the Lord which can only come from spending time with Him is an imperative prerequisite to Christian service.

The Christian home should be a place where the family altar occupies a prominent place in the family life. Such a home will reflect in the lives of every member of the family the blessedness of the time spent in the presence of Jesus. Many problems of discipline, much worry and anxiety, much wasted effort would vanish away if our homes would get back to the practice of real devotions in the home.

### III. THE HERITAGE OF THE HOME

#### II Timothy 1:3-6

Every child should have the heritage that was Timothy's. He had been trained up by a Christian mother, who had also been trained up by a Christian mother. Wonderful privilege this boy had of being so nurtured.

Real Christian parents maintaining real Christian homes are the solution to the problems of our nation. Nothing else will entirely suffice. The many efforts being made to reach the children for Christ are exceptionally commendable. The Sunday schools, daily vacation Bible schools, child evangelism classes, and rural Bible work are all doing a tremendous amount of good in saving our boys and girls and perhaps ultimately saving our nation. Especially are these agencies valuable since there is such a lack of Christian training in most homes. However, the Christian home with the right training and atmosphere is yet the bulwark of the nation. It is God's method of bringing to maturity godly men and women.

### THE LESSON ILLUSTRATED

For the sake of good parents blessings come to children. To them belong much of the credit their sons achieve This is illustrated in the case of Bishop Foss. The bishop was the son of a Methodist preacher, who rode hard circuits and never had a salary of more than \$400 in one year, and who, at the age of forty-two, because of failing health, became superannuated. He then bought a little stony farm of thirty-two acres and set his sons to work. The story-and-a-half farmhouse was a favorite stopping place for presiding elders and circuit-riding preachers, and many a time on a Saturday evening the boy who was to be the bishop would sit in the chimney corner and listen to the talk of his father with such a visitor about the good things

of the kingdom. The result was that from his earliest recollection the boy was a Christian, and that when he grew up he became the influential clergyman that he has been.

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# CHRISTIAN LIVING AT ITS BEST

Fourth Quarter, Lesson 12, Dec. 17

Lesson Text: Gal. 5:22-6:10.

Golden Text: "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

## LESSON EXPOSITION

(By Archie H. Yetter)

It has long been recognized that Christians do not all live on the same spiritual plane. Some live on a low plane and some on a high plane, and some live on a plane between these two. Our lesson subject suggests "Life on the Highest Plane," or, Christian Living at Its Best. The statement of our subject is in keeping with the Scriptures selected, as we shall see in our discussion; and these Scriptures make it clear that Christian living at its best is the life lived under the dominion of the Holy Spirit, or the Spirit-controlled life. Hence, in our discussion we shall follow the thought of the Spirit-controlled life.

When we speak of the Spirit-controlled life, it is well to make a few pertinent observations. First, we recognize that every Christian is "born of the Spirit" (John 3:1-7; 1:12-13); second, we recognize that every Christian is baptized by the Spirit (I Cor. 12:13 with I Cor. 1:2); and, third, we recognize that every Christian is indwelt by the Spirit (Rom. 8:9; I Cor. 6:19-20). However, we also recognize that not every Christian is indwelt by the Spirit (Rom. 8:9; I Cor. 6:19-20). However, we also recognize that not every Christian is controlled by the Spirit; therefore, some lives are not victorious and fruitful.

The contrast between Christians in this respect is very clearly drawn by Dr. Lewis Sperry Chafer in his book, "He That Is Spiritual": "By various terms the Bible teaches that there are two classes of Christians: those who 'abide in Christ' and those who 'abide not'; those who are 'walking in the light,' and those who 'walk in darkness'; those who 'walk by the Spirit,' and those who 'walk as men'; those who 'walk in newness of life,' and those who 'walk after the flesh'; those who have the Spirit 'in' and 'upon' them, and those who have the Spirit 'in' them but not 'upon' them; those who are 'spiritual,' and those who are 'carnal,' those who are 'filled with the Spirit,' and those who are not. All this has to do with the quality of daily life of saved people and is in no way a contrast between the saved and the unsaved. Where there is such an emphasis in the Bible as is indicated by these distinctions there is a corresponding reality. There is, then, the possibility of a

great transition for those who are carnal into the reality of true spiritual living. The revelation concerning this possible transition, with all of its experiences and blessings, is taken seriously only by earnest believers who are faithfully seeking a God-honored daily life. To such there is boundless joy and consolation in this gospel of deliverance, power, and victory" (p. 39, **He That Is Spiritual**).

With the above stated distinction between Christians clearly in mind, we are ready to consider our lesson Scripture and the thoughts it presents on the Spirit-controlled life. The portion seems to divide normally into these divisions: (1) The Contrast of the Spirit-controlled Life; (2) The Cost of the Spirit-controlled Life; (3) The Course of the Spirit-Controlled Life; and, (4) The Crown of the Spirit-controlled Life.

To these divisions we shall now turn and consider them in detail.

## I. THE CONTRAST OF THE SPIRIT-CONTROLLED LIFE

Galatians 5:19-23

The contrast is suggested here by the opening word of verse twenty-two, "but." This indicates a change in the thought, revealing that what follows is in contrast to what has gone before. In this case the contrast is between the "works of the flesh," which are the result of a flesh-controlled life, and the "fruit of the Spirit," which is the result of a Spirit-controlled life.

Perhaps you have wondered why God presented these contrasting lists of the "works of the flesh" and the "fruit of the Spirit." We believe it is done so that we may properly classify these things in our own lives and in the lives of our fellow

Christians. Thus we can consciously turn from the flesh and its dominion to the blessed dominion of the Spirit of God. The force of this thought will be realized when we note that many unrecognized sins are listed with sins such as adultery, idolatry, drunkenness, and murder. Some of these are hatred, variance, wrath, strife, heresies, envying, etc. We often find these lauded as worthy and in other cases classed as minor sins. But no matter what man may say, God classifies them properly as "the works of the flesh." They are not pleasing to God and should have no place in the life of the Christian.

On the other hand, we need a list of the "fruit of the Spirit," or we might fail to realize that many of God's children are really walking in the Spirit. We are prone to look upon the winning of souls to Christ as the only kind of fruit-bearing. Without disparaging soul winning in the least, we would remind our readers that this passage lists a ninefold fruit of the Spirit. Dr. Scofield's comment in this respect is helpful:

"Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation of Galatians 2:20, 'Not I, but Christ,' and as a definition of 'fruit' in John 15:1-8. This character is possible because of the believer's vital union to Christ (John 15:5; I Cor. 12:12-13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5:22-23)."

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Spirit-controlled life, we now turn our attention to:

II. THE COST OF THE SPIRIT-CONTROLLED LIFE  
Galatians 5:24

The cost of the Spirit-controlled life is the crucifixion of the flesh. This is indicated in Galatians 5:24, which reads thus: "And they that are Christ's have crucified the flesh with the affections and lusts." This statement may require a bit of explaining. We need, first of all, to understand what is meant by the term "flesh." This expression has at least two usages in the Bible in its relationship to man. These two meanings are used in one verse—II Cor. 10:3, where Paul says, "Though we walk in the flesh, we do not war after the flesh." The first mention refers to the "body," but the second one refers to the "fleshly nature," elsewhere called "sin" and "the old man" (Rom. 6:6; Eph. 4:22). It is this latter meaning that is involved in our Galatian passage. It is referring to the crucifixion of the sin nature, or of the "old man."

Potentially, this is past, for we read in Romans 6:6 "Knowing this, that our old man (the flesh) is crucified with Him (Christ that the body of sin might be destroyed, that henceforth we should not serve sin." Practically, however, it is a present, moment-by-moment experience, for we are urged to "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (Rom. 6:11). This art of reckoning is almost a lost art in the life of believers, but it is essential if we are to be freed from the dominion of sin and filled with the Spirit of God.

Two young ladies who had been saved a short time exemplified this truth. They were invited by a former friend to attend a bridge party and were wondering how they might refuse the invitation. Finally, they decided to send this message: "We are very sorry that we cannot attend your bridge party, as we are dead." Do you see? They reckoned themselves dead to sin and alive to God through the Lord Jesus Christ. Is the price too high?

We come now to our next division:

III. THE COURSE OF THE SPIRIT-CONTROLLED LIFE  
Galatians 5:25-6:6

We believe five things are suggested as marking the course of the Spirit-controlled life here.

It is a humble life (Gal. 5:26). Someone has said, "Humility is not underestimating one's self; it is self-forgetfulness." Our Lord is our Perfect Example (Matt. 11:29-30). God gives "grace to the humble" (I Pet. 5:5).

It is a compassionate life (Gal. 6:1). When some fellow-Christian is overtaken in a fault, the Spirit-

controlled Christian will seek his restoration to fellowship with the Lord in a spirit of meekness and humility. How this is neglected today! Instead of compassion, the wanderer one is greeted with criticism. Oh, for the Spirit of the Good Shepherd, Who would leave the ninety-nine in the fold and seek the wanderer until He found it! Let His Spirit control.

It is also a helpful life. (Gal. 6:2). So many of God's children are well-nigh crushed beneath life's burdens. The Spirit-controlled one shares these burdens in prayer and in other practical ways as He leads.

It is, too, a consistent life (Gal. 6:3-5). When the Spirit-controlled life is viewed, it convinces the skeptical of the reality of the indwelling Lord. Such a life is a demonstration of the power of God to save, keep, and satisfy His own. No mere profession of faith in Christ will prove our union with Him; there must be the outliving of the inliving Christ if people are going to be convinced that He lives and that we are His.

It is furthermore, a generous life (Gal. 6:6). This generosity as mentioned here, will be manifested in

ministering in a material way to those who have ministered to us in a spiritual way. The phrase "com-

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municate unto him" in verse six can better be rendered "share with him." The Spirit-controlled one has an appreciation for spiritual things, and he manifests this appreciation by generous giving to the spiritual teacher.

We come now to our last point:

#### IV. THE CROWN OF THE SPIRIT-CONTROLLED LIFE

Galatians 6:7-9

Here as in the opening verses of our lesson we have a contrast. This time it is between sowing to the flesh and sowing to the Spirit and has in mind the final results rather than the present manifestation.

After reminding us that we shall reap what we sow (6:7), the apostle contrasts the two harvests—corruption versus life everlasting. An example of sowing to the flesh (6:8) can be discerned in the life of Lot with its consequent harvest of corruption (Genesis 19).

But we would like to say a word in closing about sowing to the Spirit, and the resultant harvest—life everlasting. An example of this sowing is found in Matthew 13:36-43, the account of the Parable of the Wheat and the Tares. Here we read of the "Word" being sown, and the result of much of the sowing is "children of the kingdom," who are also called "righteous." This is fruit—everlasting life for precious souls, the result of sowing the life-giving Word, "sowing to the Spirit." Here is the "fruit of the righteous" (Prov. 11:30). Here is the soul-winner's crown (I Thess. 2:19-20). May we heed, therefore, and urge others to heed this word of admonition: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. 6:9). This means walking in the Spirit and sowing to the Spirit, and it guarantees the harvest of the Spirit.

#### THE LESSON ILLUSTRATED

Pearson's Magazine published in 1908 the wonderful story of a saintly life lived for half a century in a small room on the second floor of a tenement in the rear of a beer saloon on Second Avenue, New York. In the year 1856, Mrs. Bella Cook, who had since her early youth been an invalid from spinal injury, became so much worse that she was forced to her bed in this little bedroom of her home. She has never risen since. It is in the most squalid section of one of New York's dingiest slums. But the little woman who has lived there for fifty years keeps it a piece of heaven in the midst of hell. The walls are hung thick with Scripture texts, and her open Bible is always beside her. The room is the radiating point of one

of the most beautiful charities in the world. Wealthy friends supply the invalid with lavish funds which she disburses to the needy of the debased neighborhood. A helper is continually going in and out of the wretched homes surrounding, and Mrs. Cook distributes alms according to the reports of the helper. The worst and wickedest of the community are invited to her room for spiritual counsel, and many great victories over sin have been fought out beside her bed.



## THE GROUND OF UNIVERSAL JOY

Fourth Quarter, Lesson 13, Dec. 24

Lesson Text: Luke 2:8-12; Heb. 1:1-4; I John 1:1-4

Devotional Reading: Isaiah 55

Lesson Material: Luke 2

Golden Text: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

#### LESSON EXPOSITION

By Leo C. Lapp

For the children this is a story of the first Christmas. For adults this story tells about the birth of Jesus, the Messiah of the Jews and the Saviour of the Gentiles. For all people—Jew and Gentile—men, women, and children—this story gives the ground of universal joy and the method for happiness in men's hearts and peace among the nations. The words joy and peace stand out in this lesson like stern, bold, rocky headlands into the world's sea of hatred, war, and sorrow. Joy and peace, in men's hearts and among the nations, are inseparably connected with Jesus Christ.

#### I. THE SETTING FOR UNIVERSAL JOY

The setting for the story of the ground of world joy was in Palestine, God's land, in Asia Minor. It was in the fields. God has ever shunned men's cities as unclean and polluted. It was near to Bethlehem, God's city for that night, and near to Jerusalem, the place of God's

Happily the invalid is able to write, and conducts a marvelous correspondence of counsel and inspiration with hundreds. It is the joy of many outgoing missionaries of the church to consecrate themselves at her bedside, and parents often bring their children to have them baptized in that sacred room. Her radiant cheer is the wonder and envy of the most fortunate. Visitors describe her face as the most noble they have ever seen.

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eternal city, Salem. At Bethlehem, David was born, and so was David's greater Son. The greater Son must go to Jerusalem to reign, and He will. The time was one night—not day—probably in autumn, say October or November according to early historians. It was early in the year 1 A. D. And from that point of time all civilized people of the world date their calendars and affairs: wondrous night on which the history of the world turns. The persons involved were Joseph and Mary (his espoused wife), both of the family of David, both princely persons, even if poor; also, shepherds of the fields, not kings or priests; also the angel of the Lord. Indirectly, there was an innkeeper, and later, the magi and Herod.

The announcement from heaven of the birth of Jesus—by the angel of the Lord—with the glory of the Lord—caused great fear to come upon the shepherds. Then came:

#### II. THE SAYING OF UNIVERSAL JOY

This saying of the angel of the Lord came to men of the land of Judea with a message of great joy—for all people—for men, women, and children. How those shepherd Israelites should have rejoiced, and how they should have longed to tell people about this saying of Peace and Joy!

For many months people of our town and of our nation have been preparing for a great and joyous celebration when the peace comes

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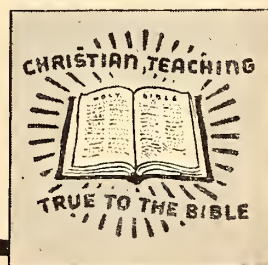
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again to our nation. When the announcement is made that peace has come, the people all over this land and, indeed, all over the world will drop their ordinary duties of life and their tools and will rejoice with great demonstration of voice and body that peace has come again. Out of a dark period of years of war, filled with treachery, slavery, hunger, and untold heart yearnings, will some day break the electric and long-listened-for news that peace is made. Then the nations will grow mad with joy. How much more should not these shepherds and the magi and those involved in this story have believed the great marvelous saying of the angel: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord."

For long centuries, the world and Judah had endured the darkness of sin. For long centuries, too, they had listened for the coming of the message of peace, for they knew it would come. Now on this eventful night the heavens open. The angel of the Lord steps forth, and into the light of the Shekinah glory of ancient Israel He speaks. His message is JOY and PEACE. No wonder those shepherds said: "Come, let us go to Bethlehem and see this which has come to pass." Here was the message of joy and peace for all the people of the whole world. The shepherds gave heed to it and began to go.

### III. THE SIGN OF UNIVERSAL JOY

God's sign for universal joy and God's sign for universal peace was a baby. True, there was a voice in heaven and a heavenly chorus and glory, but the sign for God's peace was a little baby—and wrapped in swaddling clothes, too, not in royal robes. If Jesus, our Saviour, had not come as we came, He could never have saved us. He came not to a king's palace, but to a barn and a manger there. The fact that the manger was good enough is shown in that Jesus lived to grow up and be a man; yet He did come into the world in the most lowly place possible. This offended the Jews, for they had looked for their Messiah, their Saviour. They, no doubt, thought He would be a king—dressed in royal robes—a strong king; and that He would have a mighty army who would beat down the enemies of Judah and of Israel, was the hope of the Jews. What Israel did not recognize was that their greatest enemy and their destroyer was in their own hearts—within themselves. They would not admit that they needed a Saviour who would take away sins from their hearts and place the Holy Spirit there in-

stead. This was what Jesus came to do, for He came to save His people from their sins, and through Israel to bring the message of salvation to all people, with joy and peace following.

The ground for universal joy is righteousness. The ground for world peace is individual salvation. And Jesus Christ is made unto us righteousness and all the other gifts of God.

The prophet Micah said: "This man shall be our peace"; so the Lord Jesus came forth out of heaven, from His preexistent state as creator and keeper of the worlds—to be seen and handled of men for a time, and to become the joy and rejoicing of the hearts of those who believe now that he has returned to the right hand of God. The baby Jesus was God's sign to Israel. He is God's Saviour to the world. He is the ground for universal joy. What is He to you?

### THE LESSON ILLUSTRATED

Several years ago a daily paper printed a story called "The Mightiness of the manger." It told of a drunkard who had been the town ne'er-do-well. Once he had slept in lodging houses; later, on the floor

of a saloon—until he was kicked out. One night he had slept under the station platform, but the agent threw stones at him. One morning he awoke in a strange bed, warm and soft. A first he could not tell where it was. But when the cow by his side stirred he realized he was in a stable. He laughed grimly, then thought of breakfast. In his mind he went over the list of men who might be persuaded to help him to a meal. "No I can't ask any of them; They'll say I've fallen too low for them," he thought. While still wondering what to do, he heard the bells ringing. After a moment of perplexity, he realized it was Christmas Day. What was that Christmas story he had heard so long ago? Something about a baby — and shepherds — yes and a manger! Then he was not the first one who had lain in a manger!—"He was thinking about me when He done it," he thought. "I guess the reason He slept in that manger was that He wanted to fix it so that a poor fellow like me could ask Him for things when too low down to ask them from anyone else." Then the outcast knelt and prayed the prayer of the publican.

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## BASIS OF COURAGE FOR THE FUTURE

Fourth Quarter, Lesson 14, Dec. 31

Lesson: Matthew 16:13-20; 2 Pet. 3: 14-18; I John 3:1-3.

Devotional Reading: Revelation 5: 8-14.

Golden Text: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

### LESSON EXPOSITION

by Maurice G. Dametz

A new year is upon us. We know not what it holds for us in the way of blessing or testing. We do not know what is in store for our nation and for the world. What is ahead we do not know, and it is a good thing that this is withheld from us. It may be that the great war will end this coming year. It may be that 1945 is the year in which our Lord will come. It may be that this coming year will present to us our last opportunity to win souls. It may be that untold perils and calamities are just ahead. We know not. But we do know that we may face the future with courage. However dark

the outlook is, we may look up, and the uplook always guarantees perfect peace to the soul.

We may face the new year with the old Book. It is the indestructible Word of the living God. Ages have not worn out this Book. It has not grown out of date. It has stood through the vicissitudes of time. It has withstood the attempts of Satan and men to destroy it. This blessed old Book gives us courage, because it gives life and peace, and cheer, and hope, and it shows us the only way out of the gloom and the darkness. Begin the new year with the old Book. It will dispel doubt and despair. It will give you courage. It will give you a fresh grip on God.

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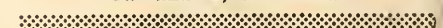
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## THE GREAT QUESTION

"Whom do men say that I the Son of man am?" Christ, after a considerable period of instruction, calls upon the twelve for a statement of their belief concerning Him. He asks first for the popular impressions about Himself. What is the gossip about me? the town talk? And when they have given this, He asks, "But who say ye that I am? You have had a chance to know; to form an expert opinion. After close observation; after seeing me off duty, in the privacy of intimate friendship, what is your estimate of me?" It was plainly not for His own sake that He demanded open confession of the disciples. It was for their sake, for open confession strengthens faith and inspires courage.

It is a question that will not down. Men cannot evade or avoid it. The great question has come down through the centuries, and it is just as live a question today as the day it was first asked. It is the answer of men to this question that forms the basis of courage for the future. The alternatives of courage or fear are based upon the positive or negative answer to this question. "But whom say ye that I am?" Those who walk with Jesus must witness for Him. There is no evading the issue. Those who own their allegiance to the Son of God witness a good confession.

## THE ETERNAL CHRIST

"Thou art the Christ, the Son of the living God." Peter, the spokesman for the disciples, made his great confession—remarkable for its fulness and completeness as to the person of Jesus. He confessed His Messiahship, and proclaimed His Son of the living God. Each of these had been recognized before, but now they are united in one complete declaration. From the time it was spoken to the present hour this statement has exerted a profound influence on the thought of the world. It is vital and determining.

"The Christ" is simply and exactly "The Messiah," of which latter term is the Greek translation. "Thou art the Messiah," a mighty and glorious name. The Jews interpreted literally all the prophecies of Israel's redemption and glory as referring to a period of military and political triumph. The Messiah, the Anointed One of Jehovah, was the divinely appointed leader who was to usher it in. The fact that Peter held this view makes his confession the more wonderful.

The title "Son of God," as applied to the Messiah by devout Hebrews, expressed a lofty but vague conception of one far exalted above

humanity and closely associated with the Divine Being. It is evident that Peter did not understand all the implications of his confession. While he evidently understood that the relation which Jesus bore to the Father was in some senses other than that of himself, yet it is perfectly patent that he had no conception of the full deity of Jesus, for he almost immediately set up his judgment as in opposition to the judgment of the Lord in the matter of the cross.

This high statement Jesus blessed Peter for, and Peter himself was to understand it better in the after time. The statement is capable of embracing all that we have now learned of Christ as the suffering Saviour triumphant through death. Upon the "rock" of this confession is built Christianity. This alone was the sufficient foundation. He is the eternal Christ. He is the same yesterday, and today, and forever. This is our faith, and with this faith we take courage for the future.

## THE GRACE OF GOD

"And account that the longsuffering of our Lord is salvation." Peter in his final message is making a special effort to gather up into one formula his thought of the basis of

the Christian faith. He quaintly illustrates what he has in mind by referring to Paul for the particulars. It is the same as saying, "I am sure as my brother Paul can possibly be that this is the deepest thing a Christian can learn—that the long-suffering of our Lord is salvation." Now, we are not surprised that there should be cast up from the sum total of Peter's experience such a statement as that. Peter owed everything he became to the longsuffering of our Lord. He owed his reinstatement in the apostleship to a marvelous instance of the long-suffering of the Lord. We believe that by longsuffering he meant more than patience, or there is a word in Greek for patience simpler than the word used here. We believe that we do not go too far wrong by construing the word longsuffering into two words instead of one, and say, "the long suffering of our Lord is salvation." There is behind our salvation something in God which can only be expressed in human language as "Long continued suffering." That is divine grace. It is the wonderful grace of God in Christ Jesus that gives us courage for the future, and in that grace we are determined to grow until we reach the fulness of the stature of Christ.

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## A SUMMARY OF SALVATION

The final passage of our lesson is one of the summarizing statements of Scripture. It defines salvation in its three tenses. There is no need to fear anything that the future may bring if we trust in these assuring words.

First, we see *salvation in its origination*, "Behold, what manner of love the Father hath bestowed upon us." Salvation has its source in the love of God. That love is everlasting (Jer. 31:3), unchanging (Rom. 8:38-39), infinite (Eph. 3:17, 19), perfect (1 John 4:17), conspicuous (Rom. 5:8), and great (Eph. 2:4-5).

Next, we see the *present relation*. "Now are we the sons of God." How these words thrill the soul! And it is not a mere name, a complimentary title that he refers to. We have been born into the divine family, and we may enjoy the privileges of our high position. It is a present relationship. It speaks of the past tense of our salvation, and of our justification. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

The *divine reservation* follows. "And it doth not yet appear what we shall be." It has pleased God to hold some things in reserve, and one of the things which He holds in reserve is the glory which shall be revealed in us. We are now the sons of God by divine grace. We live and move among men, but it does not yet appear what we are going to be. The day is coming when we will be manifested as sons of God. One glorious day when Christ returns we will enter into that glory to which we are predestinated.

"But we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Here is the future *manifestation*. We shall be like Him. No longer the reservation but now the manifestation. The day of our manifestation is coming. The time of our manifestation as sons of God will be at Christ's glorious return. It is His coming again which will bring us all that our hearts and hopes have craved after.

Spurgeon received one day a copy of Andrew Bonar's Commentary on Leviticus. It so blessed him that he returned it immediately saying, "Dr. Bonar, place herein your autograph and your photograph." The book was returned to him with the following note: "Dear Spurgeon: Here is the book with my autograph and photograph. If you had been willing to have waited a short season, you could have had a better likeness, for I shall be like Him. I shall see Him as He is."

Some day, there will be a better likeness of us all. The human and

all its limitations will be thrown off, and we who have borne the image of the earthly shall bear the image of the heavenly. God hasten the day!

## THE LESSON ILLUSTRATED

A good many years ago I was stopping in a home in the West, and saw there a bright boy of thirteen. He did not bear the name of the family he was living with, but was treated like one of the family. I asked the lady of the house who he was, and she said: "He is the son of a missionary. His parents could not educate their children in India; so they came back here. But they had learned the language of India, and they did not feel that it was right for them to stay. Finally the husband said: 'You stay here and educate the children and I will go back.' The mother said: 'No. God has used me there with you and we will go back together.' 'But,' the father said, 'You can't give up those children. You never have been separated from them since they were born. You can't leave them in this country and go back.' She said: 'I can do it for Christ if He wants me to.'"

They made it a matter of prayer. Then that mother came down and took her boy to her bosom, hugged and kissed him with a smile on her face—not a tear, and left. She went to five homes, finding places for all her sons, and then went back to India, but lived only a year and then went to meet her Lord and Master. Some years afterward I was preaching in Hartford and found a young man who was in the habit of picking up rough boys of the streets and bringing them to my meetings. He would sit with them around him, and after the sermon would try to lead those boys to Christ. It pleased me very much and I asked who he was. They told me his name and said he was in the theological seminary. I found that he was one of those five sons and all of them expected to return to India to take up the work that their father and mother had left. There is no account of this in history, but it is kown up there in heaven.

—3000 Practical Illustrations

—:o:—

## ABRAHAM'S VINEYARD

Continued from page 351

trying to keep the work going although he has great difficulties. There, as well as in Bucharest, we are working continually in greatest danger of our lives and liberty. No services, no meetings are allowed. Secretly we meet in numbers of 20 to 40 in private houses. A sermon, prayer, Communion, without hymns, then we scatter immediately. If we are caught we go to prison. Knowing this, the brethren come to these services showing that the spirit is

alive in them. We live now the same days as the first Christians. In such a situation, knowing that to become a member of our congregation is not a picnic, in these three years since your departure about thirty souls have asked for baptism and were baptized by me. New souls, some of them with a wonderful faith despite the greatest difficulties; others still weak; but souls who belong to the House of God. I hope to baptize soon others who have received Christ in their hearts recently.

I close now in the hope that I will be able to write you in the same way in the future, giving you more information about our little church, which is, I am sure, for ever engraved in your heart.

Yours Sincerely,

Z—

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# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## AN OUTLINE STUDY OF ROMANS

### CONCLUSION—SALUTATIONS — DOXOLOGY

#### I. The Circumcision for the Truth of God

1. Circumcision here has the new meaning (Rom. 2:28-29; Col. 2:11; Rom. 15:8).

2. The same Scriptures which contain the promises to the fathers (15:8) also tell of God's acceptance of the Gentiles (15:9-12).

3. To Jews and Gentiles alike there should be a fellowship founded in the person of Christ (15:13).

4. Paul was sure the brethren in Rome were spiritually alive and busy and instructed (15:14).

5. But he wishes to weld the Jewish and Gentile elements into a firmer fellowship (15:15-16).

6. The disruption of fellowship by the Day-observers (Jewish) and the Meat-eaters (Gentile) would, he hoped, soon be healed (15:17-21).

7. We must remember these were serious questions in that day—welding two peoples together, who were so different, for even apostles and inspired teachers (Gal. 2:11-18) this being true, how cautious builders of today ought to be lest (Rom. 16:17 with 14:1-4).

8. If a letter to them would do good, a personal visit would be better (15:22-24).

9. The requested contribution was ready on a big scale (Gal. 2:6-10; Rom. 15:25-29; I Cor. 16:1-4).

10. He asks their prayers for his success in this trial to Jerusalem in the face of strong opposition (15:30-33).

11. The awful outcome is told (Acts 21:17-40).

#### II. Salutations—Benediction—Chapter 16

1. Phoebe, deaconess in one of—"the churches of Christ," carried this letter to Rome (16:1-2).

2. Brethren from Rome, evidently now at Corinth (Acts 18:1-2), send greetings (Rom. 16:3-15).

3. The "churches of Christ" send greetings also (Rom. 16:16).

4. Note Paul's endearing remarks about the saluting brethren—samples in verses 3, 6, 13.

5. Those who excommunicate brethren on irrelevant charges (II John 9-10); those who dissemble (Gal. 2:11-18) or shut you out (Gal. 4:17); men or groups of continued factious activity (Tit. 3:9-10) and men who cause parties in the ranks of God's people (Rom. 16:17; II Tim. 2:19-20) are under the ban of God (Prov. 6:16-19; Mark 9:38-40). Therefore let us (Rom. 14:13).

6. The final benediction (Rom. 16:25-27).

—Charles M. Neal

\* \* \*

### LINKED WITH CHRIST IN SEVEN GOLDEN LINKS

I. Crucified together with Christ  
Gal. 2:20

II. Quickened together with Christ  
Col. 2:13

III. Raised together with Christ  
Eph. 2:6

IV. Seated together with Christ  
Eph. 2:6

V. Sufferers together with Christ  
Rom. 8:17

VI. Heirs together with Christ  
Rom. 8:17

VII. Glorified together with Christ  
Rom. 8:17

\* \* \*

### JESUS THE HUMBLE HIS LIFE HAD NO PRIDE OF

#### I Birth and Rank

"Is not this the carpenter?"  
Mark 6:3

#### II Wealth

"The Son of Man hath not where  
to lay His head."  
Matt. 8:20; Luke 9:58

#### III Respectability

"Can there any good thing come  
out of Nazareth?"  
John 1:46; Matt. 2:23

#### IV Personal Appearance

"No form nor comeliness"  
"Marred more than any man"  
Isa. 53:2; 52:14

#### V Reputation

"Gluttonous and a winebibber; a  
friend of publicans and sin-  
ners"  
Matt. 11:19; Luke 7:34

#### VI Independence

"Many . . . ministered unto Him  
of their substance"  
Luke 8:3

#### VII Learning

"How knoweth this man letters,  
having never learned"  
John 7:15

#### VIII Superiority

"I am among you as He that  
serveth"  
"He humbled Himself"  
"Made a curse for us"  
Luke 22:27; Phil 2:8; Gal. 3:13

#### IX Success

"He came unto His own, and His  
own received Him not."  
"Neither did His brethren be-  
lieve in Him"  
"He is despised and rejected of  
men"  
John 1:11; 7:5; Isa. 53:3

#### X Ability

"I can of Mine own self do no-  
thing"  
John 5:19, 30

#### XI Self-Will

"I seek not Mine own will, but  
the will of the Father Who  
hath Sent Me"  
"I do nothing of Myself"  
"And was subject unto them"  
John 5:30; 8:28; Luke 2:51

#### XII Intellect

"As My Father hath taught Me,  
I speak these things"  
John 8:28

#### XIII Bigotry

"Forbid him not . . . for he that  
is not against us is on our  
part"  
Mark 9:39-40

#### XIV Resentment

"Father forgive them"  
"Friend, wherefore art thou  
come?"  
Luke 23:34; Matt. 26:50

#### XV Sanctity

"This man receiveth sinners and  
eateth with them"  
Luke 15:2

—:o:—

### PICKED UP HERE AND THERE

Prayers are like promissory notes  
—often presented before due. "Be  
anxious for nothing."

Nothing is so costly as that which  
is purchased by prayer. "Pray with-  
out ceasing."

The preacher who is mighty in  
the closet with God, is mighty in the  
pulpit with men.

The Bible tells the truth, but some  
people will listen only to lies.



# BIBLE STUDY METHODS

## SOME BIBLE STUDY METHODS

### (Seventh Instalment)

In our last article we considered a few of the Bible study methods, such as the telescopic, microscopic, book study and chapter study. We wish to consider further some additional methods of study by which the Word of God opens up in all its beauty.

#### Topical Study

The study of the Bible by topics or subjects is a very fruitful one. Here is where the concordance and the Topical Text Book are to be used. Certain words in a passage or verse may suggest a teaching or a doctrine. These special themes need to be studied in the light of the Word of God as a whole. By this method we derive the sweep of Scripture teaching on any given subject. Doctrinal study and the systems of doctrine are based upon this method. The doctrines of God, man, sin, salvation, person of Christ, etc., are built upon the topical method.

Words or phrases occur which may be followed out in comparative passages, such as love, faith, hope, sanctification, grace, prayer, assurance, etc. To examine the Scriptures topically is very fruitful of results. The Bible is a quarry as well as a structure, and it is for the student to dig out the material.

#### Biographical Study

The lure of Bible study leads us to the study of its characters, and under this method we study the lives of the men and women—their history from the cradle to the grave. The outstanding features of each character are studied. Certain spiritual truths stand connected with Bible men and women. Take as an example the characters of the Book of Genesis, and what they stand for, as follows:

Adam—human nature.  
Cain—carnal mind.  
Abel—spiritual mind.  
Enoch—communion.  
Noah—regeneration.  
Abraham—faith.  
Isaac—sonship.  
Jacob—service.

## BY MAURICE G. DAMETZ

Joseph—suffering and glory.

Another interesting line of study is the meaning of the proper names. It is a well-known fact that every name in the Bible has a meaning of its own, and each name furnishes a key to the study of the life which bears the name.

#### Typical Study

One of the recognized branches of Bible study is the study of the types. This branch of study is wide in scope. There are typical characters such as prophets, priests, kings, and shepherds. Cain is a type of the unbeliever, while Abel typifies the believing soul. Aaron, the high priest, was a type of Christ, as are all the priests. There is no more beautiful type of Christ than Joseph. He was a shepherd and a king, and he typifies Christ in his shepherd and kingly work. In like manner, David typified Christ.

Included in this line of study are typical events. Often some outstanding event in Israel's future was typified by an event in their history. There are typical institutions as the tabernacle, the temple, the feasts, and the offerings. Materials and colors are all typical and full of meaning.

This line of study will be developed more fully in a forthcoming study on the law of analogy.

#### Study of Words and Phrases

There is much blessing and delight in the study of words and phrases, following up a word or phrase with a concordance.

Take a word as it runs through a book. Notice the word, "Better" in its different occurrences in the Book of Hebrews. Follow the word, "Blessed" in its seven occurrences in the Book of Revelation. In the same book notice the "overcomeths," which occur eight times, and they lead you right up to the throne of God. The word, "Precious" may be followed through the epistles of Peter. To follow the seven "Walks" in Ephesians makes a beautiful study. Notice the "Much mores" of Romans five. Notice how the phrase "That ye may" occurs in Ephesians,

as follows:

"That ye may know" 1:18-19.

"That ye may understand" 3:4-10.

"That ye may comprehend" 3:17-18

"That ye may stand" 6:11-12

"That ye may withstand" 6:13-18.

Notice also the word, "Sound" as it occurs in II Timothy and Titus.

Interesting Bible readings may be formed around the words, "Once," "Able," "Must," "Together," "Cannot," "Nevertheless," or the phrases, "With Him," and "In Him."

Notice the key-words to the books of the Bible. An entire book may thus be studied. Notice the word, "Straightway," as it occurs in Mark's Gospel. John is characterized by the word, "Believe," while his first epistle has the characteristic word, "Know." When we come to the Book of Ephesians we are met with the phrase, "Heavenly places," and this may be followed out in its various occurrences.

In the study of the books of Romans and Hebrews notice the connecting words, "Therefore," and "Wherefore." These words stand between the lines of argument and the summarizing statements.

The phrase, "In Christ," is a key phrase to the study of the Pauline Church epistles. It stands connected with these books, as follows:

Romans—Justification in Christ.

Corinthians—Sanctification in Christ.

Galatians—Liberty in Christ.

Ephesians—Fulness in Christ.

Philippians—Consolation in Christ

Colossians—Completeness in Christ.

Thessalonians—Hope in Christ.

The indispensable tools needed for this study are a good concordance with a Hebrew and Greek lexicon (the average person can learn how to use it), a good chain reference Bible, and the Topical Text Book. With these at hand, and with the spiritual requirements met, your Bible study will become pleasurable and profitable, and new truths will ever be breaking upon your soul, bringing delight as the light of the Word of God shines in.

"Only one life, t'will soon be past,  
Only what's done for Christ will last."

—Selected



## THE PLACE OF THE BIBLE INSTITUTE IN CHRISTIAN EDUCATION

specially trained and developed that they may help others to become willing to observe or to obey the will of God. This can be accomplished by two means.

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the Christian soon finds himself obeying God not because he "should" or "must" but because it is as natural for him to walk in the will of God as it is for him to breathe the air and enjoy the sunshine.

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*"Who then is willing to consecrate his service this day unto the Lord?"*

—I Chronicles 29:5

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"The Truth About Juvenile Delinquency" by Dan Gilbert. Published by the Zondervan Publishing

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This book is an eye-opener. It is written in the usual compelling, forceful, thought-provoking manner of the author. Startling facts are presented with great force. Once you take up this book to read, you cannot put it down until the entire contents are read.

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—:o:—

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*Continued from page 341*

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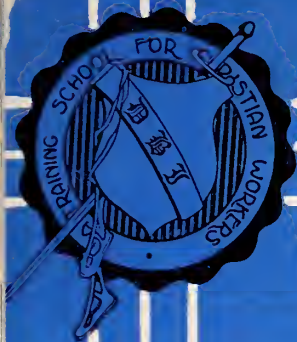
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Dr. Dametz has enjoyed an especially popular and profitable written ministry. In addition to innumerable articles and studies he has prepared for *Grace and Truth*, he has written for *Revelation*, the *Christian Digest*, and *Christian Victory* magazine. In his study he has specialized in Apologetics, and the book offered above is a publication of the thesis he prepared while working on his Th.D. degree.

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## IN THE BIBLE NUMBER

Christmas Greetings .....	369
Editorially Speaking .....	370
The Bible: the Word of God— <i>Harold A. Wilson</i> .....	372
The Reliability of Revelation— <i>Richard S. Beal</i> .....	373
God's Word— <i>Mabel F. Dennett</i> .....	376
Do We Need a New Bible?— <i>Ernest E. Lott</i> .....	378
The Unaccountable Unity of the Word of God— <i>The Editor</i> .....	380
D. B. I. at Home and Abroad— <i>Harriet M. Johnson</i> .....	381
Abraham's Vineyard— <i>Fred Kendal</i> .....	382
The Number Seven in Scripture— <i>The Editor</i> .....	384
Answering You— <i>A. H. Yetter</i> .....	386
Bible Seed Thoughts— <i>Charles R. Johnson</i> .....	388
Helps for God's Workmen— <i>Clarence L. Swihart</i> .....	389
Light on the Lesson— <i>Sunday School Lesson Staff</i> .....	392
Echoes— <i>The Editor</i> .....	401

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## DOCTRINAL STATEMENT

of the Denver Bible Institute

and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



## IF CHRIST HAD NOT COME



**F** ALL THE DAYS, Christmas crowns the year. When we are children, the weeks prior to its arrival are filled with joyous anticipations. When we get older, our happiness comes from giving. In ministering to others, and in making them happy, we experience the finest joy we know. Associated with Christ and Christmas are the finest anticipations, the tenderest memories, the most satisfying experiences that life knows.

Suppose that Christ had never come. Suppose that there never had been an angel song over the hills of Bethlehem. What then? Some years ago appeared a striking Christmas card with the title, "If Christ Had Not Come." It was based upon the Saviour's words, "If I had not come" (John 15:22). The card pictured a minister who had fallen into a short sleep. The scene was in his study on a Christmas morning. He dreamed of a world into which Christ had never come. In his dream there was no Christmas to gladden, and no Christ to comfort. There were no churches. In his library every book about the Saviour had disappeared. He went to comfort a dying mother. He opened his Bible for a familiar promise, but it ended at Malachi, and there was no Gospel with its precious promises. He could only bow his head and weep in bitter despair. Suddenly he awoke with a start, and there was a burst of praise upon his lips as he realized that it was only a dream.

If Christ had not come, the brightest hope of the ages would never have been fulfilled. From the beginning of recorded time God had promised that One Who should come to take away the guilt and power of sin. That promise was given repeatedly in the days of old. Suppose that promise had never been fulfilled. What a tragic world this would have been! How dense would be its darkness!

If Christ had not come, how much would we know of the love of God? Through the Old Testament, man is pictured as seeking God. At Bethlehem we get another picture; it is of God seeking man. Love is translated into action. The Good Shepherd had come and was seeking His sheep. Today He is ours, and we are His — all because He came.

Our hearts should overflow with joy that He did come. We should be thankful for the Unspeakable Gift of God's love. The greatest blessings which are ours at Christmas or at any other season of the year are ours because Christ came.



# EDITORIALLY SPEAKING

## The President's Corner

### BETTER THAN BONDS

U. S. Government Bonds are a safe investment. The richest nation on earth, the greatest government on earth, backs those bonds with all its resources. What could be safer and more profitable than investment in bonds?

Every Christian is bound by loyalty to our nation to invest in bonds to support the war effort. Earth offers no safer investment.

But, there is an investment that is safer, pays higher dividends and is more obligatory on the Christian's part. Investment in enterprise for God is backed by all the resources of the infinite, eternal God. Dividends are one hundred fold (Matt. 19:29), "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." No obligation rises above the obligation of Christian stewardship for no authority can rise above His.

The Christian's investment in dissemination of the Gospel is earth's best investment. The value of missionary enterprise is particularly evident at this time.

Friendship to America in China is

the fruit of gospel missions. Chiang Kai Shek is himself a product of the Gospel to China.

Hawaii became an American possession and our "Pacific outpost" because missionaries carried the Gospel there.

Burma is our friend because we sent the Gospel there, and that Gospel bore fruit.

The only friendship we have in India is that born of Christian missions. Heathen India is still an enemy of the West.

Had Japan been "Christian" rather than pagan, there would have been no war in the Pacific. Had Germany not forgotten or denied the Bible and the way of God, there would have been no Second World War.

Investment in Missions and in schools to produce the missionaries is an investment "Better than Bonds." The wise Christian will invest heavily at this time in missionary training schools, Denver Bible Institute and others, that when the smoke of war has cleared, a host of Bible-trained missionaries will be ready to repair the damage of war in the hearts of men, and win friends to God and America by the message of His redemption in Christ.

THIS IS BETTER THAN BONDS

### THE BIBLE

Many eulogies have been pronounced upon the Bible. None of them have been equal to its worth. Like its Author, there is nothing to which it can be truly compared. There are no other stories so beautiful, so wonderful, so interesting and fascinating as the Bible stories. There is no other work in which we find such grand and touching poetry, such terse and deep sayings. It is the soldier's Book because it makes men brave. It is an armory of heavenly weapons, a laboratory of infallible medicines, a mine of exhaustless wealth. It is the guidebook for every road, the chart for every sea, the medicine for every malady, the balm for every wound. Rob us of the Bible, and our sky has lost its sun; and in the best of other books we have naught but the glimmer of twinkling stars.

The Bible silently, by its progress on earth, defies the world to make another equal or superior to it. Till that has been done, and the schools of higher learning, which owe their

origin and equipments to the Bible, have made another better adapted to poor and rich, to savage and savant, more admirable in its morals, more luminous with transcendent doctrine, more inspiring to the highest spiritual feeling, and with a character superior in love and purity to that of the Christ dominant in it—till this has been achieved, we need not worry whatever the criticism of it, or however daring and vehement the assault. Our watches may sometimes run down, but the stars in their courses do not stop. Our minds may sometimes be perplexed, but the Bible will stand. It will continue to be found in the hands of childhood and age. It will say to the most intent student, "Search me and try me with all thy might." It will lift its fiery warnings to the self-indulgent. It will stand open by the bedside of the dying, reflecting a glory from the world unseen. It will show forth the Lord to the multiplying peoples of the earth which must always be in peril and pain until they find Him.

### THE BOOK OF GOD IN THE HAND OF MAN

It is the Book of God in the hands of men that has again and again changed the course of history. Follow the stream of history and find verified the truthfulness of the promise of Isaiah 55:11. The Word was not returned void. The Word has prospered. Marvelous are its accomplishments. Behold the wonders which the Bible hath wrought! Time would fail to tell of the wonders wrought down to this day, and its wonders never cease.

We love to think of D. L. Moody with the Bible in his hand. It was to him the Sword of the Spirit, a weapon of truth, a medium of spiritual power. We love to recall Wesley with his emphasis on the "Thus saith the Lord." We love to recall the picture of William Carey when he left for India, as he stood on the ship's deck holding up his open Bible as a signal to his brother who had come to see him off. He said, "As long as I could see him, I saw William standing with his open Bible." It was as though he had said, "This is what takes me to India. This is my message. This gives me strength, and hope, and peace." Through dogged perseverance the Book was translated. Miracles were wrought. Witness that scene at On-gole when over 2000 were baptized in a single day. The Word prospered.

There goes Adoniram Judson with the Book in his hand. He labored seven years without a single convert. Today there are 1200 churches in Burma as a memorial to his vision and labors.

There is Underwood going to Korea with the Book in his hand. He plants the seed of the Gospel there. There is a great, Bible-loving, evangelistic, self-sustaining church of 500,000 in Korea today.

Yonder goes Mackay to Uganda with the Book in his hand. He and his party faced the terrible odds of persecution and fever. Mackay died without seeing a single soul won to Christ. Today there are 2,000 churches in that land.

Millions of our armed forces have the Book in their hands today, and they are reading it as it has never been read before. Many have found it a source of courage and comfort. Many have discovered the worth of Christian missions. Some have declared their intention to offer them-



selves for missionary work when the conflict is over.

The demand of this age is the Book of God in the hands of men—not merely to find “texts” to preach from, or to sustain sermonistic propositions; not merely to get material for talks or lessons; not merely for fine scholarly criticism to show shades of meaning in the “original”—but to let God’s truth pour its radiance on your soul; to stand in its light that it may warm and strengthen you; to let Christ in His Word touch you with His touch of power and make you more a “man of God . . . perfect, thoroughly furnished unto every good work” (II Tim. 3:17).

\* \* \*

#### DR. MOYER CALLED HOME

Bible-loving people will regret to hear of the loss to the evangelical forces by the home-going of Dr. R. L. Moyer, Dean of Northwestern Bible School, contributing editor of “The Pilot,” and pastor of the First Baptist Church of Minneapolis. Dr. Moyer was also well known to Bible conference groups throughout our country. Word of his home-going on October 17 came as a shock to us. It would be difficult to measure the loss sustained by his departure. It would be even more difficult to measure his gain. We extend our sincere and heart-felt sympathy to our sister school, to the church of which he was pastor, and to the loved ones who feel this loss so keenly.

\* \* \*

#### THE BIBLE’S SECRET

The secret of the Bible, its unique and peculiar secret, is its supernatural grace. The Spirit of God breathes from its pages. Someone has said that “the Bible without the Spirit is as a sun-dial by moonlight.” With the Spirit, new truth is ever breaking forth out of this holy Word. After preaching the Gospel for forty years, Spurgeon gives his testimony: “I have only touched the hem of the garment of divine truth, but what virtue has flowed out of it! The Word is like its Author—infinite, immeasurable, without end.” It has inexhaustible depth and a perennial freshness. But most of all, it has a personal message; as Coleridge exclaimed, “This Book finds me.” Surely this is evidence of its divine origin.

\* \* \*

#### IF CHRIST IS NOT GOD

The deepening apostasy of the International Council of Religious Education—the body which outlines the Uniform Sunday School Lessons—is evidenced by a conference held a few months ago in Chicago. One

of the speakers, Dr. Wesner Fallaw, a Congregational minister, gave utterance to the following:

“We want youth to view Jesus as God’s principle revelation of His nature. Jesus is not God, nor another god; nor yet the only revelation we have of God, the source and ground of existence.

“Our teaching becomes idolatry if it presents Jesus, the unique manifestation of God, as being himself a god. To my mind, one of the major faults with orthodoxy has always been the practice of confusing God with Jesus. We still have much to do in deleting from the prayers, hymns, and certain textbooks used with children, evidences of Christ-worship.”

We wonder if Dr. Fallaw realizes what his position makes of Christ; for Christ received worship, and He commended the worshippers. If He was not God manifest in the flesh, then He had no right to receive worship. There is only one alternative; if He was not God, He was an imposter of the worst kind. He claimed to be God, and He appealed to His marvelous works as a witness to His claim. If He was not God as He claimed to be, then He was not even good. The logic of this is inescapable. The Christ (we do not capitalize the c) of such modernists as Dr. Fallaw, is not the Christ of the Bible; for they make Him a false witness and an imposter. Neither is their brand of Christianity real Christianity, for Christianity is Christ.

\* \* \*

#### MODERNIST IDOLATRY

This modernist with his mischievous musings and mouthings speaks of Christ-worship as idolatry. By so saying he makes God an idolater; for the Father said of the Son: “Thy throne, O God, is for ever and ever” (Heb. 1:8). Likewise, the Apostle John is an idolater; for he wrote: “In the beginning was the Word, and the Word was with God and the Word was God” (John 1:1). This may be said of the Apostle Paul, who speaks of Christ as “over all, God blessed for ever” (Rom. 9:5). By so saying, this modernist and his like make the Bible an idolatrous book, for the Bible is Christ-centered. By so saying, he and his kin make the worship of heaven and all true worship idolatrous, for all true worship is Christ-honoring.

We wonder whether it ever occurred to Dr. Fallaw and his tribe that they are idolaters. They are idolaters, for they worship human reason, enthroning human opinion and dethroning God’s revelation. To modernists human reason is the final authority. With them God’s Word is

in disfavor, and any opinion that de-supernaturalizes the Word is in favor. Personally, we much prefer being in the company of those so-called “idolaters” who honor Christ, than in that of modernists who make idols of human reason.

\* \* \*

#### THE COMING ISSUES

May we call the attention of our “Grace and Truth” family to some of the issues in prospect. The January number will be in keeping with the New Year, emphasizing “New Things.” It will be full of sparkling articles. Also, some new Bible study features are in prospect, and we hope to introduce them in the January issue. A prophetic number is in prospect for February, the title of which is “Trend of the Age.” Other coming issues are “The Cross,” “Resurrection,” “Christian Home,” and “Christian Evidences.” We hope soon to devote an issue to a book of the Bible. Many good things are planned for our readers.

We wish to double our subscription list this year. To this end, will you, dear readers, be our boosters? Send in lists of the names of your friends, and we will be pleased to send them sample copies of “Grace and Truth.” Why not take advantage of the club offer and organize clubs of five and ten in your church or Sunday school?

\* \* \*

#### HOME-GOING of MRS. GRAVETT

Our readers will sorrow to hear of the departure of Mrs. Gravett; yet we do not sorrow as others who have no hope, because we rejoice at the radiance which surrounded her home-going and translation to glory. Mrs. Gravett was the wife of the Rev. Joshua Gravett, senior member of our Board of Directors, who has been pastor of the Galilee Baptist Church for over fifty years. The following account is reprinted from the “Galilean”:

#### Our Loved One Exalted

On Saturday, October 14, 1944, our Sister in Christ, Charlotte Mary Gravett, the beloved wife of our pastor, in childlike confidence of the nearness of God, breathed out, in prayer, her last audible words:

“I thank Thee, God, for Jesus Christ, my Lord, Who gave Himself for me. Amen.”

She soon became unconscious of the presence at her bedside of husband; daughters, Ruth, Grace, Hope; Dwight, her son; and Mrs. Sarah Youberg, her sister.

(Continued on page 399)



# TOPICAL STUDIES

## *The Bible: the Word of God*

Psalm 19

BY HAROLD A. WILSON

### II. THE EVIDENCE

To the Christian one of the most vital questions which was ever asked is this, "Is the Bible the Word of God?" This Book is the foundation of the Christian faith. If it is God's Word, then our faith is safe; but if it is not God's Word, then our faith is futile, for we have believed that it is, and we have staked all our hope of immortality and immunity from judgment upon its revelation. We have gleaned all we know of God from its pages. We have turned to it for light in darkness, comfort in sorrow, strength in testing, and inspiration for service. It has been the hope of our fathers and mothers and it is the ground of our assurance that we shall see them again. We are vitally concerned in the answer to the question, "Is the Bible God's Word?"

There are three possible positions. Each is held with modifications by different schools of thought. The first is the infidel position that the Bible is purely human and not in any sense God's Word. To this position most modernists must subscribe if they were honest in stating their belief. The second is the position of the milder modernists, and is in reality identical with the first, though it is an attempt to compromise. It is that the Bible CONTAINS the Word of God. This position takes two forms. Some teach that God gave man the thoughts and then left him to word them to suit himself. Others teach that God inspired some parts of the Bible, but the rest were purely human in their origin. Both of these positions make human reason the arbiter in deciding what parts or what thoughts are inspired. The third position is that in the Bible God by His Spirit gave chosen men His very own Words, and saw to it that they wrote the words He gave them. No earnest Christian could be satisfied with either of the first two positions. It is in the last alone that we find any assurance that our faith is fixed upon a firm foundation. This is the only Scriptural position and though the natural man cannot accept it, still it is indisputably proved (II Tim. 3:16-17).

### I. THE CLAIM

**The Bible definitely teaches that it is the Word of God.**

Most of the writers of the Old Testament expressly claimed that God was the author of what they wrote. This claim appears with startling frequency. Take a few examples. The first five books of the Bible directly claim inspiration at least 359 times. It is significant in this connection that nearly all these claims also assert that Moses was the one who wrote these books. It is not surprising, therefore, to find those who deny the one denying the other. Jeremiah contains 402 claims, or nearly 8 to each chapter. And Haggai contains 30 claims in 38 verses, or nearly one claim in each verse. Others have not so many, but their claims are unmistakably clear.

At least two New Testament writers were equally clear in their express claims to Divine inspiration. Luke said that he had "perfect wisdom from above" (Luke 1:3, literal Greek), and Paul said that his teaching was "in the words which the Holy Spirit teacheth" (I Cor. 2:13). This claim was sustained by Peter, for he said that Paul wrote "according to the wisdom given to him," and classified his writings as "Scripture" (II Pet. 3:15-16). In addition to their claims for their own writings, the New Testament writers in many cases testified that the Old Testament was inspired. Paul lumped the Old Testament books altogether when he said, "All Scripture is God-breathed, and profitable" (II Tim. 3:16-17). And Peter said that the "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:21).

Jesus Christ Himself authenticated the entire Old Testament (Luke 24:44) and pre-authenticated the entire New Testament (John 14:26; Jno. 16:13). In addition to this He again and again referred to portions of the Old Testament as being the Word of God, or He used them in a way which clearly proved that He knew they were indeed inspired of God.

These claims alone are proof that the Bible is God's Word, but they are further proved by much other evidence. We cannot possibly give a comprehensive view of this evidence here, but can merely suggest a few things which do prove beyond the shadow of a doubt that the Bible is indeed God's own Holy Word.

The veracity of the Old Testament has been again and again demonstrated by archaeological discoveries. Many of these things have been confirmed after the destructive critics had branded them as untrue and impossible. The archaeologists of our own generation have borne witness that the pick and spade never contradict the Scriptures' records, but instead they always confirm them. If God really inspired the Bible, of course it is historically and geographically true and dependable, and this archaeology positively proves to be the case (Ps. 119:160).

The unity and harmony of the Scriptures clearly prove that One Man was the Author of all parts. The Scriptures have one subject from Genesis to Revelation. They reveal God's love for sinful man as expressed in the Gospel of the Lord Jesus Christ. Let us remember, however, that instead of the New Testament superseding the Old, it complements it. There is absolutely no contradiction between the different parts of the Bible. There is not a doctrine of the Old Testament which has not its counterpart in the New, and there is only one doctrine in the New which has not its counterpart, at least in suggestion, in the Old. The one exception which we have noted is the doctrine of the Church, which is the Body of Christ, and this supplements the Old Testament marvelously, filling in many gaps which are left in it. This perfect unity and harmony in the Bible would have been impossible if it were a merely human book. Its parts were written at different times in a period extending over 1600 years, and at least 40 different writers from all



walks of life were used as the instruments through which it was given, but in spite of this the Bible is a perfectly harmonious unit. The only explanation for this lies in the fact that God was its Author. He drew the plan, and through His chosen instruments He worked out even the smallest details, as we shall see in our next lesson (Luke 24:27; Acts 10:43).

The foresight evidenced in the Bible stamps it unmistakably as a Book of Divine origin. Only God can read the future, and this exclusively Divine power is manifest on nearly every page of the Bible. Arthur T. Pierson has said that at least 333 distinct and specific prophecies were fulfilled in the death of Christ upon the Cross, and are cited as such in the New Testament. Of course, there are many prophecies which have not been fulfilled as yet. But the Bible is plain in its teaching that God is not done dealing with the human race, and we can confidently expect that every remaining prophecy will yet find its fulfillment. If

only God can read the future and it is proven, as has been again and again, that this is done in the Bible, then God must have given us the Bible, and this is just what He did. Isa. 46:9-10; Isa. 34:16; Jer. 28:9).

A great many more lines of thought might be developed at even greater length, but space forbids. The insight into the secrets of the human heart of which the Bible gives evidence shows that it was written by the One Who searcheth the heart. Its presentation of the grace of God is unique, and can be found in no other sacred book in the world save the Bible, showing that it is not, like them, of human origin. And though there are many things in it which human reason cannot understand, that very fact seals its inspiration, for if we could understand it all, then it could have been produced by a man. But the very infinite character of many of its revelations proves that One greater than man wrote it. Yes, the Bible's claims that it is the Word of God are established by incontrovertible

evidence of which we have been able only to suggest a very small part (Jer. 17:8-10; Isa. 55:8-11).

III. THE BLESSING

Thank God for the blessing of this fact. Knowing that the Bible is God's Word we can come to it with assurance to find His provision for the perplexing problems of our lives. We can rest with confidence upon its promises of eternal life and security from judgment; we can rejoice in its revelation of the love of God; we can draw strength from its pages for every need of life; and we can bow in worship and praise before the God it reveals, knowing that we are not worshipping the invention of human minds. Let us cherish this Book, for it is God's Word. Let us study it and get well acquainted with it. Let us permit it to mold and shape our lives. Let us submit ourselves to its teachings. And let us proclaim its message of love, and life, and light, and liberty. (II Tim. 2:15; II Tim. 4:2).

\* S. S. Lesson for Apr. 26, 1925.

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"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

—Daniel Webster.

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# The Reliability of Revelation

After long years of fellowship with Christian young people in relation to their spiritual experiences, I believe I am correct when I say that the one question above all others to trouble them is that which concerns the reliability of the Word of God. Thinking of my own spiritual problems as a growing young man, it seemed to me that if I could be absolutely certain that the Bible was all that it claimed to be, my difficulties would be at an end. Is the Bible a divinely inspired volume? Is it to be trusted fully in a scientific age? Can this Book which calls itself the Word of God stand the tests of science, logic, and minute scrutiny?

BY RICHARD S. BEAL

This Book we call the Bible makes enormous claims for itself. Within its covers are found words to this effect: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). Then again we read, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as

they were moved by the Holy Ghost" (II Pet. 1:20-21). Yet another Scripture reads, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern-er of the thoughts and intents of the heart" (Heb. 4:12). These references, along with hundreds of others, indicate that the Bible has a source outside of man. In fact, Jude reminds us in the third verse of his terse epistle that "the faith . . . was once delivered unto the saints." If this Word is a "delivered" thing, then it is something which was given to us and did not find its



origin within the mind of man. We believe it has come to man from God on the basis of its own testimony. One will not read it very long until he discovers the truth of its claims and will become convinced that God has spoken to men by means of His written Word.

We must recognize that the Bible speaks with authority and also with a finality as does no other book. Looking backward over its history, we discover that it speaks with authority as to the past, and likewise in relation to the future. It speaks with absolute authority in the realm of the invisible, and it speaks with the same authority in the area of man's life. Surely we must admit that there is no other book like it. It is The Book. It is the most famous of all books, the most ancient, the most popular, the most influential, the most familiar, and the most precious. I am safe in asserting that the Bible is a miracle Book, for only God could have dictated and controlled the writing of it so as to keep it free from unscientific statements and from the mythological conceptions which are prevalent at the time the various portions of it were written. I recall hearing someone say that men may deny the story of the miracles, but they cannot deny the miracle of the story.

All Christians, young and old alike, may have implicit faith in the wonderful Word of God, which gives abundant evidence of its divine origin. There are many lines of proof as to the inspiration of this blessed Book, but I shall confine myself in this message to the fact of its scientific forecast. This wondrous Word which is before us antedates all the basic discoveries of modern science. The Bible gives the first revelation of scientific fact, and science comes along centuries later to reveal the accuracy of the revelation and to confirm what God has recorded.

There is a mistaken notion that the Bible and science do not agree. God is the Author of both; hence there must be agreement. It is true that the Bible and the vagaries of a science so-called do not agree. But we are thinking only of the facts and not the theories of science. It is true that our Bible was not given to teach science; but whenever it touches this realm, it does so with absolute accuracy and with a remarkable finality.

Back in the days of Moses, science had nothing to say about such diseases as today affect the human body, and yet this man Moses gave the children of Israel instructions that are in perfect accord with the most modern scientific medical

methods. It seems to me that a man throws reason to the winds who can imagine that mere guessing along the lines such as I shall show could have been possible.

As we advance, we shall see to our amazement how God instructed His people to keep their bodies clean and also what forms of animal life they might use as food. God desired His people to be strong; hence He advised them what they should eat. The remarkable thing is that every form of life which modern science has discovered to be a carrier of disease germs, was a forbidden food. These things have not been improved upon although they were written thousands of years ago. With all the progress of modern science, we have not found a flaw in the commands of Moses given for the purpose of safeguarding the health and well-being of the nation he was leading. Either Moses was as smart as our present day scientists and physicians, or else he was inspired by the Spirit of God in what he wrote.

I have been impressed with the

#### Principle of Anaesthesia

as revealed in the second chapter of Genesis. We all know what a boon it is to mankind to be rendered insensible to pain when it is necessary for the surgeon to operate upon the human body. The twenty-first verse of this chapter reads, "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof." When God desired a rib out of which He was to fashion woman, He did not lash Adam to a board while He performed this operation, but put him to sleep. From the earliest revelation which God has given us, this vital principle is apparent. Only in comparatively modern times have doctors caught up with God in this matter.

Let us go to the book of Exodus and note the

#### Principle of Recuperation

as revealed in chapter twenty-three and verse twelve, which reads: "Six days thou shalt do thy work, and on the seventh day thou shalt rest." How did Moses know the ratio in just this proportion? Was it an arbitrary thing with this man of old? Why didn't he command to work five days and rest two? Why not work seven days and rest the eighth? Over and over again nations have sought to make a change from this time-honored idea, but whatever change has been proposed, it has failed to work. This command to labor for six days and rest on the

seventh applied to man and beast alike. This arrangement was not merely an illustration of the good judgment of Moses, nor was it a mere accident. There is a scientific basis for the command and a little reflection will reveal this to be the case.

All nature seems to be geared to the number seven. Doctors tell us a new set of bacteria is hatched out every seven days. Small birds require fourteen days for the hatching of their eggs; hens require twenty-one; ducks, twenty-eight; turkeys, thirty-five; geese, forty-two. The slightest thought will reveal that these numbers are multiples of seven. In the human realm, this number seven also appears in a remarkable way. It requires 280 days for the development of a child before it is born, which is forty times seven. A child comes to age at seven; a boy reaches puberty at fourteen; and a girl, womanhood at the same age. Both reach maturity at twenty-one. The average Bible age for the span of life is seventy. Again, all of these figures are divisible by the number seven.

Any change from this seven-day period is disastrous and unscientific. The question may be asked — how did Moses know that one seventh of our time should be given to rest? Why did he not guess an unscientific period? Science says this is best, but the Bible said it first and long before science found it out. Moses' hand was guided by the spirit of God as he called upon the people to rest in this ratio to their labor.

If we go to the next book in order, which is Leviticus, God has given us many interesting illustrations of how this blessed Word of His has antedated the discoveries of science. The latter portion of the fourteenth chapter reveals the

#### Principle of Disinfection

This section is too long to quote, but it reveals that when a man was found to have leprosy, the very house in which he lived was to be dealt with according to the rigid laws laid down by Moses. If a plague was found in the house, it had to be shut up seven days, and afterward it was to be "scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place." Before it could be occupied again, the rule was that "they shall take other stones and put them in the place of those stones; and he shall take other mortar and shall plaster the house." We know that the disinfection of houses is a very recent thing. After contagious diseases have been found in our dwellings, the houses must be carefully fumigated and cleansed.



How is it that Moses knew this necessity thousands of years before scientists discovered it? There is only one reasonable answer and that is, he was inspired of God, who knew what was best for man.

In the preceding chapter are to be found the laws and tokens whereby the priest in the camp was to be guided in discerning leprosy. These are all very interesting, but the vital thing was that the one found with this loathsome disease was to cry out, "Unclean, unclean." He was to segregate himself from the rest of the people and thus practice what we now call the quarantine. No one was allowed to touch the leper lest he become unclean. Thus, in a matter like this we can see how Moses, who wrote in a pre-scientific age, must have been led by the Holy Spirit in setting before the people these fundamental principles of health and sanitation.

In the seventeenth chapter of this same book is to be found the

#### Principle of Life in the Blood

The eleventh verse reads, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls." We do not have to turn back the pages of medical history very far to discover that the doctors bled their patients under the erroneous idea that the impure blood might be removed. They did not know that the impurity in the blood could be dealt with without wasting the blood. By the thing they practiced, they actually drained away the very life that was so needed for the sick patient. The red streaked barber pole, so familiar to our eyes, is but a reminder of the days when men in their ignorance got rid of this precious fluid, for blood-letting was done by the barbers. It is all different now, for the doctor seeks to keep the blood in the body, gives medicine to increase the blood supply, or, if necessary, gives blood transfusions. This is such a vital thing today as the doctors deal with the wounded men of the battlefields. The Red Cross has its great blood banks prepared to this end. And why all this? The Scriptures answer: "For the life of the flesh is in the blood." It took doctors hundreds of years to catch up with Moses and to discover the value of the blood. Going back to the fifteenth chapter, there is an interesting statement which reveals how particular God was concerning the

#### Principle of Cleanliness

The thirteenth verse reads: "And when he that hath an issue is

cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean." It may seem a trivial thing, but the spirit of God states that the wounded body must be bathed in "running water." Why was this? Wouldn't water from the pool be just as satisfactory? Standing water carried the danger of impurities. How did Moses know this when he did not have the advantage of the powerful microscope such as the scientist has now? In his day men knew nothing about this optical instrument which has enabled men to make enlarged images of minute objects and to discover dangerous germs in standing water. Surely we cannot be indifferent to such evidence as this which shows conclusively that Moses' pen must have been an inspired one and that his message came from a source outside of himself.

Reading along a little further in this remarkable book, it is to discover the

#### Principle of Butchering

I call your attention to Leviticus 22:8, "That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord." This latter statement, following the strange prohibition, serves to emphasize the origin of the command and its tremendous importance. After the flood of Noah's time, God permitted men to eat flesh. Prior to this men had been vegetarians. Now meat forms a part of their diet. But God gives implicit instructions as to its preparation before men can devour it. Was this some silly notion that Moses had when he forbade them to eat flesh which had died of itself or had been torn by beasts? As long as man was permitted to eat meat, why not partake of that which had died of itself after having served its usefulness? This looks reasonable. We all know now that immediately after death, germs in the blood set to work to generate deadly poison that would be inimical to the health of anyone who eats the flesh.

Animals, to be fit to eat, must have the blood drained from the body before the flesh is eaten. The Jews are very careful about this. How did Moses know this in a day when men knew nothing about germs and what they produced? From whence came this vital bit of instruction so useful to the welfare of the people? There can be only one answer. He was directed of God in what he wrote.

Another pertinent illustration is found in the fifth book of Moses,

which we call Deuteronomy. Here is set forth in unmistakable terms the

#### Principle of Sanitation

"Thou shalt have a place also without the camp, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig there with, and shalt turn back and cover that which cometh from thee: for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee" (Deut. 23:12-14). Here we see how the Lord insisted that the people be scrupulously clean for His sake as well as their own. Indifference at this point would have brought defeat upon themselves because they would have gone down by droves as a result of foulness.

Every general leading an army knows the value of sanitation, and camps are kept spotless for the sake of the health of the soldiers. An army would be defeated long before it got to the battlefield if there were any carelessness in sanitation. Pollution is a worse enemy than the foe on the field of battle.

Why did Moses think of all this? Could he have guessed at it? Who directed him in giving all these scientific precautions in a pre-scientific age? Let us not be foolish and shut our eyes to such unmistakable evidence that God had a hand in the giving of this wondrous Word.

God is not asking a blind faith of any of us, though this would be immeasurably better than to doubt Him. However, a little study and prayerful consideration along the lines already illustrated will soon convince the open mind that the Bible proves itself to be an inspired book. Its claims to inspiration are not idle boasts which cannot be substantiated. It is possible to have an intelligent faith, a faith founded upon fact.

It was an unspeakable blessing to my own soul when I reached that place in my spiritual experience where I was convinced beyond a shadow of doubt that God was speaking to me out of His Word. He has not left us to wander about in Doubting Castle. We may come forth into the clear sunlight of divine revelation, knowing that God has spoken. Young men and women may trust their Bible and find it to be as David testified of it: "Thy word is a lamp unto my feet, and a light unto my path." Amen and Amen!



# God's Word

After creating man, God gave him, in process of time, a revelation of His will. No one can deny that the books of the Bible bear the impress of God.

*This Book unfolds Jehovah's mind  
This Voice salutes in accents kind  
This Friend will all our need supply  
This Fountain sends forth streams  
of joy.*

*This Mine affords us boundless  
wealth  
This Good Physician gives us health  
This Sun renews and warms the  
soul  
This Sword both wounds and makes  
us whole.*

*This Letter shows our sins forgiven  
This Guide conducts us safe to  
Heaven  
This Charter has been sealed with  
blood  
This Volume is the Word of God.*

Just as no person could change the Constitution of the United States without being detected, so no one could corrupt the five books of Moses containing a more sacred Constitution—the Divine Law for the government of God's chosen people. The Jews were jealous in preserving the other revelations—the historic, poetic, and prophetic books. One tribe (Levites) was designated, among other things, to watch over and keep inviolate these Scriptures.

The first writings were kept in the Ark of the Covenant, afterwards in Solomon's temple. In 457 B. C. Ezra went to Jerusalem and began the collection and revision of the sacred writings then in existence. He added to those previously compiled Ezra, Nehemiah, Esther, and Malachi.

Someone states: "If the law had not been given by Moses, Ezra deserved to have been the legislator of the Hebrews."

Synagogues were greatly multiplied in Egypt, Asia Minor, and the Eastern country. In every locality where ten men could be found who would attend its service a synagogue was instituted. In Jerusalem alone there were between 400 and 500 of these places of worship. In each synagogue it was required that there should be a copy of the Law and the Prophets, or of the Holy Scriptures then in use. In order to pre-

BY MABEL F. DENNETT

vent any mistake every copy was compared with the perfected one in Jerusalem.

Three hundred years before the Saviour came, a translation of the entire Old Testament Scriptures was made from the approved Hebrew manuscript for the Greek-speaking Jews. It was called the Septuagint, probably because seventy persons were engaged in its preparation.

Christ endorsed these Hebrew and Greek translations in John 5:39: "Search the Scriptures; for in them ye think ye have ternal life; and they are they which testify of Me."

As to the New Testament books, all admitted their genuineness although some denied their inspiration.

In A. D. 364 occurred the Council of Laodicea. In this it was voted what books should be considered of divine inspiration. This record has been faithfully preserved, even through the Dark Ages.

In the fourteenth century came a translation of the Bible from the Latin into English, attributed to Wycliffe. This was the first complete hand-made Bible in English. The translator's original copy and a coeval transcript of it are extant in the Bodleian Library, Oxford. After Wycliffe's death it was revised by the eminent scholar, John Purvey.

Between 1523 and 1532 Martin Luther translated the entire Bible from the original. He had come upon a Latin Bible chained to a pillar of a University. This he earnestly studied. This was a masterpiece of national importance. His Bible, or parts of it, by the year of his death had risen to 377 editions and was of great value in forwarding the Reformation, which made the Bible the people's Book.

Before Luther finished his work William Tyndale in 1526, making use of Luther's Bible, at the cost of his life translated from the original Greek and Hebrew the Pentateuch and New Testament. After suffering persecution, poverty, exile, and imprisonment, he was led to the stake in 1536, suffering martyrdom for the cause. He had said it would make the Bible a familiar book to every plowboy in England. His last words

were: "Lord, open the eyes of the King of England."

The first complete English Bible to be printed, however, was that of Miles Coverdale in 1535. He depended on Tyndale and Luther, but showed "great skill in the use of his authorities and a certain delicacy and happy ease in his rendering of the Biblical text to which we owe not a few of the beautiful expressions of our present Bible." This Bible was the first to have on its title pages the words, "Set forth with the Kynge's most gracious licence."

Matthew's Bible in 1537 followed Coverdale, but was largely a compilation from the renderings of Tyndale and Coverdale.

The Great Bible (larger than any of the other editions) of 1540, called Cranmer's Bible because Archbishop Cranmer had written a long preface, having the important addition, "This is the Bible appointed to the use of the Churches," on its title page, had the distinction seventy years later of assuming the form ever since known as the Authorized Version. This Great Bible was the only one not restricted during the closing years of Henry VIII's reign. Cranmer suffered martyrdom at the stake.

The Geneva Bible in 1560, so called because the expenses toward printing and publication were borne by members of the Congregation at Geneva, had the division of chapters into verses and a marginal commentary. Chief among the editors were William Whittington, Anthony Gilby, and Thomas Sampson. This Bible became a rival to the Authorized Great Bible. As a consequence attempts were made to improve it. Archbishop Parker, from 1563 to 1565, headed the revision of what was called the Bishop's Bible, which was ready for publication in 1568. A copy was presented to Queen Elizabeth.

The Authorized Version used now is a revision of the Bishop's Bible. The Authorized was begun in 1604 and published in 1611. By authority of King James and with the previous versions to help them, fifty-four of the most prominent men of learning undertook to translate the entire Scriptures into the English tongue. Most wonderful is the starting of this translation. Recall Tyndale's prayer ("Lord, open the eyes of the



king of England"). Consider that James I was weak and vacillating; nevertheless he called a conference to settle doctrinal differences. After a plan of uniformity had been agreed upon, the work of the conference was ended; but Dr. John Reynolds, a Puritan leader, called the attention of the King to certain errors in the Bishop's Bible, untrue to the original manuscript. While King James insisted upon having a translation of text alone without any marginal comments, his course gave us a Bible for all classes, and Tyn-dale's ambition was fulfilled. Thus, in 1611 was finished an honest, carefully-prepared translation which has increased in favor since — the Authorized Version of King James.

In 1881 the literary event of the century was the revision of the New Testament under 101 scholars. Millions of copies were sold in a few months. The entire text of the revised New Testament was telegraphed to two Chicago newspapers and printed complete in their morning issues.

"More than twenty reprinted editions at once appeared in the United States. For once popular interest in the newspaper was supplanted by that in the revised New Testament. It was sought by crowds at book stores and news stands, was hawked in the streets, read in the cars, in the omnibus, and in the stage coach."

Please contrast just here the cost. I have read that before printing was introduced the cost of a Bible was a laborer's wages for fifteen years. We have just been referring to a time when several pennies purchased the entire New Testament in newspaper form. (The Old Testament translation was finished in 1884. The text of the Revised is printed in paragraphs, chapters, and verses.)

In 1911 the Oxford University Press invited a company of American scholars to edit an edition of the King James Version of the English Bible, substituting modern spelling and current forms and phrases for obsolete terms. It was issued in commemoration of the three hundredth Anniversary of the publication of this King James Version. It is not divided into the verses. Nothing as important has been printed since the King James Revised, although Moffat's Translation of the New Testament, published in 1923, and the Old Testament, published in 1924, is good for modern English. If one wishes to study intensively he should have first the Authorized King James, then a revised edition

of the King James and Weymouth's "New Testament in Modern Speech" (1902) for the phraseology of today. The Centenary Translation of the New Testament by Dr. Helen Barrett Montgomery, printed in 1924, has also been popular.

In 1919 the New York World stated that the first Bible sent by air was presented by the New York Bible Society to Major H. G. Scott, commander of the dirigible R. 34. This Bible was lettered in gold, "Presented to Dirigible R. 34, July 6, 1919." It was the first to be carried in the air across the Atlantic. At the same time a presentation was made of a vest pocket New Testament to each man aboard the R. 34.

I have been writing of sixty-six books, written by different authors, inspired by God through sixteen centuries. These books are the Bible, which word as derived from the Greek means "The Books." It is interesting to know the facts related; but the most vital things in life is to know God, and the best way is through the Bible itself. If we have a personal knowledge of God in our souls, we will recognize His voice in the Book of Life. What a wonderful thing it is to know the author of a book! Some of you may have that privilege.

"I do not agree with you about the meaning of that poem," said one friend to another, with her finger upon a page of Browning.

"But you must agree with me," said he, "because I knew Browning personally, and therefore am able to interpret him to you."

Only a little later this boastful friend of the poet began to ridicule the lady for what he called her "superstitious belief in the Bible," calling it a "patch of fables."

"Ah! now," said she gently, "you must give way to me about this Book. Remember, I know the Author!"

Some one tells us that a General is of value not only in a battle, but also on the march and in preparing for the battle. We all know that the time we think of God especially is in trouble or great temptation. Just as the General is of value at other times besides in battle, so we need in order to be of value in emergencies the daily help of God and His Word. By obtaining power for the daily walk, we are prepared for the occasional up-grade. Our common tasks, our petty worries, arise daily. Do not save God's strength for the emergencies; take His help daily. To this end study His Word.

A great many ways of studying God's Word have been suggested by various Bible scholars. May I suggest that in considering the Word we confine ourselves to two P's—Practical and Powerful.

As an illustration of the Bible as Practical, turn to Joshua in the Old Testament. When Joshua took command of Israel, daily study of God's Law was made a condition of his success. It was then the rule that whoever sat upon the throne of the chosen nation should make a copy of the Law and read it all the days of his life (Joshua 1:7-10).

As an illustration of the power of the Word in the New Testament take I Timothy 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." A young preacher who later became famous when adapting his voice to a great cathedral, said this verse over and over. Years later a man at the close of the preacher's service came to him and said that he was converted by hearing him say those words.

An illustration of the power of "Remember the Sabbath Day to keep it holy" was found in the action of Howard Victor Keen years ago. He was a twenty-six-year-old pitching star of the St. Louis Cardinals. He refused to play ball on Sunday, even in the World Series. In his contract was a clause exempting him from duty on God's Day. This young man was the only Big League player who would not play on Sunday and although razed and slurred he stood firm. If each consecrated Christian were to testify of the power of the Word in his life, it would be helpful. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern-er of the thoughts and intents of the heart" (Heb. 4:12).

To those who find the Word a lamp unto their feet, and light unto their path this illustration of the Bible as a lighthouse is full of meaning. "The Bible is like a light house. It took 1500 years to build it, stone upon stone. The lantern, the New Testament, is put in its place, and the cap, the epistles. There are four plate glass sides to it — the Gospels; and inside there is one intense glow of light, and from that light there is a radiancy flashing all over the world." That one light is He Who said, "I am the Light of the World."

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The entrance of Thy Words giveth light.

—Ps. 119:130



# Do We Need a New Bible?

BY ERNEST E. LOTT

It would be unnecessary to raise this question if it had not already been suggested by the opponents of evangelical Christianity. The following quotation bears this out clearly:

"The question of accepting this new view of the Bible forces upon us this direct issue: shall we side with the critics in opposition to the testimony given in the New Testament by the Apostles, and even by the Lord Jesus Himself? Were they so circumscribed by their ignorance of the age in which they lived that they did not know the Scriptures of their people as well as the critics do? Was Jesus? To accept Modern Criticism and its legitimate results means thus that both Old and New Testaments are turned into nothing more than any other book, and possess an authority in no way above that of the literature of any other religion. Even admitting that it evidences a degree higher development now when compared with the religious literature of other peoples, in view of what the critics say may we not expect something in the future of a still higher order? **In fact it is surmised that we will have a new Bible after a while.** This Bible which we now have is to be accorded only provisional acceptance."

The above remarks by John Bloore in his book, "Alternative Views of the Bible," represents his analysis of the modernistic trend of thought.

Religious leaders ought to be the last to attack the sacred Book, but alas, they are in the forefront. We expect to hear the hiss of the serpent through the teeth of such infidels as Paine, Voltaire, and Ingersoll. It is no surprise, therefore, when we are introduced to such an insult as recently appeared in a leading Communistic Labor paper, the "CIO News" by name. Prominently displayed on the first page of one of its issues was the following parody on the twenty-third Psalm:

"The CIO is my shepherd . . . They prepare a raise of my salary in the presence of my foreman. They anoint my check with raises; my expense goeth down. Surely the union and my wages shall follow me all the rest of my days, and I shall dwell in a house of my own forever."

We are saddened by such lightness and disrespect for the Word of God, but our grief is greater over the infidelity creeping into the pulpit. Dr. Walter Maier observes:

"Skeptical ministers in modern congregations belittle, attack, and even ridicule God's Word. Many a theological professor opposes the Bible as persistently as did Bob Ingersoll and at the same time accepting his salary from Christian contributors or a Christian endowment. In some churches the Bible is practically a closed and sealed book. Sermon texts, if any, are chosen from recent best sellers, four-starred motion pictures, or current events."

This unfriendliness toward the Bible did not begin yesterday. Paul spoke of it to the Corinthians. "For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (II Cor. 2:17). Peter also found that some of those in his sphere of acquaintance rejected the Scriptures. "Even as our beloved brother Paul also according to the wisdom given unto Him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (II Pet. 3:15-16).

The basic principle back of the modernist's argument against the Bible is that it has proved by modern methods to be an unreliable history—hence, not divinely inspired. This being the case, it is argued that we must look elsewhere for a safe guide for **life here and now** as well as **life hereafter**. It served as a respected book for hundreds of years because the people were ignorant; but now it is like Belshazzar, weighed in the balance and found wanting. The Model T Ford was good enough for another generation, but who would want an antique like that in this day of enlightenment and advancement? We believe in freedom of thought and speech. Therefore, the theory of the modernist can be conclusive and sufficient for him but not for us. There is more to be said on such a vital theme.

It is impossible in this brief study to enter into a full discussion of the authenticity of the sacred canon of sixty-six books as they now appear in the King James Version of the Bible. The Pentateuch, which has been especially assailed by the critics, is vindicated, in our opinion, on

the ground that Jesus Christ quoted from it as well as from other portions of the Old Testament. If Christ knew the facts claimed to be now known by the critics, then He kept them hidden for eighteen centuries and is being outdone in kindness to His fellowmen by the critics. They have exceeded Him in honesty in properly informing mankind of the mythical character of certain parts of the Old Testament. The early Christians regarded the Old Testament as unimpeachable history. The New Testament, likewise, has enjoyed this same respect down through the centuries by those who loved it. One notable thing about this maligned and criticised Book is the fact that it has endured the attempts of annihilation, destruction, and extermination as has no other book in the history of the world. It has been burned, drowned, pulverized, and cursed into oblivion and perdition. Yet today it is the world's most popular book and outsells any and all "best sellers." It has not only outlived its enemies but has laughed at them by occupying the very dwelling place of one of its bitterest opponents — Voltaire. He predicted the extinction of the Bible within a few years. God's answer to him was to take him from this life and to give his house to the British and Foreign Bible Society for a Bible storage house.

We need not become frightened and start looking for a new Bible to satisfy the critics. We do not look for a new sun because a cloud hides it from view for a moment. Neither do we apologize for the Bible and start looking for a new one because someone ridicules it. Peter says that the Word of God "liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever" (I Pet. 1:23-25). The Word is like a hammer that breaks the rock in pieces (Jer. 23:29). Its enemies will one day be as rocks under the mighty hammer of God's Word. This is the real reason why all of the annihilation attempts have failed.

Not only is the Bible the same Book today as that given by God to the men chosen to write it in Greek and Hebrew, but it is as adequate to meet the problems of the present hour as it was to meet the problems of the day it was written. The Bible does not deal with the



changing economic structure of mankind. Neither does it foster or distinguish between race or class on the social side. It deals with men as the sons of Adam that they are. It lays down basic laws that have to do with men's souls and bodies in thought and deed, and it never fails to anticipate every need and problem. Science textbooks are out of date in ten years, but not so with the Bible. It has not grown out of date in over three thousand years. The Bible deals with sin in both believer and unbeliever, giving the unvarnished and unbiased facts. Men reject the Bible because it contradicts their lies, not because it contradicts itself.

We do not need a new Bible, but we do need a new attitude toward it. We need to read it more often, study it more thoroughly, believe it more fervently, practice it more consistently, and preach it more earnestly. Like Josiah and Hilkiah and the Israelites of old we need to read the Book all over again and let it burn its message into our lives. The story of this great revival in Israel is told in Second Kings twenty-two and twenty-three. Hilkiah, the priest, recognized the document found by the workmen in the rubbish heap, as the long lost law of God. The scroll was read to King Josiah, and he was convicted of his nation's sin. He commanded that the law be read to the people. It produced a pledge to again worship the true Jehovah and purge the temple of idolatry and witchcraft. In short, one of history's great reformations began; and it was started because the Bible was brought back to the ruler, priests, and people.

Among those convinced that the Bible has not outlived its usefulness and does not need replacing we find such men as Abraham Lincoln, W. E. Gladstone, Daniel Webster, Andrew Jackson, John Quincy Adams, and General Douglas MacArthur. We take time to quote from two of these:

"I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this Book."—Abraham Lincoln.

"I have known ninety-five of the world's great men in my time, and of these, eighty-seven were followers of the Bible. The Bible is stamped with a Specialty of Origin, and an immeasurable distance separates it from all competitors."

—W. E. Gladstone.

It is a high privilege to take our stand upon the Word of God and all it represents. We ask God to forgive us for not giving it a greater place in our lives and ministry, and we commend it to you in the words of a remarkable document found in the Westminster Abbey, nameless and dateless:

"A nation would be truly blest if it were governed by no other laws than this blessed Book. It is so complete a system that nothing need be added to it, or taken from it. It contains most things needful to be known or done. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict from the jury, and furnishes the judge with his sentence. It entails honour to parents, and enjoins obedience in

children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its Author to all who walk by its rules . . . It is the first Book, and the best Book, and the oldest Book in the world . . . It reveals the only and true God, and shows the way to Him, sets aside all other gods, and describes the vanity of them . . .

"It is the most compendious Book in the world, the most authentic and the most entertaining history that ever was published. It will instruct the most accomplished mechanic and profoundest artist. It reaches the best rhetorician, and exercises the power of the most skilful arithmetician. It corrects the vain philosopher, and guides the wise astronomer. It exposes the subtle sophist, and makes diviners mad. It is the best evidence that ever was produced, the best deed that ever was sealed, the best will that ever was made, and the best testament that ever was signed.

"To understand it is to be wise indeed, but to be ignorant of it is to be destitute of wisdom. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a Book of lives, of travels and voyages. It is the king's best copy, the housewife's best guide, the servant's best directory, the young man's best companion, the school-boy's spelling Book, and the learned man's masterpiece. And that which crowns it all is—the Author is One in Whom is no variableness nor shadow of turning."

### I'VE LOST INTEREST

"Lost interest," O Lord can it be?  
Lost interest in souls who are calling for Thee?  
Those men whom You loved and suffered to save?  
Lost interest? When millions by sin are enslaved?  
Lost interest? See, there is a man of the streets,  
His clothes are all tattered, and see how he weeps;  
And hear his sad cry, "No man cares for my soul."  
How can you lose interest with men as your goal  
Lost interest? Go visit the haunts of despair,  
There, poor little children and mothers need care.  
There must be kindness, a song full of cheer,  
Lost interest? Oh, where would I be?

Yes—lost, had someone lost interest in me.

Open my eyes, Lord, and help me to see

Lost interest in souls, means lost interest in Thee.

—Mrs. M. Keene.



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# The Unaccountable Unity of the Word of God

Everything human has a limit to its apparent perfection. Everything that man has produced is faulty, and upon examination reveals defect and deformity. But the Word of God reveals no defects. "The law of the Lord is perfect" (Ps. 19:7). There is no limit to its perfection.

One of the greatest proofs of the divine inspiration of Scripture is the unity exhibited throughout. The Bible shows a unity of plan and design. This unity shows that there is one mind back of the Book. The Book is a literary miracle. We shall consider this most convincing proof.

## The Bible Is an Organic Unit

Here is a volume composed of two divisions; made up of sixty-six books; written by some forty writers during a period of 1600 years. In style and character these books reveal a great diversity: some books are historical; others, prophetic; others, poetical; some contain laws; others, symbols. The writers from Moses to Malachi were of all grades of culture. They differed in language, in tastes, in surroundings. Among these forty men were shepherds, kings, fishermen, priests, physicians, law-makers, and theologians. Some were learned and cultured; others were unlettered. One man wrote in Arabia, another in Syria, another in Palestine, and another in Greece and Italy. These men wrote at intervals during 1600 years, the first part being written 1500 B. C., and the last part 100 A.D. No two writers wrote in collusion or confederacy; yet when their writings are brought together they constitute one harmonious whole, one code of ethics, one system of doctrine, one rule of faith and practice. So we have one volume, sixty-six books, forty writers, 1600 years in preparation—one book, absolutely consistent throughout. Shall we call this an accident? Shall we call this a fortuitous circumstance? Did it just happen that way?

How could forty different men, widely separated by space and time, write upon totally different topics such as biography, history, poetry, prophecy, genealogy, law, drama, adventure, travel, and yet produce unity when the material is all brought together? No two writers wrote in **collusion**; yet when

## BY THE EDITOR

their writings are brought together there is no **collision**. Such is humanly impossible. There is only one answer, and that answer is GOD.

The Bible is a marvel. It is transcendental. It is the miracle of all literature in its formation because it has perfect harmony, order, and sequence throughout.

The unity of the Bible is organic. Its various parts are as closely related as the members of the human body. The Old Testament and New Testament are complement to each other. One demands the other. The New is in the Old concealed; the Old is in the New revealed. What begins in the Old Testament ends in the New, and there is the plot of a connected story running throughout. As Augustine said, "The New Testament is enfolded in the Old Testament, and the Old Testament is unfolded in the New Testament."

"Whence but from heaven could men  
Unskilled in arts;

In several ages born, in several  
parts,

Weave such agreeing truths?"

Every book is necessary to the whole. The sixty-six books are complement to each other. Take one away and the result is a mutilated Bible. One book of the Bible could not be lost without maiming the body of truth. Each book has its place. The book of Genesis demands the book of Revelation. The book of the law demands the Sermon on the Mount. Isaiah's prophecy demands the narrative of the Four Gospels. One cannot understand the book of Daniel without Revelation. One cannot understand Hebrews without Leviticus, or Leviticus without Hebrews. The Passover foreshadowed the Lord's Supper. The little book of Jonah makes necessary the resurrection of Christ. All parts hold together consistently and are necessary to each other. It is a unity unaccountable except for God.

## The Bible Is a Personal Unity

Christ is preeminent in all the Scriptures. These forty writers who wrote at intervals over a span of

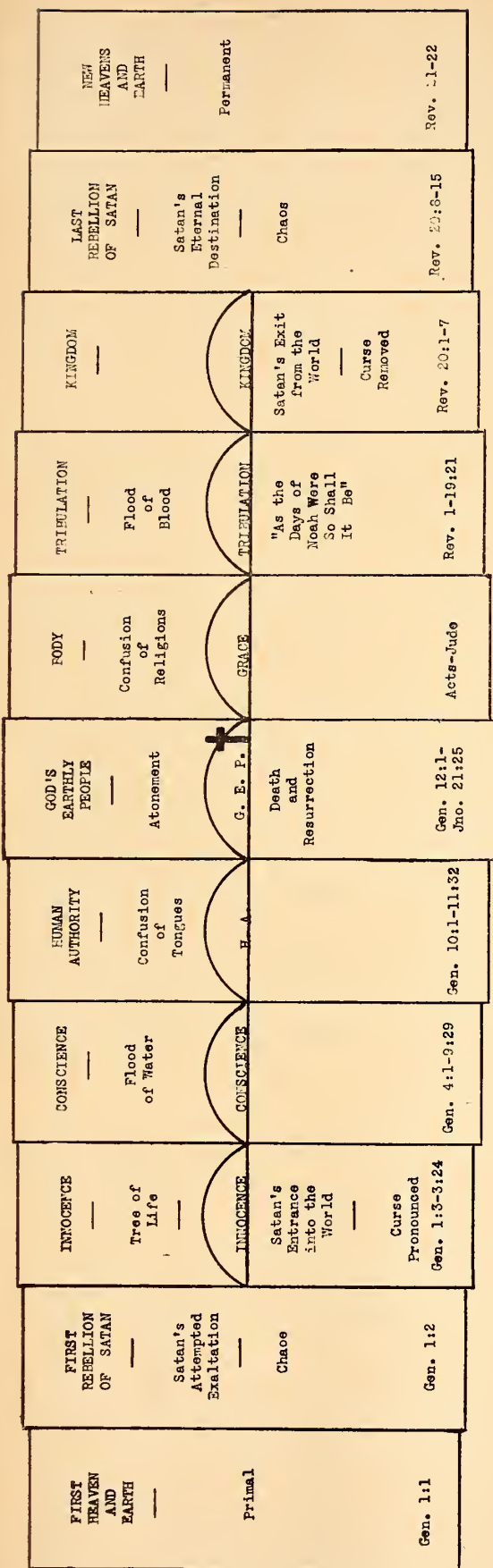
1600 years, saw one Person Who is above all. The Scriptures are Christ-centered. Of this fact we read: "In the volume of the Book it is written of Me" (Heb. 10:7). Christ Himself stated of the Scriptures: "They are they which testify of Me" (John 5:39). After His resurrection He expounded in all the Scriptures to the disciples, "The things concerning Himself" (Luke 24:44). Beginning at any point in Scripture you may find Him. There are over three hundred prophecies of His first advent, and equally as many referring to His coming the second time. The rites and ceremonies find their center in Him. He is the key which unlocks every book of Scripture. The historic characters prefigured Him. The crimson thread of His precious shed blood runs all the way through the Bible, and you may begin at any point and preach and teach Jesus Christ. This personal unity is unaccountable except that God was back of the writing of the Book.

## The Bible Is an Historical Unity

The whole Bible is the history of the kingdom of God. The kingdom is represented by the nation Israel; and everything centers around the people, the land, and the King. With Israel's origin and progress the main historical portion begins, and with their apostasy, captivity, and decline the history stops. Their history is again taken up in the future only as Israel shall again take her place among the nations as a regathered and restored people. The entire history of the kingdom as related to Israel and the redeemed of all ages, is seen in seven different aspects:

1. PROPOUNDED in the counsels of God in eternity past (Matt. 25:34)
2. PROPHESED throughout the Old Testament
3. PROCLAIMED in the Gospels, and in the Acts to 28:28
4. POSTPONED in the present age (the Epistles)
5. PLAGIARIZED in the Great Tribulation (scattered Scriptures)
6. PERFECTED in the millennial age (scattered Scriptures)
7. PRESENTED back to God (I Cor. 15:24-28)





## The Unity and Continuity of the Word

A book written by forty writers over a period of 1600 years, absolutely harmonizes in teaching that the history of the Bible is the history of the kingdom of God.

### The Bible Is a Prophetic Unity

There are two focal centers about which all prophecy clusters. They are the first coming of Christ in humility, and the second coming of Christ in glory. This truth is clearly stated in I Peter 1:11, which reveals that the prophets testified of the sufferings of Christ, and the glory which was to follow. It is true that Gentile nations loom up on the pages of prophecy, but they may be considered in connection with either of the advents of Christ, as preparing the way for either or both of them. In the books that are especially related to the Church (the Epistles), there is but one center of prophecy—the rapture and glorification of the Church. The Harmony of the Prophetic Word, by A. C. Gaebelein. All prophecy harmonizes in pointing to these centers.

### The Bible Is a Dispensational Unity

Bible history and prophecy is divided into seven dispensations, or ages—in fact, the Bible is built upon the dispensations, and the Bible is not clearly understood until dispensational truth is discerned. In each one of the dispensations are uniform features, as follows:

1. An auspicious beginning.
2. A test of man's philosophy
3. Increased enlightenment or light
4. Increased responsibility
5. A universal testimony to the saving power of Christ
6. Decline of spiritual life
7. Parallel development of good and evil
8. A malignant evil manifestation
9. Judgment upon unbelievers
10. A finished beginning

These uniform features apply to all the dispensations. There is nothing disjointed about Scripture. The writers have produced a complete harmony. One superintending mind was back of the Book.

### The Bible Is a Structural Unity

In the Book appears an architectural plan. From corner-stone to capstone there is symmetry of design and unity throughout. Here are the books of the law, the historical books, the poetical books, the major and minor prophets, the Gospels, the Acts, the Pauline epistles, the general epistles, and Revela-



tion. Are these all hodge-podge? Were these books thrown together in any fashion? The accompanying chart shows how the Bible is built upon the seven dispensations of human history. With atonement and the death and resurrection of Christ in the central portion, we find the extending sections answering to

each other. There is perfection of design throughout. The unity and continuity of the Word of God is shown. Here is a Book of sixty-six documents, written by some forty different persons, at intervals during 1600 years—written by men who were for the most part strangers to each other. In such a Book it is not likely that there would be unity,

symmetry, perfection of design; for all the conditions were unfavorable to a harmony in testimony and teaching. We are led to the conclusion that there was one regulating mind. God's hand is shown. Such beauty and perfection of design leads us to implicit confidence in the Book as God's Book.

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Is not my Word like as a fire? saith the Lord; and  
like a hammer that breaketh the rock in pieces?

—Jeremiah 23:29.

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## ABRAHAM'S VINEYARD

### DAVID AND SAUL; THE CHURCH AND ISRAEL

In these days of conflicting rumors and hate propaganda, of constant fears and suspicions, of prejudices, of smears and varying political trends, many Christians are at sea as to what their attitude should be toward governments and movements. One attitude which the Church must assume is that toward Israel, and in recognizing our responsibility toward God's ancient people, it would be well for us to compare the relationship between David and Saul with that between the Church and the Jew. No type is perfect, and yet from each we can glean precious truths for our edification.

Saul preceded David in enthronement. His authority and anointing were prior to that of the son of Jesse; and when David appeared on the scene, Saul had already begun to show evidence of the fact that he had lost contact with the source of kingly wisdom. Overt acts of public disobedience to God had brought open reproach to the throne. His carnal capriciousness on the day that Jonathan defeated the Philistines showed that he was slipping out of the realm of the Spirit, into the realm of the flesh. It was becoming increasingly apparent that Saul was a rejected king. Yet David, who knew that he was his divinely appointed successor, never indicated outwardly his awareness of the fact that he would take Saul's place or that Saul was on the way out.

There was no relationship which developed and exposed David's kingly qualities like that with Saul. Nowhere do we find overconfidence or

### BY FRED KENDAL

arrogance creeping out in his tones. He evinces no resentment when he is so maliciously abused by Saul. As a matter of fact, he never even seems to reckon him as an enemy. The foreknowledge of his future accession to the crown did not embolden him to sit in judgment on the rejected one who still sat on the throne. He did not lick his wounds with the salve of future retribution.

The Jew was anointed as God's channel of blessing before the Church, as the Apostle says we "are built upon the foundation of the apostles and prophets," and as a brother has put it, "the Church was born in the matrix of spiritual Israel." Romans 9:4-5 tells of their divine origin and anointing. However, for many centuries it has been increasingly evident that during this dispensation they are rejected as a channel of testimony and blessing. God set aside the national method and took up the individual method until the times of the Gentiles be fulfilled. Today it is the Church that has taken the place of Israel in the center of the stage so far as testimony and spiritual authority are concerned. Paul in Galatians 4:29 compares the persecution of Isaac by Ishmael with the persecution of the early Church by the unbelieving Jews. As the marks of Israel's temporary rejection follow her present wilderness journey, as the bitterness and woe of the impending time of Jacob's trouble gathers in hideous storm clouds over her head, what should be the attitude of the Church

toward the Jew? Should it be one of smugness and self-confidence? Should it be a sitting in judgment upon them because of their afflictions? Should it be a fatalistic view that says: "It is predicted; so it must be justified; the Jews are getting what is coming to them." The Prophet Obadiah condemns those who look with complacency on Israel's calamity: "Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity." The Apostle Paul saw the time coming when the Church would become boastful against Israel, and so he warned them, "Boast not thyself against the natural branches, but if thou boast thou bearest not the root, but the root thee."

There came a time when God put Saul in David's hands, when the King stumbled into the cave where David was hiding, and fell asleep. David refused to lay hands violently on God's anointed but could not resist the temptation to humiliate him by cutting off a piece of his garment. He had no sooner done so than he was smitten with regret (I Sam. 24:5). When God gave him a second opportunity to show his kingly mettle he refused to humiliate or expose his enemy's weakness. Would to God that the Church would manifest these same kingly qualities in her dealings with Israel. There is no contact which the Christian has that affords him greater opportunity to uncover the royal graces than his contact with the Jew. The Christian's mission in life is not to be an accuser but an ambassa-



dor. We are not called to be vessels of wrath but vessels of mercy. We are not to sit in judgment, but by all means to win some. In Acts 28: 19 we find a very illuminating expression on the lips of the Apostle Paul. He had been driven to Caesar's judgment seat by the venomous accusations of his people; but when he reached Rome and spoke his part before the people, he refused to assume the role of an accuser, saying "not that I had ought to accuse my nation of." He remained an ambassador until the executioner's block translated him into the presence of the King whom he loved and served.

David showed no relief at the news of the death of his enemy; instead, he slew the young Amalekite who had participated in Saul's end and who told the story with such avidity. David mourned from the depths of a broken heart over the death of Saul and Jonathan. His lovelit eyes dwelt only on their beauties and grace: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet" (II Sam. 1:23-24). David grieved over the public shame of their defeat, crying, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice" (II Sam. 1:20). He called for drought upon the mountains of Gilboa because they had received Saul's cast off shield. He referred to Saul in verse twenty-one as the "one who had been anointed with oil." Rejected, defeated, destroyed, yet Saul was precious in David's eyes because of the anointing. He revered the anointing.

Christians must not forget that we have been bedewed by the blessings of Israel's anointing. We cannot allow the shoddy evaluation of today's world to bedim our view of the glory of the precious past and wonderful future that belongs to the anointed nation. They are God's servant, Jehovah's beloved wife. The river of their past anointing brings healing to our souls today. The personalities of their Abrahams, their Moseses, their Daniels, yea their Lord Jesus, are the mountain spires that light our way home. The promises that sprang out of their extremities are the stepping stones for our souls in a mire-filled world. Their covenants culminated in the New Covenant that was enlarged to take in the Gentile fellow heirs with the Jews. Truly we can say, "Their debtors we are."

No wonder God called David a man after His own heart. Well may

we as Christians emulate his example in our attitude toward Israel. May we revere the anointing and remember that "through their fall salvation has come to the Gentiles." If David refused to let enemies of Saul speak evil of him in his presence, then should we as Christians allow enemies of Israel to speak evil of them in our presence? If David saw the loveliness in Saul, cannot grace-filled eyes see beauties in Israel? If David grieved over Saul's shame and anguish, should we not grieve over Israel's shame and anguish? We have much more incentive than David. Saul's death brought an earthly crown to David; Israel's fall brought eternal salvation to us. Saul's death meant the end of his kingdom hopes; but Israel has fallen to rise again, and according to Romans two, a restored Israel is the future hope of the world.

In the light of such plain scriptural teaching it is hard for the writer to see how genuine Christians can lend themselves to the wave of anti-Semitic feeling that is filling America today. When those who were once in the ranks of the persecuted brethren of the Crucified One, join the ranks of the persecutors, either in deed or in spirit, they can expect no end but the persecutor's end. If, as we gather from II Thessalonians 1:5, the suffering suffering of the saints is the earnest of the ultimate suffering of sinners, even so the suffering of Israel is the earnest of the suffering of the

nations, when the God of vengeance takes up His mighty sword.

May the opportunities that a heart-broken Israel affords find a purified Church ennobled by the spirit of David, the spirit of Jesus, a kingly spirit, prepared to minister to the children of a new age. "For kings shall be your nursing fathers and their queens your nursing mothers."

Thy Word have I hid in my heart, that I might not sin against Thee.

Psalm 119:11.



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# The Numbers of Scripture

## The Number Seven in Scripture

The number seven is the most familiar of all Scripture numbers, as it occurs most frequently in the Bible.

Six is the number that is stamped on all things human. Seven is the number of completeness.

In the Hebrew, seven is "shevah." It means "to be full," "to be satisfied," or "to have enough of." Thus the number seven stands for fulness and completeness. It is connected with divine perfection.

In the natural realm we observe the occurrence of seven many times. In the rainbow, seven colors make up the full spectrum. In music there are seven notes to the octave, and there are seven octaves to the key board. The law of the octave is seen in chemistry, as all chemical elements are grouped in related groups of sevens. There is perfection in all of God's handiwork.

### Six and Seven in Contrast and Combination

Coming to the Scripture, we notice that six and seven combine in showing what is human and what is spiritual, what is incomplete and what is complete.

The food of Egypt is mentioned in six items. This is the menu: fish, cucumbers, melons, leeks, onions, and garlic (Num. 11:5). The food of Canaan, the land of promise, is mentioned in seven items. The menu contains wheat, barley, fruit of the vine, figs, pomegranates, olives, and honey (Deut. 8:8).

Israel's lovers are represented as giving her six things — namely, bread, water, wool, flax, oil and drink (Hos. 2:5). But Israel's greatest lover, the Lord Jehovah, speaks of His own precious gifts to her in seven — namely, corn, wine, oil, silver, gold, wool, and flax (Hos. 2:8-9).

There were six days of creation, but the seventh was for rest. This testifies to the fulness and completeness of God's creation.

The armour of the Christian consists of six pieces, but there is a seventh which is indispensable. The

### BY THE EDITOR

pieces mentioned are the girdle of truth, breastplate of righteousness, shoes of peace, shield of faith, helmet of salvation, and sword of the Spirit. The seventh is prayer, which keeps the armour bright, and enables us to use it effectively (Eph. 6:14-18).

Thus, six and seven are contrasted in the Scriptures in order to show the incompleteness of things human, and the completeness of God's provision.

### Seven Underlies All Time

The first natural division of time is marked by seven. God rested the seventh day and hallowed it. When God ordained the ritual for Israel He stamped seven upon it.

The seventh day was an holy day.

The seventh month was hallowed by the feasts.

The seventh year was the sabbatic year.

The forty-ninth year (or  $7 \times 7$ ) marked the year of jubilee.

Israel did not observe the sabbatic years for a period of 490 years; so God removed them from the land for a period of seventy years, the equivalent of the number of years that they had failed to let the land rest ( $7 \times 70$  equals 490).

God's dealings with Israel are measured out into four periods of 490 years each. Seventy weeks of years ( $70 \times 7$ ), or seventy sevens, were determined upon Israel according to Daniel 9:24-27. Sixty-nine of these weeks passed up to the time of the crucifixion, when the "Prince was cut off." The seventieth week is yet ahead. It covers the great tribulation dispensation immediately before the glorious return of Christ to set up His kingdom.

### Seven in Genesis

Other than the six creative days, followed by the seventh, on which God rested, marking completion of His work, we discover in this Book some sevens which are of interest.

When God called Abram He made

to Him a seven fold covenant (Gen. 12:1-3):

1. "I will make of thee a great nation"
2. "And I will bless thee"
3. "And make thy name great"
4. "And thou shalt be a blessing"
5. "And I will bless him that blesseth thee"
6. "And curse him that curseth thee"
7. "And in thee shall all the families of the earth be blessed."

In Pharaoh's dreams, seven kine and the seven ears of corn (Gen. 41:2-7, 18, 47) stood for seven years of famine followed by seven years of plenty, and these are typical of the seven years of the great tribulation which will be followed by the seventh dispensation, the millennial kingdom.

### Seven in Exodus

To Israel in bondage God made a seven fold covenant, and in this covenant we find that the expression of determination, "I will," occurs seven times (Exod. 6:6-8):

1. "I will bring you out of Egypt"
2. "I will rid you of bondage"
3. "I will redeem you"
4. "I will take you to me for a people"
5. "I will be to you a God"
6. "I will bring you into the land"
7. "I will give it to you"

Seven pieces of furniture were used in the worship of the tabernacle. They were: (1) brazen altar, (2) brazen laver, (3) table of shewbread, (4) altar of incense, (5) golden candlestick, (6) ark of the covenant, (7) the mercy seat. The ark was the only piece of furniture within the Holy of holies, but it was a double one, comprising the ark and the mercy seat.

### Seven in Leviticus

In the book of Leviticus there are many occurrences of the number seven; the chief of these center about the worship of the tabernacle and the Day of Atonement.



On the Day of Atonement the blood was sprinkled seven times, as follows: (1) on the mercy seat (16:14); (2) before the mercy seat seven times (16:14); (3) before the veil seven times (4:17); (4) on the horns of the golden altar (Exod. 30:10); (5) on the horns of the brazen altar (16:18); (6) round about the altar seven times (16:19); (7) the balance was poured out at the foot of the brazen altar (4:18). All this was done on the Day of Atonement to testify to the people the perfection of the divine accomplishment in atonement.

In the cleansing of the leper the blood was sprinkled seven times (14:7).

The feasts of Jehovah were the national signs and symbols of the fact that the people, dedicated to God as the offerings witnessed, permitted to approach through the mediation of the priestly service, separated in all the details of life, were by God consecrated to Himself.

The foremost place was given to the Sabbath (23:3). It was a perpetually recurring feast, to be observed throughout all the year, on every seventh day.

Following this we have the appointment of the feast of the Passover. This feast merged into that of the Unleavened Bread, during which unleavened bread was eaten for seven days; also for seven days an offering by fire was offered unto the Lord (23:5-8).

After a lapse of seven weeks, during which the harvest was gathered, the feast of the Harvest was observed. The seventh month was the most sacred of all. On the first day occurred the feast of the Trumpets, preparing Israel for the Day of Atonement and the feast of the Tabernacles. The Day of Atonement was on the tenth day of the seventh month (23:27). The feast of the Tabernacles was to last seven days (23:34), and the Israelites were to dwell in booths seven days (23:42).

In the consecration of Aaron and his sons, Moses sprinkled the anointing oil on the brazen altar seven times (8:11). At the consecration, Aaron was to remain in the tabernacle seven days (8:33).

#### Seven in the Apocalypse

The number seven is noticed in the book of Revelation more than in any other book of the Bible, and this is significant since it is the book of consummation, and all things are brought to completion in this book.

There are seven "blesseds" in the book (1:3; 14:3; 16:15; 19:9; 20:6; 22:7; 22:14).

The word "overcometh" occurs seven times in connection with the

messages to the seven churches (2:7, 11, 17, 26; 3:5, 12, 21).

There are two seven fold ascriptions of praise within the book (5:12; 7:12). Many other sevens significantly occur, as follows:

Seven churches (1:4)  
Seven spirits (1:4)  
Seven candlesticks (1:12)  
Seven stars (1:20)  
Seven lamps (4:5)  
Seven seals (5:5-6)  
Seven horns (5:6)  
Seven eyes (5:6)  
Seven trumpets (8:6)

Seven thunders (10:3-4)  
Seven heads (12:3)  
Seven crowns (12:3)  
Seven last plagues (15:1)  
Seven vials (15:7)  
Seven mountains (17:9)  
Seven kings (17:10)

The scope of the Revelation reaches unto the consummation of the ages. When the Revelation has come to its fulfilment, time, periods, and ages will have become full, and things eternal will have come into reality. No wonder, then, that we find this book stamped with sevens!

*These hath God married  
And no man shall part,  
Dust on the Bible  
And drought in the heart.*

## Compassion for Suffering Israel



The Rev. Jacob Peltz

er missionary wrote: "It seems as if I, like St. Peter, were walking on the waves of the sea of suffering that surrounds me." Another refugee wrote: "Your letter and help gave me joy. I long to express my gratitude from the bottom of my heart that there is still existing even in these days such genuine Christian love."

● As through the years of the Nazi era we have ministered to the persecuted and afflicted in Israel with Christian compassion, so we plan to redouble our efforts in the midst of unparalleled need and opportunity in the post-war period. In the meantime we urgently need funds to carry on our work of mercy. At this Christmas season and in the Name of the Prince of Peace we beg of you to consider the starving, homeless, suffering brethren of our Lord. If the plight of afflicted Israel appeals to your sympathy, please send a gift SOON.

● Note: Free booklet, *The Present Day Attempt to Destroy the Jews or The British White Paper and Palestine* gladly sent on request.

## The International Hebrew Christian Alliance

Rev. Jacob Peltz, Ph.B., B.D., Secretary.  
Dept. GT-124, 4919 N. Albany Ave., Chicago 25, Ill.  
CANADA: 91 Bellevue Ave., Toronto, Ontario.



# ANSWERING YOU

BY A. H. YETTER

"I wish that some one would write an article on just what is meant by VERBAL INSPIRATION. When that word is used, do you mean, as applied to the King James' translation or to any other translation? If so, how do you harmonize it with words as now used?"

Three questions are really involved here, and we shall seek to answer them in the order suggested above.

First, "What is meant by VERBAL INSPIRATION?"

"Verbal inspiration" has been the accepted view of the Scriptures for centuries. This fact does not detract from the truthfulness of this view, but rather argues for the acceptance of it. Verbal inspiration has stood the test of time.

For a definition of "verbal inspiration" we turn to the writings of John Urquhart and find there clear explanation and logical reasoning:

"'Verbal inspiration' according to him, 'merely intimates how far inspiration has gone, and that it has extended to the FORM as well as to the SUBSTANCE of the divine message. VERBAL INSPIRATION implies no theory whatever as to the mode of inspiration; it only defines ITS RESULT. It tells WHAT we have in the Bible; not HOW it has been given. It is a rational answer to a natural and urgent question. We place the Bible in some man's hands, telling him that it is God's message to him, and that it has been given by inspiration of the Holy Spirit. He asks us in what sense he is to understand our statement. Does the inspiration extend only to the purpose of the Book? Were the writers prompted to undertake this varied service, and then left to find their own arguments? The ordinary view replies that the miracle of inspiration has gone further than that: the arguments were the result of the illumination and direction of the Spirit of God, co-operating with and informing the mind of the writer.

"'Well, then,' he replies, 'you have taken me so far; but there is something more I wish to know. Did the Holy Spirit inspire the thought and leave the writers to find out, and to write down, what WORDS they pleased? Are the THOUGHTS inspired, but the WORDS not inspired?' To this the ordinary view replies that the miracle of inspiration has gone further still. Thought is defined by words. PERFECTLY clear thought is wedded to the words which express it — to these

very words and to no other. The Spirit of God is Light. The Spirit's thought is perfect in its clearness, and it is sharply defined, therefore, in its expression. Into the clearness of this thought the mind of the writer came, and he was 'borne along' into its clear expression. The words, as they fell on the page one by one, were each like an added ray of light, and all of them bound together formed the beam which scatters the darkness. THE MIND OF THE SPIRIT IS EXPRESSED IN THE WORDS OF THE SCRIPTURES AS THEY WERE ORIGINALLY GIVEN" (pp. 12-14, "The Inspiration and Accuracy of the Holy Scriptures").

It is important to note that the above view of the inspiration of the Scriptures is borne out by writers of the Old Testament and the New Testament Scriptures. According to Dr. L. W. Munhall, "In the five books of Moses, in the books called historical, and books included under the general title of the Psalms, such expressions as the following occur hundreds of times: 'Thus saith the Lord'; 'The Lord said'; 'The Lord spake'; 'The Lord hath spoken'; 'The saying of the Lord'; and 'The Word of the Lord.' There is no other thought expressed in their books concerning inspiration than that the writers spoke and wrote the very words that God gave them" (pp. 29-30, "The Fundamentals," Vol. 7).

That "verbal inspiration" is the view of the New Testament writers is borne out by the following words of the Apostle Paul: "Which things also we speak, not in the WORDS which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13).

But "verbal inspiration" is not only the view of the Old and New Testament writers; it is also the view expressed by our Lord Jesus Christ. This is very evident from His words recorded in Matthew 5:18 which read thus: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Having considered the meaning of the expression "verbal inspiration," we are now ready to consider the second question: "When that word (verbal inspiration) is used, do you mean, as applied to the King James translation, or to any other translation?"

Our answer to this question is in the negative. We do not believe that the King James Version or any other translation is "verbally inspired." We believe in the "verbal inspiration" of the original autographs. However, as we shall state more fully in answer to the third question, we do believe in the integrity of the translations.

In this connection we quote again from Dr. Munhall: "No one believes that the translations and revisions are inspired. The doctrine of verbal inspiration is simply this: The original writings, IPSISSIMA VERBA, came through the penmen direct from God; and the critics are only throwing dust into the air when they rail against verbal inspiration and attempt to disprove it by pointing out the apparent errors and discrepancies of the authorized and revised texts. The General Assembly of the Presbyterian Church, in 1893, by a unanimous vote made the following deliverance: 'The Bible as we now have it in its various translations and revisions when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God, and consequently, wholly without error'" (p. 22, "The Fundamentals," Vol. 7).

We come now to the third question of our questioner: "If so, (that is if we claim that verbal inspiration applies to the present translations) 'how do you harmonize it with words as now used?'"

This question does not really require an answer since it is dependent on a positive answer to question number two. However, we do believe in the integrity of the translations and believe that a few words concerning the care taken in producing the King James Version and the purpose of the Revised Version are in order.

We are indebted to Dr. J. Patterson Smyth, for the following light on the production of the King James version: "Fifty-four learned men were selected from High Churchmen and Puritans, as well as from those who, like Saville and Boys, represented scholarship totally unconnected with any party. And in addition to this band of appointed revisers, the king also designed to secure the cooperation of every Biblical scholar of note in the kingdom. ... An admirable set of rules was drawn up for the instruction of the revisers, directing amongst other things that the Bishop's Bible should be used as a basis, and de-

(Continued on page 399)





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# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## COUNTERPARTS OF OLD TESTAMENT BOOKS IN NEW TESTAMENT

### The Book (Old Testament) and Its Subject.

**Genesis.** The first Adam, his fall and consequent ruin of race.

**Exodus.** A people chosen; their redemption, and sundry directions for them.

**Leviticus.** The old covenant. Its sacrifices, priest, tabernacle, etc.

**Numbers.** Wilderness experience.

**Deuteronomy.** Laws for Israel, as the people of God.

**Joshua.** Conquest, and its results enjoyed.

**Judges.** Days of declension.

**Ruth.** From the alien's place to the "royal line." A Gentile's story.

**First and Second Samuel, First and Second Kings, First and Second Chronicles.** Canaan possessed; the elect nation; Temple service; fighting. Kings, godly and ungodly. Judgment for disobedience.

**Ezra, Nehemiah, Esther.** Remnant times. Individual faithfulness. Opposition from without. Ultimate triumph of Jews.

**Job.** Patience and faith rewarded.

**Psalms, Ecclesiastes, Song of Solomon.** Varied fare of varied needs. **The Preacher's Sermon (Eccles.) and Song.**

**Proverbs.** Weighty words on weighty matters.

**The Prophets (Isaiah to Malachi).** Declension and departure from God. Rebuked. "Glories to follow." Messiah's reign.

### Counterpart (New Testament) and Its Subject

**The Four Gospels.** The second Adam. "The Lord from heaven." His victory over sin and Satan, and consequently salvation procured.

**The Acts and Romans.** Church formed. A testimony for God. Redemption, and commands for God's people.

**Hebrews.** The better covenant. The one sacrifice. The High Priest. The true tabernacle.

**Philippians.** Pressing on, "Sorrowful, yet always rejoicing."

**First and Second Corinthians.** Church order; injunction to believers.

**Ephesians and Colossians.** Results of conquest of Calvary. What is ours "in Christ."

**Galatians.** "Turning again" to Judaism.

**Philemon.** A runaway's conversion; once "a slave," afterwards "a brother beloved."

**First and Second Peter (written to Jews).** "An incorruptible" inheritance. "Holy nation." "Peculiar people." "Spiritual house." "False teachers," and "pernicious way." Judgment beginning at House of God.

**First and Second Thessalonians, First and Second Timothy, Titus.** "Latter days." "Perilous times." Departure from truth. Exhortations to Godliness.

**James.** Keyword, "faith." Straight talk on important matters. "Patience and her perfect work."

**John's Epistles.** Love in truth, and truth in love.

**Jude.** Warnings and exhortations.

**Revelation.** Declension in church. From Ephesian first love to Laodicean lukewarmness. "The unveiling of Jesus Christ." Saints of God in glory.

J. R., Jr.

Confession of sins to men avails little: even Judas confessed to the priests.

It is not the creed you hold, but the Lord Who holds you that determines your salvation.

## THE TRUTH OF ROMANS

"Buried with Christ, and raised with Him too;  
What is there left for me to do?  
Simply to cease from struggling and strife,  
Simply to walk in newness of life.

Risen with Christ, my glorious Head,  
Holiness now the pathway I tread;  
Beautiful thought, while walking therein:

He that is dead is freed from sin.

Living with Christ, who dieth no more,  
Following Christ who goeth before;

I am from bondage utterly freed,  
Reckoning self as dead indeed.

Living for Christ, my members I yield,  
Servants to God for evermore sealed;

Not under law, I'm now under grace,  
Sin is dethroned, and Christ takes its place.

Growing in Christ: no more shall be named

Things of which now I'm truly ashamed;

Fruit unto holiness will I bear,  
Life evermore, the end I shall share."

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# HELPS

# FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## THE GAIN OF IDOL BREAKING

It is related that when Mahmoud the conqueror of India, came to a celebrated temple, he was entreated by the priests to spare the idol that stood in front of the temple, and was offered a large sum of money to buy him off.

He paused a moment, and then replied that he would rather be remembered as the destroyer of idols than as the seller of them. He then lifted his mace and dealt the image a blow. His example was followed by his retinue; and presently, under pressure of the blows rained upon it, the idol, which was hollow, burst open, and discharged a veritable stream of precious stones, far exceeding in value the amount of the ransom offered by the cunning priests.

For every idol the Christian destroys he gains more than he loses. Some troubles would be avoided if self-denial were practiced. Every idol destroyed means fresh strength for the inner life and a greater sense of God's approval.

Real success in the Christian life is sure, provided we are prepared to pay the price.

—“The Gospel Message”

Billy Bray once declared that the devil would rather have you wear out the soles of your boots than the knees of your trousers.

## LITTLE KNOWN FACTS ABOUT INDIA

There are fewer than 1,000 places where missionaries are resident in India, out of more than 670,000 towns and villages.

Well over 600,000 villages in India do not have one Christian in them.

Five hundred Native States in India have no resident missionary.

There is an average of only nine missionaries to every million people in India — in some sections, not more than one to a million.

About 27,000 people die every day in India, without Christ.

While the three main native religions have had during the years, an increase of an average of 12%, the Christian population has gained some 32% in the same period.

90% of the 400 million people of India live in villages.

Coolies work for as little as six cents a day. The average income of the Indian is said to be about \$40.00 a year. — Selected.

A mother sought the pardon of her son from the first Napoleon. The emperor said it was the youth's second offense, and justice demanded his death.

“I don't ask for justice,” demanded the mother. “I plead for mercy.”

“But,” said the emperor, “he does not deserve mercy.”

“Sire,” cried the mother, “it would not be mercy if he deserved it, and mercy is all I ask for.”

“Well, then,” said the emperor, “I will have mercy.”

And her son was saved.

—“Good Company”

The pleasures of sin are “for a season,” but its wages are for eternity!

## ARE YOU EXCUSED?

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that the Lord Jesus Christ made a mistake when He said, “Go ye into all the world and preach the Gospel to every creature.”

Those who believe that the Gospel is NOT the power of God and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors and that we ourselves were still heathen.

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the sentence, “Inasmuch as ye did it not to the least of these, my brethren, ye did it not unto Me.”

—“Missiongrams”

## A TEACHER'S PRAYER

Make of my heart an upper room, I pray,  
Sweep clean of pride; let self be but a door

Through which young lives may come to Thee this day  
To know Thee as they have not known before.

Speak through my voice that they may hear Thine own.

Shine through my life in beauty and in truth,

That they may see the Comrade Christ alone

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## THE PROPHETIC WORD

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And in the glad impulsiveness of youth  
 Rise up as did those fisher lads of Thine  
 Who left their boats and nets to follow Thee.  
 So may they walk beside Thee, these of mine  
 Whom out of all the world "Thou gavest me!"

—Molly Anderson Haley

### • • • "BEFORE AND AFTER" THE CROSS

"Before my conversion I worked toward the Cross, but since then I have worked from the Cross; then I worked to be saved, now I work because I am saved."—Dwight L. Moody

### • • • REPUTATION AND CHARACTER William Hershey Davis

The circumstances amid which you live determine your reputation; the truth you believe determines your character.

Reputation is what you are supposed to be; character is what you are.

Reputation is the photograph; character is the face.

Reputation is a manufactured thing rolled and plated and hammered and brazed and bolted; character is a growth.

Reputation comes over one from without; character grows up from within.

Reputation is what you have when you come to a new community; character is what you have when you go away.

Your reputation is learned in an hour; your character does not come to light for a year.

Reputation is made in a moment; character is built in a lifetime.

Reputation grows like a mushroom; character grows like the oak.

Reputation goes like the mushroom; character lasts an eternity.

A single newspaper report gives you your reputation; a life of toil gives you your character.

If you want to get a position, you need a reputation; if you want to keep it, you need character.

Reputation makes you rich or makes you poor; character makes you happy or makes you miserable.

Reputation is what men say about you on your tombstone; character is what the angels say about you before the throne of God.

### • • • THE WONDERS OF PRAYER

Abraham's servant prays — Rebekah appears. Jacob wrestles and prays — the angel is conquered, and Esau's mind is wonderfully turned

from the revengeful purpose he had harbored for twenty years. Moses cries to God — the sea is divided. Hannah prays — Samuel is born. David prays — Ahithophel hangs himself. Asa prays — a victory is gained. Jehoshaphat prays — the lions are muzzled. Daniel prays — the seventy weeks are revealed. Nehemiah darts a prayer — the king's heart is softened in a minute. Elijah prays — rain descends apace. Elisha prays — Jordan is divided. The Church prays ardently — Peter is delivered by an angel. Paul and Silas pray and sing praises — the doors of the prison open, and every man's hands are loosed.

Prayer has a thousand commands

and promises! Prayer has a thousand examples of rich success!

—Author Unknown

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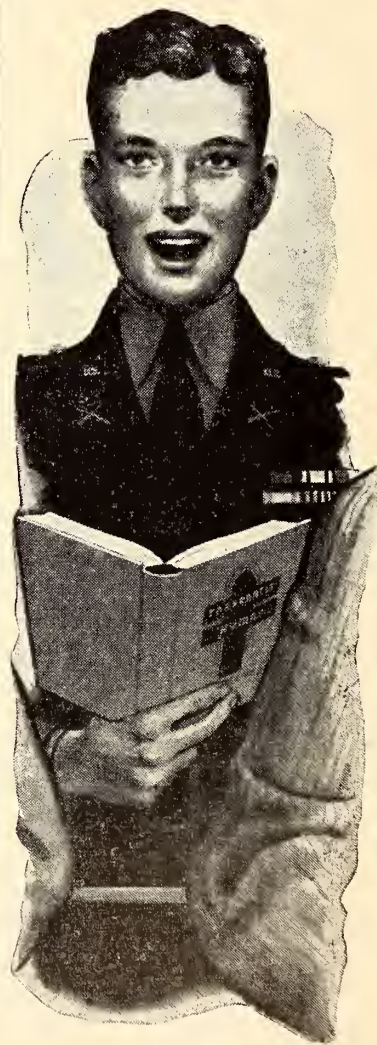
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## When "Johnny" Comes Home to STAY



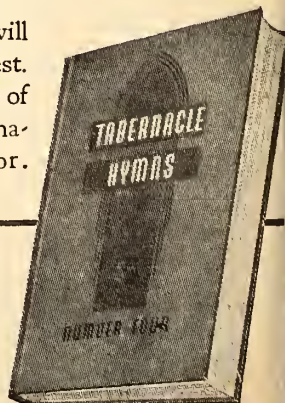
WHEN all the "Johnnys" come home from the four corners of the earth—oh' how welcome they will be!

But our responsibilities to them will not be over. In one sense they will just be beginning. We must help these boys, who have seen life and faced death from the Arctic to the Tropics, pick up and knit together their peace-time associations. Our towns—our homes—our churches must be in order.

Our churches especially must be ready and equipped to welcome and to aid them because religion has taken on new reality for them. They have prayed, read their Bibles and sung hymns with an intensity of meaning and earnestness which many 'home-front' Christians have never known.

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# D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

There have been a number of visitors at the Institute during the past few weeks. Bob Edwards renewed friendships with many of us. He was on his way from Oakland, California to Chicago, Illinois, where he plans to enter the Northern Baptist Theological Seminary. He was formerly a student of Denver Bible Institute. Mr. Neil Tallman ('44) visited recently. Rev. and Mrs. Edwin Shattuck called on friends and visited several departments of the Institute. Rev. and Mrs. E. Glen Lindquist ('35 and '40) were welcome visitors, and we enjoyed fellowship with them.

Mr. Marlin Olsen, a former student, has recently taken up his new work with the Christian Victory Center for Servicemen in Denver. We pray God's blessing upon him.

Rev. Harold Ogilvie ('18) has also taken up a new work with The Christian Victory Center for Servicemen in Denver. He delivered his farewell address to the church he was pastoring in Longmont, Colorado, November 12. We trust the Lord will use him mightily in this field of service.

Mr. Gene Ferrin, former student, has recently taken over his work with the Denver Christian Center. May God bless his work here where there are many opportunities.

We are happy to announce the birth of a baby girl, Anitra Lynne, to Mr. and Mrs. Glen Francis. The baby arrived October 25. Mr. Francis was a student last year.

Rev. and Mrs. Ivan Pulis are happy to have Ruth Elizabeth, born October 29, as a new member of their family. Mr. Pulis is a graduate of the class of 1934, and Mrs. Pulis is a former student.

Mr. A. G. Lindquist, father of three of our graduates, was called home to be with the Lord October 26. May we express our sympathy to Mrs. A. G. Lindquist, Rev. (E.S.'36) and Mrs. ('38) Irving Lindquist, Rev. and Mrs. C. Reuben Lindquist ('27), Rev. ('35) and Mrs. ('40) E. Glen Lindquist, and Mr. and Mrs. Paul Lindquist.

Rev. LeRoy Thomas ('31) has been called to take over the new work in the Palmcroft Addition to the city of Phoenix, Arizona. For a while the services will be held in a schoolhouse,

but when building materials are available, a building program will be launched. The church is located in a part of the city where between ten and fifteen thousand people are living. With God's blessing upon this work we know that the church will grow. Mr. Thomas is well qualified for the work that is before him. Let us pray for him and his wife, who is also a graduate of the class of 1931, as they say good bye to the church and to friends in Douglas, Arizona, to take up their new work.

Mrs. Esther R. Henry has recently become a member of the staff of the Institute. She is superintendent of women.

A Missionary Fellowship supper was served November 11 in the Institute dining room. "Italy for Christ" was the theme of the evening. An inspiring message was given by Rev. Frank Scorza, a native of Italy, who was banished from his home land because he persisted in preaching the Word of God. But God sent Italian prisoners of war to the United States, so Mr. Scorza is preaching to them.

Mr. and Mrs. Arthur Norris, in a circular letter received a short while ago, asked prayer for the Indians. The Catholics have been teaching them that they can be Catholics and continue their heathen worship and ceremonies. This has made such an impression on the Indians that they say if the missionaries at Rock Point, Arizona continue to preach Christ, the people will ask them to leave. Let us pray that the Lord will give the missionaries courage and strength to present the Word and Christ as the

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only Saviour from sin. Mrs. Norris graduated with the class of 1938.

Guest speakers at the Institute Chapel recently were: Mr. Mark Goodger, the highway evangelist; Rev. Clarence Harwood ('28) of the Christian Victory Center; and Rev. Shannon and Mr. Guido, who were conducting evangelistic meetings at the Central Presbyterian Church.



You cannot bear other people's burdens unless you let God bear yours.—Unknown

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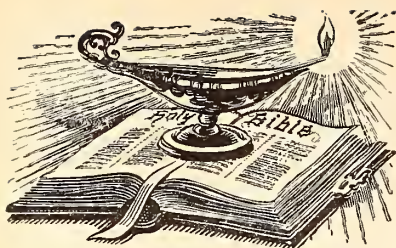
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# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

## THE CHILDHOOD OF JESUS

First Quarter, Lesson 1, January 7

Lesson Text: Matthew 2:13-23

Devotional Reading: Isaiah 60:1-6

Golden Text: "I am with thee, and will keep thee in all places whither thou goest" (Gen. 28:15).

### LESSON EXPOSITION

Three events in the early life of Jesus which fulfilled prophetic utterances come before us for our study this first Sunday of 1945. On the surface these appear to be not too remarkable incidents in the miracle life of Jesus, and we might pass over them with little thought of much significance. On more careful inspection, though, we note something singular about these three incidents which the Gospel writer claims to be the fulfilment of prophecies. Two of them are based on prophetic utterances which appear to have no reference to the Messiah, and the third is based on no particular prophecy. Now we are sure that Matthew spoke by inspiration; so we are immediately challenged to delve into the Scripture to grasp something which must be of special significance.

### I. THE PROPHECY OF THE SON

Matthew 2:13-15

In the first verse of our lesson we note that shortly after the wise men departed an angel brought a message to Joseph, warning him to take the child Jesus and His mother (note how carefully the inspired writer avoids referring to Jesus as Joseph's son) and depart into Egypt. The reason given was to escape the wrath of the indescribably brutal Herod.

Joseph, we are told in the next verse, was entirely obedient to the angelic warning. By night, in poverty and surrounded by dangers, the family took their departure for Egypt.

In verse fifteen we find that they remained in Egypt until after the death of Herod. More than this, however, we find an additional important reason why it was necessary

for the Egyptian sojourn — "that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called My Son."

When we turn, though, to the prophecy (Hos. 11:1) we are amazed to find nothing that apparently directly refers to the Messiah. Rather it seems only to be a casual reference to the fact that God called His son, Israel, out of Egypt. Should an ordinary writer so use a passage, we would accuse him of misinterpreting and misapplying the Scriptures. The fact, though, that the inspired writer uses the passage in such manner as he does immediately awakens our interest and sends us searching in quest of an explanation.

Apparently the passage in Hosea 11:1 has a far greater significance than appeared on the surface.

We believe that the key to the problem lies in the close relationship existing between Israel and the Son of Mary. As a nation Israel was called God's son, His first born (Exod. 4:22). The Son of Mary, though, was God's greater Son, His only begotten Son.

We see the relationship between Israel and Christ set forth in the figure of the vine. God refers to Israel as a vine (Ps. 80:8; Isa. 5:7); but of Himself, our Lord said, "I am the true Vine" (John 15:1).

Also the character of the servant brings the same message. In numerous Scriptures (Isa. 41:8); 43:10; 44:1) Israel is said to be the servant of Jehovah. Of His own Son, God says, "Behold My Servant, Whom I uphold; mine elect, in Whom My soul delighteth" (Isa. 42:1).

That Israel held a unique place in the mind of God, as did His only begotten Son, is evident. Israel's place, however, was not theirs through a natural relationship but through a spiritual relationship (Rom. 2:29; 9:6-8; Gal. 3:7); and this spiritual relationship could exist because of the work of Christ. The promises were to Abraham and to his Seed, which was Christ. Thus many predictions concerning Israel were more completely fulfilled in

Christ, Who embodied and consummated the mission of Israel.

So we believe that is the significance attached to the Gospel writer's application of Hosea 11:1 to Christ. The prophecy unquestionably has far greater significance than appeared on the surface.

### II. THE PROPHECY OF THE BABES

Matthew 2:16-18

Now we are told the reaction of the infamous Herod when he learned that he had been mocked of the wise men. Of course he knew not of the angelic warning to Joseph, but he knew that he had not received from the wise men the cooperation he so greatly desired and sought (vs. 12). Immediately he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."

This act, we are told, fulfilled a prophecy in Jeremiah (31:15). Turning to the prophecy we find that the prophet very definitely indicates that the weeping is for dispersed Israel.

The inspired Gospel writer's use of the passage in connection with the slaughter of the babes of Bethlehem we believe to have been of further prophetic significance. The Babe, born in Bethlehem, Whose advent was the cause of the slaying of the babes of Bethlehem, was "set for the fall and rising again of many in Israel." By the rejection and denial of God's Messiah as the national leaders cried, "His blood be upon us and upon all our children," they brought upon their heads and upon the heads of their children indescribable misery and suffering.

As the prophet Jeremiah by the figure of the weeping Rachel graphically described the condition of pitiable Israel, he continued, however, by urging them to refrain from weeping. For said he, "There is hope in thine end, saith the Lord." The hope which is yet held out to Israel is entirely in the hands of the Babe of Bethlehem Who was miraculously protected as Satan, through the jealousy and machinations of Herod, mercilessly slaughtered the infants of Bethlehem.



### III. THE PROPHECY OF THE NAZARENE

Matthew 2:19-23

Following the death of Herod, Joseph was informed of God by an angelic messenger that it was safe to return the child to the land of Israel. This foster father, doubtless planning to establish his home in Bethlehem, made his way back to the home land. But news of Herod's successor, Archelaus, made him change his mind. Then being warned of God in a dream, he continued on into Galilee and dwelt in Nazareth. This, we are told, was done that prophecy might be fulfilled.

Again we are found with somewhat of a problem, for no prophecy in the Old Testament seems to really meet the condition. We find in "The Gospel of Matthew," by A. C. Gaebel, a very satisfactory solution to our problem.

"And having been divinely instructed in a dream, he went away in the parts of Galilee, and came and dwelt in a town called Nazareth; so that it should be fulfilled which was spoken through the prophets, He shall be called a Nazarene' (verses 22-23). It is, next to the questions from the first chapter in Matthew, the most important the inquiring Jew brings in reading the New Testament: 'Where is it written, or in what prophet is it written, that Messiah should be called a Nazarene?' It does not say here that it is written by one prophet, but by the prophets. Therefore all the prophets have spoken of His as being a Nazarene. A Nazarene is an inhabitant of Nazareth. That city is in Galilee, which is called Galilee of the Gentiles, because so many Gentiles lived there. The Pharisees and scribes in Jerusalem hated and despised Galilee, and especially was Nazareth despised. The inhabitants were called "Am-horatzim," that is, ignorant men. Even the Galileans looked down upon the town and despised everybody who lived there. The ruin and corruption was there the greatest. Therefore we read in another Gospel: 'Can any good thing come out of Nazareth?' To that mean, despised place the Son of God is to go; there He Who was rich in all eternity found His abode. Now this is spoken by all the prophets, that the Messiah, the Saviour, was to be rejected by men. The rejection began with the very start, and there in the little town He is to spend thirty years of His life, and when He comes forth and begins His ministry in Galilee, it is only to be rejected again, ending at last in Jerusalem outside the camp. How true, He was despised and rejected of men."

### THE LESSON ILLUSTRATED

Bishop Gobat, while laboring among the wild tribes of the Druses, was one day invited by the chief to visit him. Now, he long had desired to gain some influence over this man, and was eager to accept the invitation. But he was ill when the invitation came and was obliged to decline. When the invitation was repeated, he was again unable to accept. A third came, and he set out with a guide to go to the home of the chief. But the guide first lost his way, and soon after he had found it, a hyena

crossed his path and the superstitious man would go no farther. Thus hindered, the bishop was obliged to forego the visit, for the next day he sailed for Malta. Some time later he learned that by these means he had been hindered from falling into the hands of enemies who purposed murdering him. The treacherous chief himself acknowledged, "That man must be the servant of God; for though I sent messenger after messenger to bring him, he was always hindered."

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# JESUS BEGINS HIS MINISTRY

First Quarter, Lesson 2, January 14

Lesson Text: Matt. 3:13-4:11

Devotional Reading Luke 4:16-21

Golden Text: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10).

## LESSON EXPOSITION

Since, in the lesson for October 8, we devoted our comments entirely to the temptation of Jesus as recorded in Matthew 4:1-11, we will not reconsider this material now.

The place where the baptism occurs cannot be determined. Scholars disagree as to what may have been the particular place. Somewhere along the Jordan is adequate information for us.

The time of Jesus' baptism was the beginning of His public ministry. Immediately following the recording of the Baptism, Luke says, "And Jesus Himself began to be about thirty years of age," and we have no reason to think this record does not follow along in chronological order.

Some rather serious questions arise in our minds in connection with the baptism of Jesus by John. Being sinless, how could He have submitted to the baptism of repentance? Being the superior of John, how could He be subjected to his baptism? Being the Messiah, the King of the announced Kingdom, how could He be prepared to become a subject of His own Kingdom?

The particular ministry of John the Baptist is of significance as we study the baptism of Jesus. He was the prophet raised up of God to precede the Messiah to turn the children of Israel to the Lord their God, "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord" (Luke 1:16-17). His message was primarily a message of repentance. He was calling a wayward nation, yet God's chosen people, to repent because the Kingdom of heaven, the great Messianic kingdom, for which they had so long waited, was soon to be offered. This heralding the message of the Kingdom and preparing the subjects for the entrance prepared the way for the King.

That John's work was ineffective, none could say, though the nation in general did not repent, neither did they accept their Messiah, nor the kingdom ultimately offered to them by Peter (Acts 2:38-39; 3:19-21). Many, however, did yield to the spirit-filled message of this fearless,

powerful man of God (Matt. 3:5-6). Others, we are persuaded, had not the courage to openly confess their unbelief, and they followed the crowds. (See Matt. 3:7 and John 5:33-35.)

Evidently just following the culmination of this great work (Luke 3:21), out from Galilee to the ford of the Jordan came the Mightier to meet the mighty. For the first time (and as far as we know, one of the few times) these two, Jesus and John, somewhat related by birth (Luke 1:36), and closely identified in their work, came together. That Jesus knew John is obvious, but John knew not Jesus (John 1:33). Yet something in the sinless One changed the great uncompromising prophet, who could rebuke kings (Luke 3:19) and scathing denounce Pharisees and Saducees (Matt. 3:7), into a submissive subordinate. At Jesus' request for baptism John responded, "I have need to be baptized of Thee, and comest Thou to me?"

Now we are ready to raise the question of why Jesus came to John for baptism. When John demurred at Jesus' request, Jesus did not say, "I have need to be baptized of thee," neither "Thou hast no need to be baptized of Me." He did say, "Suffer it to be so now for thus it becometh us to fulfil all righteousness."

Let us suggest a few reasons why Jesus was baptized of John.

## CATED JOHN'S DIVINE CALLING I. JESUS BAPTISM AUTHENTI-

That John was a prophet sent from God seems not to need any confirmation. The power of the Holy Spirit, in which he turned men's

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hearts to God, certainly bears its own testimony. Yet had Jesus not submitted to his baptism what might have been the reaction? Certain so-called religious leaders did not submit to John's baptism. When asked by our Lord whether or not John's baptism was from God, though they feared to say, "No," they could not say, "Yes," for they had not complied (Matt. 21:25-27). So, Jesus, a member of the nation of Israel, though a unique member in that He was sinless, submitted to John's baptism and confessed His faith in John's Divine commission, and placed Himself where every other Israelite should have placed himself.

Jesus was John's superior in nature; yet at the time of His baptism, He was not John's superior in office. John was commissioned of God to preach repentance to all Israel, and Jesus had not yet entered into His official capacity, as He did immediately after the baptism. Following this, Jesus "entered upon His official ministry as a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers" (Rom. 15:8). The fact that the Holy Spirit came upon Him as He came out of the waters definitely reveals that this was His anointing for this ministry.

## II. JESUS' BAPTISM CONFESSED THE SINS OF HIS PEOPLE

Jesus had no sins to confess as did

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those who came to John for baptism (Matt. 3:7), but He did come to identify Himself with a sinful people as their sin-bearer. His baptism may very readily be interpreted as a confession of the sins of the people He came to seek and to save. Daniel, though not comparable to the sinless One, lived an exemplary, godly life in a heathen country. Yet when he prayed to God for his people, he completely identified himself with the sins of his people (Dan. 9:4-6). So might we believe the baptism of this One, Whose very holiness made John recognize the need of baptism from Him, served to reveal the sins of the people for whom this Person came.

### III. JESUS' BAPTISM PICTURED HIS DEATH AND RESURRECTION

Baptism, we are told in Romans 6:4, is a picture of death and resurrection. Going down into the water presents the picture of death and burial, and emerging from the water, the resurrection. Thus it was by His death and resurrection that righteousness was made available to all mankind. The baptism in the Jordan, we believe, prefigured that baptism (Luke 12:50; Matt. 20:22) which He was so anxious should be accomplished.

### IV. JESUS' BAPTISM INDICATED COMPLETE OBEDIENCE TO GOD'S WILL

Jesus delighted to do the will of

the Father (Ps. 40:8). He could say, as could no other person, "I do always those things which please Him (the Father)" (John 8:29). One of the things which pleased the Father was for Jesus to be baptized by John in the Jordan. So immediately after the baptism a voice came from heaven, saying, "This is My beloved Son, in Whom I am well pleased."

How blessed it would be if we all would strive to do always the things which please the Father. Blessed also would be the ways God would manifest His approval of the life so lived.

### THE LESSON ILLUSTRATED

A friend of mine faced the question of the ministry. His inclinations were to secular pursuits. His mental gifts promised him wealth and position in business. He was a Christian, and he inquired of the Lord. There followed evidence, clear and distinct to him, of the Lord's will. As he prayed, there came a letter that called him to preach. As he saw it, it was either "give thyself to the ministry, or disobey thy Lord." He made the wise choice of God's best instead of worldly gain and honour, thereby securing for himself and his Lord richer rewards and glory hereafter. His ministry has been a blessing to numbers and a joy to himself.

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## STANDARDS OF THE KINGDOM

First Quarter, Lesson 3, January 21

Lesson Text: Matthew 5:3-10, 43-48  
Devotional Reading: Psalm 15

Golden Text: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom" (Matt. 5:10).

### LESSON EXPOSITION

Again this Sunday, as last, we will confine ourselves to a part of the lesson text, and for exactly the same reason. Only a few weeks ago, November 12, we used Matthew 5:43-48 as part of our lesson text. So we will not repeat, but will give attention to the first portion of Matthew five.

The Sermon on the Mount was delivered, likely, on some mountain in the ranges stretching to the north of Capernaum (Edersheim). Here the disciples came to Him, and He sat down and taught them. Often it is stated that Jesus delivered this

message to the multitudes. Exactly the converse is true. He evaded the multitudes and delivered this message to a select group.

The reason He delivered the mes-

sage to the select group is that the message was of particular significance to this group. The things Jesus taught in the Sermon on the Mount are truths especially applicable to the Elect Remnant, who will be witnessing on the earth just prior to the setting up of the Kingdom. We note the lesson title, "Standards of the Kingdom." Such is the proper title for this lesson, but not the proper title if we ignore the real meaning of the Kingdom and interpret this message as having primary reference to the Church. The Church and the Kingdom are not the same and are not to be confused. The twelve, to whom the message was delivered, are a picture of the Elect Remnant; and in the Kingdom they will have the position of rulers over the twelve tribes of Israel (Matt. 19:28).

These blessed truths which will characterize the conduct of the citi-

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Within a week in our mails came about One Hundred letters alone from souls seeking salvation. All these letters are similar to the following one:

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zens of the Kingdom are not things which characterize the natural man; neither are they things which may be worked out or cultivated by the means of natural generation. That these Kingdom standards pertain to a godly, righteous person may be noted by measuring our Lord Jesus Christ by His own teaching.

**Blessed are the poor in spirit: for theirs is the Kingdom of heaven.** The Lord Jesus Christ is an example of the poor in spirit is set forth in Philippians 2:6-8: "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross." It is not necessary, though, to point to any particular Scripture; for anyone who has studied the Gospels recognizes the Nazerene as One poor in spirit. The above passage from Philippians, however, sets forth the reason for His humble attitude. It was for our sake. It was for the death of the Cross.

**Blessed are they that mourn: for they shall be comforted.** This particular phase of our Lord's life is also well known. The fact of this sorrowful earthly sojourn was clearly foretold by the prophet Isaiah: "He is despised and rejected of men, a man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." This verse is only, as we have implied above, one of the few setting forth the truth of our Lord's sorrowful nature; but it is significant, for it is immediately followed with the reason. "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:4-6).

**Blessed are the meek for they shall inherit the earth.** Concerning this characteristic of our Lord Jesus Christ He testified of Himself: "I am meek and lowly in heart" (Matt. 11:29). Again we see the characteristic of our Lord associated with a generous invitation. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29).

**Blessed are they which do hunger and thirst for righteousness: for they shall be filled.** Jesus did not hunger and thirst after righteousness in the sense that He was defi-

cient and had need of a provision of such. But He did hunger and thirst after it in the sense that it was His very nature to love it. "But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. 1:8-9). Also He loved righteousness to the extent that He was willing "to be made sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21).

**Blessed are the merciful: for they shall obtain mercy.** That Jesus exhibited this characteristic is to be noted in every instance where some one sought mercy at His hands. We note the two blind men who followed Him and cried out, "Thou Son of David, have mercy on us." Jesus touched their eyes and healed them saying, "According to your faith be it unto you" (Matt. 9:27-29). Other instances are found in Matthew 15:22-28; 17:15-18; 20:30-34; Mark 10:47-52; Luke 17:13-19; 18:38-42.

**Blessed are the pure in heart: for they shall see God.** The particular word pure is not often in the Scriptures directly associated with Jesus. John, in speaking of our Lord's return says, "And every man that hath this hope in him purified himself, even as He is pure" (I John 3:3). A number of beautiful pictures of our Lord's purity, however, are found in the Scriptures. The word pure is used over thirty times in connection with the Tabernacle and its furnishings. This emphasis on the Tabernacle, a picture of Christ, unmistakably points to His purity. The description of the Shepherd lover (Song of Sol. 5:10-16) presents graphically, with the oriental taste for imagery, the purity of the Pure One.

**Blessed are the peacemakers: for they shall be called the children of God.** As a peacemaker, our Lord has no one with whom comparison can be made. One of the outstanding characteristics of the Kingdom He will inaugurate will be peace. Peace, as desirable as it now is, will not be much in evidence until Christ returns to set up His Kingdom. The greatest work of Jesus as a peacemaker, however, was His accomplishment on the Cross of Calvary, when He made peace for every man with His God. (See Col. 1:20-21; Eph. 2:12-14.)

**Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.** Jesus, the despised and rejected One, was only so treated because men loved darkness rather than light. Never was He persecuted be-

cause of any fault that could be found in Him. "They hated Me without a cause" (John 15:25) was the testimony of our Lord Himself.

In every principle set forth by Jesus which we today are studying we have noted Jesus measuring up to His own standard. More than this, however, we have noted several instances where He gladly chose sorrow, suffering, and persecution that He might bring us to Himself; that He might enable us to become like Himself. So we reiterate what we stated above. These characteristics cannot be attained through human effort. They are the traits which will be evidenced only in the born-again persons.

So we note that the teaching of Jesus in this message is applicable to those in this age; but in the coming tribulational age the sorrowing, suffering, and persecution will be intensified. Nevertheless, those who by the Spirit of God gladly persevere will soon be inducted into the blessed Kingdom experiences Jesus mentioned. The poor in spirit — theirs shall be the kingdom of heaven. They that mourn shall have blessed comfort. The meek shall inherit the earth. Those that hunger and thirst after righteousness shall have abundance. The merciful shall find great mercy. The pure in heart shall see God. Peacemakers shall be called the children of God. And they which are persecuted for righteousness' sake — theirs is the Kingdom of heaven. Blessed reward to those who have remained true to God.

#### THE LESSON ILLUSTRATED

A repulsive looking old woman who after a life of unbelief had been converted, became the subject of persecution at the hands of godless neighbors. In every way they sought to anger or otherwise disturb the spirit of patience and loving kindness that now possessed her. Finally an old persecutor, having exhausted all her resources in the attempt, venomously exclaimed, "I think you're the ugliest old woman that I ever saw." To this the old woman, her face beaming with a light that made her beautiful, replied in tears, "Wasn't it wonderful that He could have loved an ugly old woman like me?"

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# LOYALTY TO THE KINGDOM

First Quarter, Lesson 4, January 28

Lesson Text: Matthew 6:33; 7:12, 16-29

Devotional Reading: John 15:7-14

Golden Text: "Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

## LESSON EXPOSITION

Again we have a lesson on the Kingdom. We believe these lessons are of real profit when properly approached. When, however, these sections which have primary reference to the Messianic Kingdom are taken as literal teaching for the Church, great violence is done. Many things which have literal significance in connection with the Kingdom must be spiritualized when applied to the Church. Though it is all right to make spiritual applications to the Church from Kingdom truth, yet when applied to the Church primarily and much that is literal is spiritualized, it decreases the forcefulness of the Scriptures. Anyone following this line of teaching very long will soon conclude that nothing in the Scriptures need be taken literally, that every thing may be spiritualized away. Many, deceived by this incorrect policy of interpretation, no longer believe in the Second Coming. Say they, the only coming again of Jesus is as He comes to dwell in the hearts of men. By this spiritualizing policy Satan has become in the minds of many only an evil influence, and eternal punishment only a figure. One need not be so disillusioned by false teachers. It is not difficult to distinguish between fact and symbol. Facts are literal truths. Symbols are, of course, figurative.

The lesson before us deals with Israel in the days just before the Kingdom is set up. In the passages we shall note the use of both fact and symbol.

### I. Two Kinds of Fruits

To get the thought of these verses it will be necessary to go back to the fifteenth verse, the one which immediately precedes our lesson. Here we find a warning against false prophets. Though true prophets are not directly mentioned, the logical inference is that if there are false prophets, there must also be true prophets.

The false prophet is first designated as one who comes in sheep's clothing, though inwardly he is as a ravening wolf. Very strangely, the

person who wishes to lead people into something other than the plain truth of God always presents himself at first as a firm believer in the Scriptures and as an orthodox minister of that Word. Gaining the confidence of people that way he gets a following and then little by little starts deviating from that Word until eventually he misinterprets, misapplies, spiritualizes, or repudiates every cardinal truth.

The test for these people is not always their message, for it is often impossible to detect, without hearing them a great deal, the false emphasis. Often one may form some reliable conclusion, not by what is said, but by what is left unsaid. Usually, if you hear a man speak very often and he does not give a clear-

cut testimony of his faith in the Bible as the infallible Word of God, Jesus Christ as the Virgin-born Son of God and One with God, and salvation through the blood of His cross, you may question whether or not he is a true prophet of God. The real test, however, is the fruit. No evil tree can bring forth good fruit nor can a good tree bring forth evil fruit.

The various types of prophets (the word "prophet" designates a forth-teller as well as a foreteller) in the world are producing many types of fruitages. Some aim at one result; some at another. During some of the bad depression years this writer spent much time personally dealing with the "down-and-out" men on the road about their souls' salvation. I found that unless the person was a real believer in Christ, he usually had a much better word

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to say for Jewish Rabbis, Catholic Priests, or various other religious leaders, than he had for the fundamental Christian minister. The reason usually stated was: the first named group would give him fifty cents and tell him to buy a meal, while the Christian minister would either give or buy him a meal and preach to him. The first named group wanted to propagate their religion by good works, and many of the men told me if they ever joined a church it would be one represented by these leaders. The true Christian minister believes that good works such as ministering to physical needs are important but they are only a means of ministering to greater needs — the needs of the spirit. This need is met only by the proclamation of the Gospel. So while certain religious groups may do many things that at first appear to be desirable fruitages, the question arises: do they really lift men and women out of sin? If they do this, it is through the power of the Holy Spirit as the Word of God is faithfully proclaimed. This is the person "that doeth the will of the Father which is in heaven." Others who will profess to have done many wonderful works will be called workers of iniquity.

The editor of a prominent, sound, Christian magazine several years ago published in his magazine a cartoon exposing a number of wolves in sheep's clothing. Among these was one which was labeled "Christian Science." The Christian Scientists immediately complained. They mentioned all the good works they are doing, then referred to Matthew 7:18 and said, "We demand that we be known by our fruits." The editor printed their complaint and then went just a little further in this seventh chapter of Matthew: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:22-23).

## II. Two Destinies

In our above discussion we have already noted the two destinies. The first one is mentioned in Matthew 7:19 — "hewn down and cast into the fire." This is the end of the wicked. The second destiny is to "enter into the Kingdom of heaven." Thus we observe where this passage belongs dispensationally. There is no judgment of the wicked at the end of the Church age. The Church will be caught away and the unsaved will enter into the Tribulation. At the close of the Tribulation age, however, the wicked will be judged.

In the passage before us our Lord uses the figure of the tree hewn down and cast into the fire. In Matthew 13:40 He likens them to tares gathered and burned in the fire. The righteous, those that have done the will of the Father, will enter into the glorious blessings of the Kingdom of heaven.

## III. Two Foundations

The very familiar story of the two foundations hardly needs comment.

The rock which is the only foundation (I Cor. 8:11) is Christ Jesus (I Cor. 10:4). Never has there been any way of salvation other than by faith in His work on the cross. Before the cross, men looked forward to the work of their Sin-bearer. Now we look back on His work. So in this age as well as in the Tribulation age to follow, the only house which will stand is the one built on the Rock.

Many now are building on sand, placing their hopes in the messages of the false prophets. Great will be the fall of a building on such sand. In the coming age, to which we believe the passage has particular reference, many will build on sand — the lies of the Antichrist and his cohorts. Then will be a particular False Prophet, who will deceive many. Their time, however, will be short and soon God will put an end to their work and their fate will be the fate of all the wicked.

Two other verses from Matthew were assigned for our lesson — 6:34 and 7:12. The first seems to need no comment and on the second we offer the following quotation from A. C. Gaebelein's book on the "Gospel of Matthew":

"The 12th verse in this chapter is one of the most misapplied in the whole discourse of our Lord. 'All things, therefore, whatsoever ye would that men should do unto you, thus do ye also to them: for this is the law and the prophets.' This, many professing Christians and others, who make no profession at all, call the golden rule. How many,

Jews and Gentiles, have told us that this is the religion they believe in. It is claimed that in the 'sacred' books of the East, the religious products of Buddhism and Brahmanism, something similar is found.

"Yet with all this boast in a rule which they do not understand, no one keeps it nor would think of keeping it. The Lord gives this practical word to the true disciple. He who is born again is born of God. He has the nature of God and that is love. 'He that loveth another hath fulfilled the law . . . Love worketh no ill to his neighbor; therefore love is the fulfilling of the law' (Rom. 8:8, 10). 'For this is the message that ye heard from the beginning, that we should love one another' (I John 3:11). 'We love, because He first loved us' (I John 4:19). We see then that the terse saying our Lord puts in the chapter is not out of keeping with the whole. The outcome of intercourse with God spoken of in verses 7-11 will be, acting in love."

## THE LESSON ILLUSTRATED

A godly old man was left by his son, who was a real-estate agent, in his office in Chicago for a few minutes. Another real-estate agent who came to see the proprietor, while awaiting his return, entered into conversation with the old gentleman. He expatiated on his various plans, this addition to the city that was being projected, the number of lots that had been sold last week in another section, the value of this business property and of that corner lot, until at last the old gentleman rose up and said with great earnestness, "See here, my friend, I think I may as well say to you that I would give more for standing-room in the New Jerusalem than for all the corner lots in Chicago."

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## EDITORIALLY SPEAKING

*Continued from page 371*

During the seven weeks of confinement to her bed she often prayed for our church, to whom she sent a grateful farewell:

"Please tell the church people that I have lived a happy life among them. Give them my love and 'God bless every one of you'."

The perils of all our men and women in the Armed Services, the sorrows of all bereaved families, weighed heavily upon her heart. It is for those far distant from home that such sacred details of her illness and entrance into glory are penned. She said the day before her departure:

"I am passing from this earth into the presence of my Lord and Saviour Jesus Christ, my adorable King. He is the Lord and Saviour of my mother, my father, my husband and my children. I'm patiently waiting to go home."

More than six hundred people attended the funeral services at the church, including over twenty ministers of the Gospel. The following sentiment by a friend in Longmont expresses what so many have said: "The services yesterday were one of the sweetest experiences of my life because His presence was so definitely there and I am sure will redound to God's glory and the sanctifying of His saints." The deacons and trustees of our Church escorted the body from the pulpit platform to the funeral car.

Your pastor and his family will never be able to find words that will adequately express their most sincere thanks to God and His people for the many, many ministries of comfort in their time of sorrow. The avalanche of letters, telegrams, and cards of sympathy, the gifts of money to a Memorial, the meals provided for the pastor's home by the Stewardship class and many others, the numerous floral tokens of love, the singing of the choir, the solo and duet, the loving ministry of the organist, the tributes of Dr. Huchingson, Dr. MacIntosh, Dr. Kemper and Dr. Ripley at the funeral service, were all offered in the name and love of the wonderful, wonderful grace of God in Christ Jesus magnified in the life of His servant Charlotte Mary Gravett.

Oh, it is wonderful, so very wonderful,

That He should suffer on Cal-v'ry for me.

In the glorious hope of its resurrection in "incorruptible glory," at

the appearing of our great God and Saviour Jesus Christ, the precious body, borne by men who were in boyhood members of her Primary S. S. Class, was laid to rest in Fairmount Cemetery, amid the golden autumn glories of Colorado leaf and sunset. Rev. Olaf Olsen, her grandson-in-law, assisted Pastor Gravett and choir in the tender committal service.



## ANSWERING YOU

*Continued from page 386*

parted from only when the text required it; that any competent scholars might be consulted about special difficulties; that differences of opinion should be settled at a general meeting, etc.... Never before had such labor and care been expended on the English Bible. The revisers were divided into six companies, each of which took its own portion, and every aid accessible was used to make their work a thorough success. They carefully studied the Greek and Hebrew; they used the best commentaries of European scholars; the Bibles in Spanish, Italian, French, and German were examined for any help they might afford in arriving at the exact sense of each passage; and when the sense was found, no pains were spared to express it in clear, vigorous, idiomatic English... 'Neither,' says Dr. Miles Smith, in the preface, 'did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered, fearing no reproach for slowness nor coveting praise for expedition;' and the result was the production of this splendid Authorized Version of which Englishmen today are so justly proud" (Pp. 118, 119, 120), "How We Got Our Bible").

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## HELPS FOR GOD'S WORKMEN

At the close of a preaching service, a stranger came to the late Dr. Stearns and said: "I don't like your preaching; I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the Teacher and Example."

Dr. Stearns said, "Would you then be willing, if I preach Christ, the Example, to follow Him?"

"I would," said the stranger, "I will follow in His steps."

"Then let us take the first step," said the preacher.

'All right,' was the reply.

"This is the first step," said Dr. Stearns. "'Who did no sin.' Can you take this step?"

The stranger was somewhat confused. "No," he replied, "I DO sin; I acknowledge it."

"Then," said Dr. Stearns, 'you do need Christ for a Saviour.' not need Chris for a Saviour.'

—"The Toronto Globe"

## LIVE TO MAKE A LIFE

Do not live to make a living,  
Rather live to make a life.  
For the measure of succeeding  
Is your service in the strife.

All you ever leave behind you,  
When your soul has crossed the bay,  
Is the good you've done to others,  
As you tarried by the way.

Noble lives have been the beacon  
Lighting mankind's upward way;  
They who serve are the immortals,  
Fathers of a better day.

Let your life shine out in service,  
Noble living, noble deeds,  
And until time's course is ended,  
Good will blossom from the seeds.

Give as you would if an angel  
Awaited your gift at the door.  
Give as you would if tomorrow  
Found you where giving is o'er.

Give as you would to the Master  
If you met His loving look.  
Give as you would of your substance  
If His hand the offering took.

—Anonymous

## A FOOLISH EXCUSE

When I hear a man say, "my parents brought me up so rigidly that a reaction took place in my mind, and I have turned away from religion." I have sometimes said, "Did they teach you to be honest?"

"Yes," is always the answer.

"Were they strict about it?"

"Yes," is always the answer to this question.

"Has any reaction taken place at this point?"

No man loves the multiplication table from sheer love of it, but I have never known of anyone whose mind was in reaction against the multiplication table.

—John Hall.

The secret of every failure is the failure of secret prayer.

Satan said, "If Thou be the Son of God, do something the Son of God would not do."

"Our actions are our own; their consequences belong to Heaven."

—St. Francis

## The Bethel Mission of Eastern Europe, Inc.

Founded by Rev. and Mrs. Leon I. Rosenberg

Headquarters: 252 North Dillon Street,

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The nearing end of the European war already has liberated vast districts. Millions of Jews have miraculously survived the Nazi ordeals. Broken in Spirit and utterly impoverished financially they need real Christian help. The missionaries of Bethel are now facing GREAT RESPONSIBILITIES. What an OPPORTUNITY for "good Samaritans" of this favored United States, during the approaching season of THANKSGIVING!

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2. Rehabilitate the Mission stations and orphanage.
3. Take advantage of all opportunities to extend and strengthen the Gospel work.

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All donations are promptly acknowledged by the Treasurer, and every donor receives "The Bethel Witness" magazine free.

We highly recommend the life story of Mrs. Rosenberg, which is appreciated by many readers and warmly endorsed by Prophecy Magazine, price 35c, which goes to the work.

### TRAGEDY and TRIUMPH

The Bethel Mission of Eastern Europe has now experienced more than five years of Hitler's savage war.

FAITHFUL UNTO DEATH, some of her missionaries, ministering to the afflicted Jews in the Ghettos of Warsaw, Lublin, etc., lost their lives, thus sharing with their Jewish brethren the bitter cup.

#### The Gospel Light Still Shines

The Hordes of Hitler could not extinguish the Gospel Light, which still shines through BETHEL'S testimony—her words and her deeds. The NAZIS could NOT exterminate ALL the Jews in Europe.

#### Bethel's Dual Task

God's miraculous dealings with BETHEL MISSION in suffering Europe are well known to her many friends in the U. S. A., readers of the magazine, "BETHEL WITNESS." By Divine Providence BETHEL STILL EXISTS, and faithfully maintains her dual task of giving the GOSPEL and HELP to needy ones.

#### Bethel Orphans

are still under the motherly care of the experienced warrior of the Lord, Mrs. Rosenberg, co-founder of the Mission. She is bravely supervising the work there.

#### An Open Door

BETHEL MISSION is thankful to God for the open door, and is grateful to the Christian friends in the U. S. A., who, by their prayers and sympathetic cooperation are making it possible to carry on this important and God-pleasing work. MATERIAL HELP is administered by her



# ECHOES

*We purpose through this page to bring to our readers the significant trends of thought which other editors and writers are writing on current topics.*

## JOSEPH PARKER ON DESTRUCTIVE CRITICISM

Dissent from Scripture is dissent from God, and dissent from God is infidelity of the worst type. In a volume, "None Like It," long since, we presume, out of print, the late Dr. Parker, of the City Temple, wrote:

"If the Bible is wrong in history, what guarantee is there that it is right in morals?"

"If the Bible is not a reliable guide in faith, how do we know that it is a trustworthy guide in doctrines?"

"If there are two creations, why may there not be two resurrections?"

"If there are two genealogies, why not two Christs?"

"If the Bible is untrustworthy upon points which we can definitely test, how do we know that it is to be depended on in matters we cannot prove?"

"These inquiries may be crudely put as to form, yet they are neither unreasonable nor unnatural, nor are they to be treated with professional haughtiness or contempt."

## RE-ALIGNMENT OF PROTESTANTISM

Within a decade there is almost sure to be a re-alignment of Protestantism which will affect almost everyone. The modernists will achieve union without doctrine. The Bible-believing Christians will achieve unity on the basis of the major doctrines, without, however, sacrificing their liberties. The militant group of fighting separationists, who engage in theological hair-splitting will go right on separating and separating again until a new crop of denominations more numerous than those of the present day will appear. This isn't the way we would like to have it but it is according to present probabilities.

—J. Elwin Wright in the "New England Fellowship Monthly"

## WILL THE LIGHTS GO OUT IN AMERICA?

**BUT THERE IS CAUSE FOR ALARM AS WE VIEW THE STATE OF THE NATION TODAY.**

Some questions perhaps need to be asked, faced, and answered today.

A few of them are:

1. Is it true that our land is witnessing a revival of religion and at the same time getting ready to officiate at the funeral of Christianity?

2. What will the answer be if America wins the present war in her godless and unrepentant state?

3. Will American Christianity have anything to offer a "Postwar" world?

4. Are the great revivals in so-called "heathen" lands a herald of the day when God will raise up another nation to do what we may fail to do?

5. Will they be sending missionaries from, say China, to heathen Americans if the Lord tarries?

6. In short, are the lights going out in our land? Will God have to raise up another?

—Evangelist Rolfe Barnard in the "Sword of the Lord"

## REVIVAL OR CHAOS

I see coming chaos as clearly as the shepherds saw the star of Bethlehem. Only one thing will stop this coming chaos—a sweeping spiritual revival. Unless we have such an awakening of religious forces, we shall have such a depression that it will make the last one look like a Christmas Eve program.

—Roger Babson.

## THE PREACHING OF HELL

There was a time when the belief in hell provided a powerful stimulus to Christian enterprise. Mary Slessor was driven into the kingdom by such a reminder of the burning torments of the damned, and she was but one of a great host. And widely was it believed that all who died without Christ in the darkness of heathen lands were destined for the flames of hell. To men who held that faith the call to the proclamation of the Gospel was grimly urgent.

But in our day hell is largely banished from our pulpits and from our belief, and our faith has become an emasculated sentimentality that has lost much of its challenge. The love of God is thought of as a shallow sentimentality, and we slip easily into the view that so forgiving a God will not shut anyone out of His kingdom.

By whatever terms and images we picture it, we need to preserve the truth that he who rejects Christ does so to his infinite undoing, and that the choice set before him is of vast and vital moment.

—Dr. H. H. Rowley in "Life and Liberty"

## BIBLE AND BATHTUB

I would that every family on earth had a Bible and a bathtub. But a well-used bathtub and not a well-used Bible can do no more than contribute to dainty paganism.

—Dr. B. H. Shadduck.

## GENERAL MacARTHUR AND THE BIBLE

General MacArthur recently told an Australian Bible Society visitor, "Sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed."

## CHURCHILL ON THE BIBLE

"We reject with scorn all those learned and laboured myths that Moses was but a legendary figure upon whom the priesthood and the

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people hung their essential social, moral, and religious ordinances.

"We believe that the most scientific view, the most up-to-date and rational conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest human beings with the most decisive leap forward ever discernable in the human story.

"We remain unmoved by the tomes of Professor Gradgirind and Dr. Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings on of today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon "The Impregnable Rock of Holy Scripture."

"Let the men of science and learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man."

#### A RULE FOR READING THE BIBLE

The great London preacher, Joseph Parker, said, "The first thing for the Christian to do is to read his Bible. The second thing to do is to read his Bible, and the third thing for him to do is to read his Bible.

"Study it carefully;  
Think of it prayerfully!  
Deep in thy heart let its pure  
teachings dwell.  
Slight not its history;  
Ponder its mystery.  
None can e'er prize it too fondly  
or well."

#### IGNORANCE OF THE SCRIPTURES

"World Religious News" says that a questionnaire sent to 18,000 high school students in Virginia showed that 16,000 could not name three prophets of the Old Testament; 12,000 could not name the four Gospels; and 10,000 could not name three of Christ's disciples.

#### BEING OLD FASHIONED

When one observes the modern trend of the women of the land to slacks, cigarettes, profanity, and seemingly every device that the de-

praved mind of man can invent to mar womanhood, there certainly is sufficient reason to desire things to be "old fashioned."

—Kenneth H. Good in  
"The Ohio Independent Baptist"

#### STRONG DELUSION

Antichrist's henchmen will undoubtedly speak quite freely of human rights and liberties while they craftily snatch these away behind the scenes. We may expect to hear much of the freedom of speech and of the press while devices no less numerous than devious slyly rob citizens of these fundamental phases of human liberty. So goes the program of deception. We may talk all we wish of the various freedoms, and even arouse the masses of people to applaud their quest, but if the so-called means to the end ultimately annihilates the end itself, we will find that the phantom conceived in oratory has eluded our grasp; and the end thereof will be as bitter a denial of all liberty as though everything had been done openly.

—Kenneth H. Good in  
"The Ohio Independent Baptist"

#### CASUALTY LIST

From Washington, D. C., comes this report by one of the nation's best authorities on juvenile delinquency: "This is the over-all picture for the nation—Our casualty list for teen-age girls has passed the million mark. This is what happened since Pearl Harbor—teen age girls lured into vice and immorality number 1,100,000. Teen age girls afflicted with social disease number 300,000 and those with illegitimate offspring number 75,000."

—"The Standard"

#### BABEL BUILDERS

The unification of the human race was satan's policy at the Tower of Babel (Genesis 11). This is what he is working to bring about in the climax of man's revolt from God. This strange and overwhelming world war is smashing old customs and restraints, and opening the way for the new order—the way of Babel, the federation of the world.

—S. E. Hurnard in the  
"Christian Witness"

#### THE WORST SABOTAGE

The editor of The New York Times says the Nation is losing twenty billions yearly in diminishing efficiency of drunken workers and executives, fifty billions in decreased production, and fifteen billions a year in booze-crazed crime. And far more serious than all the economic losses, are those irreparable losses in homes and lives and the immortal souls of the millions ruined by this satanic business. Figures that tell the story of juvenile delinquency have been rising at such a rate that the most hardened investigators are shocked at the spectacle. Last year 26% more boys of teen age were arrested for juvenile delinquency than the year before. Drunkenness among teen-age girls increased 39%. "Remember well . . . the way we do things is nearly always the measure of our sincerity."

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